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H. Armstrong Roberts

Five Substitutes for Prohibition---Page 6



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Does Prayer Bring Rain?

THE drought experiences of the past summer have stirred anew the question of the effect of prayer on the weather. To ask if prayer brings rain is the same as to ask if we get what we want. It all depends. God is not limited in His love and power, but He is qualified in His purposes.

Prayer did bring rain in Elijah's day — after prayer by the same man had brought over three years' drought—but the rain bringing had a higher purpose than to grant men good crops and consequent prosperity.

God sends His rain on the just and on the unjust. Prosperity does not indicate goodness, nor adversity wickedness. Job did not suffer the torture of the damned because he was bad. The eighteen men on whom the tower of Siloam fell were not more wicked than other men. God is just to all; but spreads His justice beyond time and into eternity.

Calamities like drought are not necessarily judgments from God on wicked men. That would be impossible, because the good and bad are inextricably mixed, though it is true that such woes are checks on evil and warnings of a sure retribution in the end for all evil doing.

God has a great, eternal purpose for the salvation of the *souls* of all men, and everything He does is bent to accomplish that purpose. Every prayer we offer should be offered "in His name"; that is, according to God's purpose for us. He will always answer the prayer of faith in a way that He

sees is for our good. He is not a servant of ours to be called upon to do what we want done just when we want it. Our faith should be based, not on His power to do what every whim of ours may want done, but on His wisdom to know and His love to do what is best for us. American farmers prayed for higher food prices; but low food prices were the result of over-production. So God answered their prayers by dry weather to limit production.

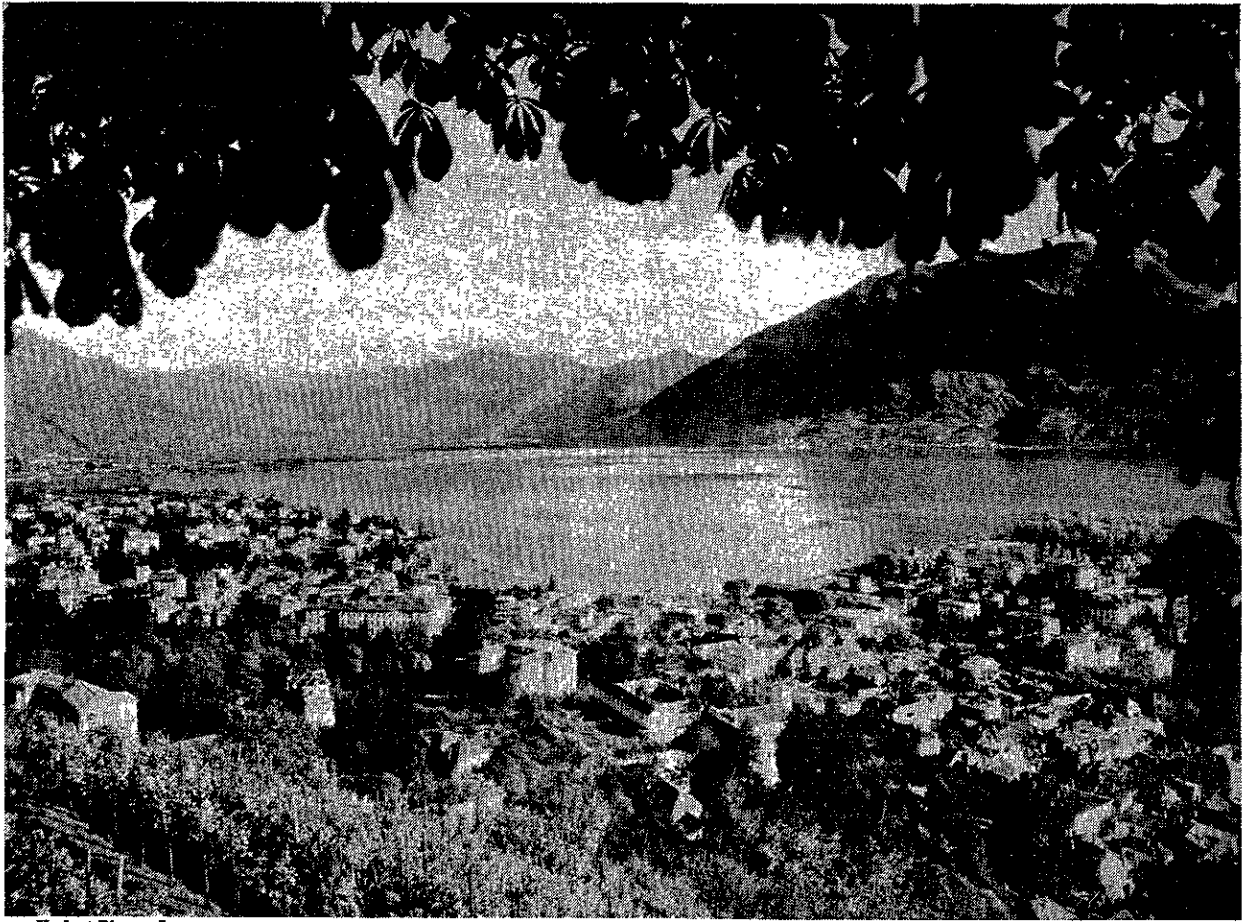
God cannot answer every prayer affirmatively, because prayers differ. The ice-man can't have heat and the farmer lower temperature at the same time, though both men may be good Christians who pray in faith and earnestness according to their respective desires.

Again, it is only those who are righteous through Christ whose prayers avail much. God could not consistently answer the prayer of a self-confessed sinner, except a prayer for the forgiveness of his sin. The prayer of a man who turns away his ear from hearing God's law is an abomination.

The most wonderful thing about prayer is that it works a change in the pray-er rather than a change in God. And this change makes him worthy of a blessing from God, which the Diety could not trust him with before.

Does prayer bring rain? It brings man close to God, so the Lord can safely give him prosperity without fear of his using it to dishonor his Maker.

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Herbert Photos, Inc

Locarno, Switzerland, said to be the most beautiful city in the world. With Geneva, it has become famous as a city where peace treaties are made

The MIRAGE *of* Peace

Europe, typical of the world, torn by jealousy, greed, and hate, cannot unite. But there IS a union of peace.

By Arthur Monroe Hanhardt

THE world is no nearer the goal of peace than it was before the Great War. In spite of all the movements toward this end, no one is surprised today at hearing the rattle of armaments, the booming of cannon, and the bursting of bombs at maneuvers. The public is no more surprised at reading in its daily newspapers of the launching of new warships, new submarines; of the making of new tests in the line of war-aviation, and the mechanization of war; and of sham attacks with gas. The public — the people who will suffer and die in the next greater war — are becoming used to learning of modern and novel methods for making war more inhumane.

NOVEMBER, 1930

Some are not worried or troubled about preparations for war, because, they say, war is an impossibility in this age of scientific enlightenment. They would have it that horror of what might take place, should the war-gods become rampant once more, will keep man from using the instruments of murder that his ingenuity is inventing.

Others remain undisturbed because they have faith in the peace and anti-war movements. They say world unity and international brotherhood are on the upward trend. Yes, they see the fraternal co-operation of peoples and states dawning on the horizon of a new era. To them it cannot be a *fata morgana*. To them it is more real than the mirage

PAGE THREE

is to the weary traveler, who *knows* he sees a refreshing oasis, and conjures up more than human effort to reach it.

Some there are whose religious belief gives them courage and teaches them to have faith in a world that, they say, is even now becoming better. Still another group has faith in treaties — peace treaties. But this group is dwindling. This group has much reason to lose faith.

OPIATES

MANY other groups might be included in a list of such men who are quieting their fears of a future catastrophe of armaments. These various viewpoints might well be called so many

kinds of opiates, benumbing the human instinct, or rather, the human conscience. They are opiates that are making men dream dreams and see visions of what is not happening and cannot happen.

The World War was termed "the war to end wars." Granting the truth of this statement, the treaty that was drawn up at its close should be deemed a monument to world peace. It should be a treaty that has brought about a *status quo* that has improved international relations — at least in Europe.

This treaty — the Treaty of Versailles — re-arranged the map of Europe. It created new countries and reconstructed boundaries, thus bringing about a new state of affairs. The principle upon which these changes were made is called autonomy; that is, peoples had a right to decide by which state they wished to be governed or whether they wished self-government. In one form or another this principle was carried into effect in numerous places.

The changes made in Europe by the treaty have been far-reaching. The *status quo* is now quite different. But has oil been poured upon the troubled waters of European politics?

The very instrument — the Versailles Treaty — that was to weld Europe more closely together has effected just the opposite. Gradually two groups are being formed on the Continent. On the one hand are the Revisionists, and on the other there are the Anti-revisionists. The former desire the *status quo* of the peace treaties to be remodeled. The latter support present boundaries and division of territory.

To show the relative strength of these two groups, a political writer in the *Vossische Zeitung* (Berlin) names the countries and their populations. To the



International Newsreel

A naval disarmament conference in session at Geneva, Switzerland

first group he designates, "Italy with forty-one million inhabitants, Germany with sixty-three million, Austria with seven million, Hungary with eight million, Bulgaria with six million, and Albania with one million inhabitants," and exclaims, "One hundred and twenty-six million Revisionists!"

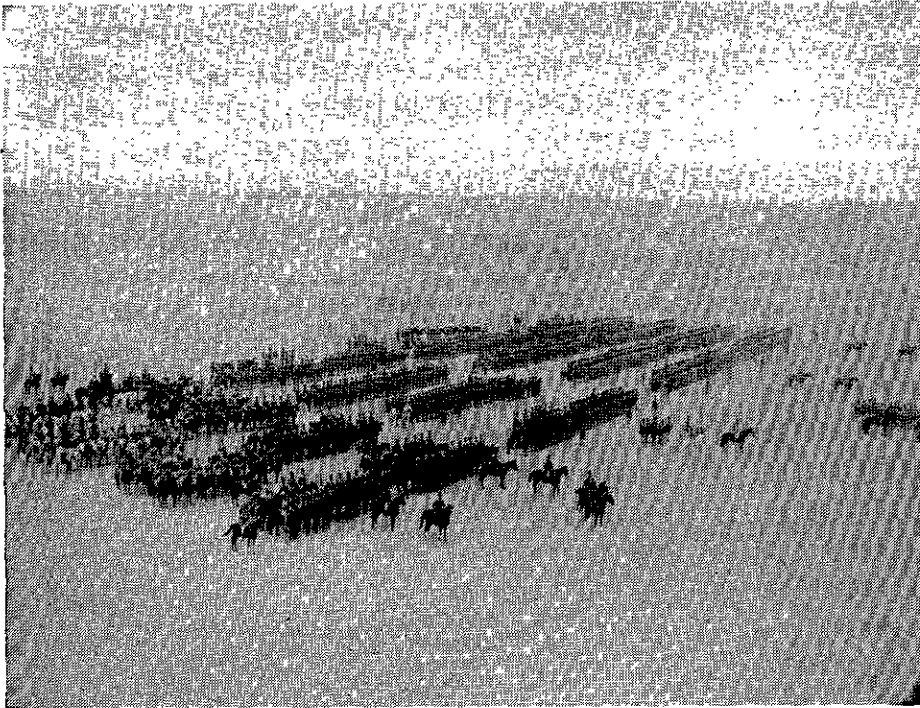
Opposed to this group this writer places, "France with forty million inhabitants, Belgium with eight million, Poland with thirty million, Czechoslovakia with fourteen million, Roumania with seventeen million, and Yugoslavia with thirteen million inhabitants," and here he adds, "That makes one hundred and twenty-two million Anti-revisionists!"

TWO ARMED CAMPS

THE neutral nations of the World War are not counted in this division of parties. Neither is England, for she is gradually withdrawing from Continental politics. Of the countries that participated in the war and who are trying to keep on good terms with both groups, there are Turkey and Greece.

Two parties are crystallizing among the nations of continental Europe. These parties might just as well be understood as actual factors at the very present. Max von MÉRZLJAK, writing from Belgrade, says: "Two evenly matched groups of states are standing in opposition to each other. The Revisionists have the preference of being centrally situated and territorially joined, and having a solid interior structure. This unpleasant picture of the European situation, as it is designated in local political circles, causes much thought among statesmen — especially among those of the Little Entente."

The Little Entente, composed of Czechoslovakia,



Wide World Photos

The Egyptian army in battle array. So also every nation is in preparation for future wars

Roumania, and Yugoslavia, is standing pat on keeping up the *status quo* is the southeast of Europe. Even in the official report of their conference at Strske-Pleso (Czechoslovakia) during the latter part of last June, they emphasized this standpoint by stating: "With reference to all questions of the day, the Little Entente insists on the observance of existing international obligations."

In eastern and southeastern Europe, the "observance of existing international obligations" means the preservation of the present frontiers. It means a continuous recognition of existing boundary lines.

And just there is the rub! The Revisionists are opposed to these boundary lines, for many reasons, and are supporting the cause of the Minorities, sometimes called the Suppressed Minorities; whereas the Anti-revisionists, whose very existence in certain cases depends on the existing *status quo*, would have it that the present division of territory and minorities is the natural and most feasible one.

BRIAND MAKES A STIR

THE great problem of minorities and boundaries, especially in eastern and southeastern Europe, has baffled the League of Nations from its beginning. Whole sessions of the League Assembly and League Council have been taken up by it. At present the progress in further unification and federation in Europe has come to a noticeable standstill. Yet a very marked stir in this line has been caused by Briand's memorandum on Pan-Europe.

No sooner had Briand published his memorandum than the Revisionists started opposition, averring that his plan was nothing more or less than

a move on the part of France to strengthen her comrades—the members of the Little Entente. The Revisionists see in this proposition veiled movements on the part of France, movements in which the French conservative propaganda-organization, as they term it, will gain the upper hand,—the organization known as the "Union des états ententistes á intérêts communs" (Union of Entente States with Common Interests).

FINAL PEACE.

THE League of Nations has its Minorities and Revisionists. Pan-Europe will have its Revisionists and Minorities.

The problem of dividing Europe so as to form a federated and united Europe was the problem, the insurmountable difficulty, of Versailles. Men have found it to be impossible to become of one mind.

Ever since jealousy, bloodshed, and fear filled the mind and heart of Cain, jealousy, distrust, hatred, fear, and bloodshed have kept men opposing each other.

Jealous hearts are perplexed hearts. The jealousies of European states are causing their perplexities. These jealousies and perplexities are the making of trouble and war, no matter what optimists say. The opiates mentioned at the beginning of this article will not soothe these perplexed hearts. Jesus said men's hearts would fail them for fear, because upon the earth there would be distress of nations, with perplexity. (Luke 21: 26, 25.) But to His followers He also said, concerning anxiety of heart: "Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14: 1.

The future habitations of peace are not being prepared by statesmen who are burdened with human faults and failings—whose hearts are perplexed. They are being prepared by the Prince of Peace for those whose hearts have found peace in Him.

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26: 3.

FIVE SUBSTITUTES



International Newsreel

Every conceivable trick is resorted to to smuggle liquor into America. A scow belonging to the New York street cleaning department took a load of garbage out to sea and returned with 1000 cases of liquor in its hold

WE ARE often told these days by such "wets" as Clarence Darrow, Nicholas Murray Butler, William Randolph Hearst, and others, that the days of Prohibition are numbered, that the handwriting is already on the wall. Personally speaking, I think these prophets of dampness are just about as able to foretell the future as were the soothsayers and prognosticators that old King Nebuchadnezzar wanted to decapitate when they failed to reveal his dream and its interpretation.

But for the sake of argument, let us take it for granted that America will some day repudiate

*Which,
if
Any,
Shall
We
Choose
?*

Prohibition. Then the question arises, If we do away with Prohibition, we must have something to take its place, and what shall that something be?

There are five possible substitutes for Prohibition, and perhaps only five. Let us therefore look them over to see which we shall choose.

The good old-fashioned saloon as it existed in pre-Volstead days is one of the five possible substitutes. But, strange as it is, the opinion seems

unanimous on the part of both wets and drys that the saloon must not come back. We dare say that many of the wets have their tongues in their cheeks and their fingers crossed when they declare with faces as long as a barroom door that they don't want the saloon to return, for they are the very chaps who fought by fair means and foul — mostly foul — for the retention of the saloon up to the day of its closing on January 16, 1920. But we will take them at their word and join in the universal chorus: No matter what else happens to Prohibition, we don't want the saloon resurrected, — the saloon with its brass rail, its 5c beer, its 15c whisky, its

FOR PROHIBITION

By Alonzo L. Baker

back room for gamblers, its upstairs rooms for prostitutes, its hangout for criminals, its headquarters for unscrupulous politicians, its tills that got most of the workingman's money. In the words of the poet, let us hope those days are gone forever.

The Prohibition substitute that has been mentioned as often as any other is government control. We are piously told that the United States should adopt a system similar to Canada's, and let the government take the irregularities out of the liquor traffic.

As you well know, Canada repealed her Prohibition laws two or three years ago, and instituted systems of so-called government control. In this connection it should be said there are three inaccurate statements often made. In the first place, Canada never had Prohibition as we have it here, for the reason that the manufacture of liquor was not forbidden, only its sale and use. In the second place, each of the provinces of Canada has its own method of handling liquor, so that accurately speaking there is no Canadian system. Again, the sale of Canada's liquor is not in most cases controlled by the government, for out of the 5,135 selling establishments, only 475 are owned and operated by the government; the others are private concerns.

Canada repealed its Prohibition acts chiefly because of a desire to get rid of the bootlegging menace which, by the way, is identically the reason most loudly proclaimed for Prohibition repeal by the "wets" in this country. Let us see how the experiment has worked out in the Maple Leaf Dominion.

CANADA, FOR EXAMPLE

ONE of the leading newspapers of Vancouver, B. C., and a paper that fought Prohibition tooth and toenail before its repeal, has recently declared that "the government liquor control board does not sell one half the liquor consumed in Canada." And again this paper says, "There are twenty places of illegal sale of liquor in British Columbia to every one run by the government." In other words, bootleggers and speak-easies flourish even though Prohibition has been repealed.

You will immediately ask the reason. Most of the beer parlors and liquor shops close at six in the evening, and have very limited hours on Sundays and holidays. Many Canadians forget or neglect to purchase liquor enough during the day to last them through the night for some nocturnal celebration or wild party. Consequently, the bootleggers and speak-easies do a flourishing business after the legal places of sale are closed up.

NOVEMBER, 1930

Furthermore, most of the whisky and hard liquors sold through the liquor stores and drunk in Canada are imported from the British Isles. The legal stores have to pay an import duty on this liquor as well as a selling license. Bootleggers buy liquor from rumrunners for what the stores buy it for, minus the import duty and license fee. They can therefore undersell the government stores, and yet make money, and theirs is a flourishing business at all times. Many of them "cut" or dilute their whisky a bit, thereby adding another easy profit. Drinkers save money by patronizing the bootleggers instead of the government stores.

While the big bootleggers and their syndicates have largely disappeared in Canada under the new system, the small bootlegger and all his kind have greatly multiplied, so that there are actually many more bootleggers in Canada now than under Prohibition. Instead of quenching the flame, Canada has merely added fuel to it. And of course the same would be true if we adopted Canada's system here.

SUCCESS FOR SOME

THE Canadian system is a great success. It is a success for the people who make the liquor, because they are making more. It is a success for the people who drink it, for they are drinking more. It is not a success for those who would rid the Dominion of the curse of alcoholism (*Cont. on page 31*)

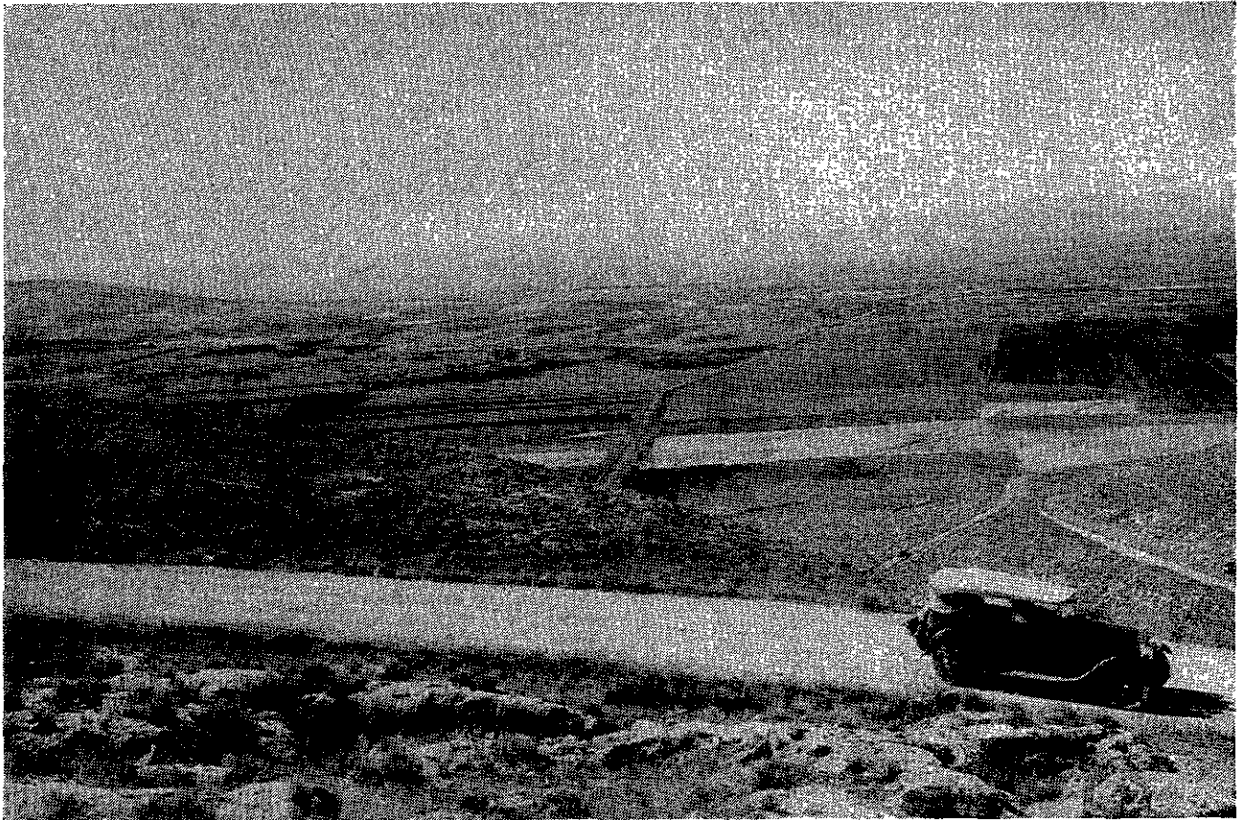


International Newsreel

Like Carrie Nation of old, an irate mother wrecked a soft drink shop in Kansas City, Mo., because she claimed that liquor had been sold there to her 18-year-old daughter

The World's Last Great Battle---

ARMAGEDDON



Keystone View Co.

A modern view of the Valley of Jezreel. This is the great plain of Megiddo, where, according to Bible prophecy, the battle of Armageddon will be staged

It will be fought in the Holy Land. Here is the proof.

(First of a series of three articles on "Armageddon and Its Aftermath.")



HERE is no other spot in all this world so hallowed with sacred associations of the past, and so destined to witness carnage and glory in the future, as the territory around where Jerusalem now stands.

Palestine, or the Holy Land, is the one land that the Lord chose above all other countries as the home of His chosen people Israel. When God called Abraham, He sent him into this chosen land of Palestine, or Canaan. God promised to give this land of Canaan—the land that flowed with milk and honey—to Abraham's seed forever. Palestine is spoken of in the sacred Scriptures as "the pleasant land" (Daniel 8:9; Zechariah 7:14), "the glorious land" (Daniel 11:41), the Lord's land (Hosea 9:3), and "the glory of all lands." These titles indicate how this land was regarded by the God of heaven.

By John Lewis Shuler

The location, arrangement, and boundaries of the peoples and nations of earth were ordained by the God of heaven with direct reference to God's people as domiciled in Palestine. Thus we read: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." (Deuteronomy 32:8.) This was not arbitrary favoritism, but it was divine world strategy for the illumination of the world with the light of God's truth.

The Lord's chosen spot in this chosen land was Mount Moriah at Jerusalem. When Abraham was told to offer up Isaac, God said: "Get thee into the land of Moriah; and offer him there . . . upon one

of the mountains which I will tell thee of." Abraham went three days' journey, and the third day "he lifted up his eyes, and saw the place afar off." The place was Mount Moriah, and it has been thought that the promised sign was a cloud of glory hovering over the mount. When God stayed Abraham's hand and showed him the ram to offer instead of Isaac, Abraham called the name of the place Jehovah-jireh — "In the *mount of the Lord* it shall be seen." (Genesis 22:1-14.) Inspiration called this spot, "the mount of the Lord."

In those early days Melchizedek, the priest of the most high God, to whom Abraham paid tithes, lived at the site of Jerusalem. (Hebrews 7:1-4.) Thus even in the days of Abraham, Jerusalem was the headquarters, or center, of the true worship of God in this earth.

In the one hundred thirty-second Psalm, Scripture plainly declares that Jerusalem was God's chosen and hallowed spot. Note these words: "For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest for ever: here will I dwell; for I have desired it." Psalm 132:13, 14.

We have a clear glimpse of God's purpose concerning Jerusalem and Palestine in these words from the song of Moses: "Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established. The Lord shall reign forever." Exodus 15:17, 18. In a certain spot, or mountain, God would establish a sanctuary as His dwelling place, and set up a throne which would endure throughout eternity. The chosen spot for this purpose was none other than Jerusalem. If Israel had been true to God, they would have seen this purpose accomplished to the full. But shall their failure make void the purpose of God concerning His chosen spot? No, indeed; for the blessed Scriptures will show us that the throne of the everlasting kingdom of Christ is to be placed where *Jerusalem now stands*.

HONORED OF GOD

IT WAS here on Mount Moriah, or Mount Zion at Jerusalem, where Abraham stood the final test, that the earthly sanctuary of God was established in the beautiful temple of Solomon. When the ark was placed in its prepared place in this temple, the cloud of divine glory filled the house of the Lord. Thus God *visibly occupied this chosen spot as His earthly dwelling place*, to remain with Israel so long as they were true to the law of the Lord that reposed beneath the mercy seat. This ark with the shekinah of the glory of God between the cherubim over the mercy seat was a *pattern of the throne of God*. (Psalm 99:1.)

When the ancient tabernacle of Moses was thus merged with the beautiful temple of Solomon, Jerusalem was identified as "the place which the Lord thy God hath chosen to put His name there."

(Deuteronomy 12:21.) It was the place where the three great annual festivals of the Passover, Pentecost, and Tabernacles were to be celebrated, attendance at which by all the males among Israel was required by the Mosaic law. (Deuteronomy 16.)

Thus with the opening of Solomon's temple on Mount Moriah Jerusalem became the earthly seat of the government of God for this planet; the headquarters of the true worship of God for this earth under the typical sanctuary service; the center of the truth of God on earth, the only place in all the earth where the fullness of God's truth was revealed.

THE CAPITAL OF THE EARTH

IT WAS for this reason that the city of Jerusalem became known as "the city of the great King" (Matthew 5:35), and "the city of the Lord of hosts" (Psalm 48:8). Thus the psalmist exclaimed regarding Jerusalem: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." (Psalm 48:1, 2.)

It was because the temple at Jerusalem was built on Mount Moriah — God's chosen and honored spot from the earliest times — that Jerusalem is called in the Scriptures, "the mountain of the Lord of hosts" (Zechariah 8:3), and "the glorious holy mountain" (Daniel 11:45).

In 1 Chronicles 29:23 we have further evidence how Jerusalem was honored above any other place in the world. Solomon, as king in Jerusalem, is declared to sit on "*the throne of the Lord*."

Later on, Jerusalem was signally honored when the Son of God visited this earth. Jesus was born near Jerusalem; here He hung upon the cross and shed His precious blood for sinners. Here He was buried and rose again, and from the Mount of Olives, east of Jerusalem, ascended to the right hand of God. When He comes the second time in like manner, He will appear first at this spot. In Revelation 19:11-21 the prophet, in describing the second coming of Christ, plainly describes how He will appear as 'the All-Conquering Warrior from heaven before the assembled armies in the Armageddon struggle in the Holy Land. And at this place the Scripture says His feet will stand, when He appears at the end of the thousand years of Revelation 20. (Zechariah 14:4.)

The truth of God was set down at Jerusalem in Palestine in the center of the earth, because of its ideal location for spreading over all the world the knowledge of the true God of heaven. Jerusalem was to be a light to the nations, a great beacon set on the international highway of that day. If Israel had remained true to God, Jerusalem would have stood forever (Jeremiah 17:19-27); and Jerusalem today would have been the headquarters and the capital of God's earthly (Continued on page 27)

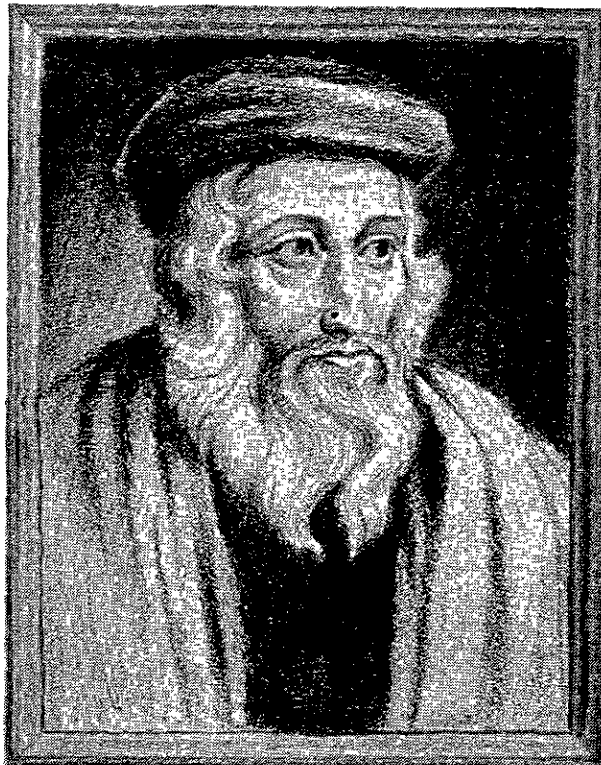
JOHN WYCLIFFE

Morning Star
of
Religious Liberty



HE parentage of Melchizedek is hardly more uncertain than that of John Wycliffe. From the records of an age when noble families traced their stock clear to the time of the Conqueror, and sovereigns did not hesitate to assert an unbroken lineage extending to Noah, and even to Adam, there comes to us not one word concerning the ancestry of the man whose fame has exceeded that of all his contemporaries. We do not know the name of his father, nor the name of his mother; neither do we know whether he had brothers or sisters. The year of his birth is doubtful, and only a solitary historian tells us the place where he was born.

An almost equal obscurity hides from us the history of his early life. All the colleges of Oxford claim the honor of his youthful attendance, but their claims conflict. We are certain, however, that during his years as a student, Wycliffe mastered those textbooks which were then considered the sole repositories of learning. He became acquainted with the writings of Jerome and Augustine, and meditated upon the "Sententiæ" of Peter Lombard. He became steeped in the medieval notion of a church supreme not only in the consciences of men, but also in their secular affairs. Civil governments were ordained for no other purpose than to minister to the glory of that church from whose decisions there could be no appeal, and whose decrees would admit of no reversal. To question its dogma was an act of grievous heresy. Its anathemas could shut the gates of heaven; and only its blessing could drive out the Satanic possession which its curse could invoke. The church could depose princes, and raise them up again; could absolve subjects from their allegiance, and bind them again to that allegiance; could approve or reject the laws and acts of sovereigns and dominions.



John Wycliffe, "Morning Star of the Reformation."

*His imprint is on our
free institutions
today*

By
GWYNNE
DALRYMPLE

How zealously did the scholar of Oxford accept these teachings? Zealously enough, at least, to entitle him to ordination as a priest. Later we find him selected as a royal envoy to protest to the representatives of the papal court against extortions that had been practiced in England by Roman appointees to benefices. The corruptions complained of, being too profitable to be abolished, the embassy

was a failure; but it brought the envoy close to the problems of church and state.

When and where did Wycliffe begin the study of the Scriptures? We cannot certainly say, but we are not unwarranted in supposing that during his days as a student, he first began to entertain for the word of God that high regard which afterward stamped his whole career. As time went on, he came to place more and more confidence in the Bible as an infallible guide of faith and practice. But as his study of the Scriptures continued, his loyalty to the medieval church declined. He found that instead of ordaining a church to rule over the nations of this earth, the Bible ordained a church to preach the gospel to all men. He came to see that the true church of God should be organized, not for the worldly aggrandizement of its leaders, but for the spiritual progress of mankind. Insensibly, unwillingly, he came to realize that the high claims of ecclesiastical arrogance, the lust for power, and the pride of life that distinguished the prelates of his day sharply denied the word of God.

FRUIT OF THE SCRIPTURES

AS HE read the Scriptures, Wycliffe's appreciation of the rights of the individual man, and of the excellence and merit of the human soul, came into clear relief. He was becoming a Protestant, although he did not know it, and although

that name was not devised until two hundred years later. "The individual soul holds its power directly from God," he wrote. "To Him alone it is responsible. To Him only is final appeal to be made by all alike." Again, declaring the relations that should exist between the civil and religious powers, he asserted that "all temporal power is of God, who gives it to no one man exclusively, but to all who exercise authority." Again, "Christ gives to the Pope no temporal lordship, and no supremacy over kings." "The Pope must choose between being an apostle and a king. If he be a king, he can claim nothing from us as an apostle."

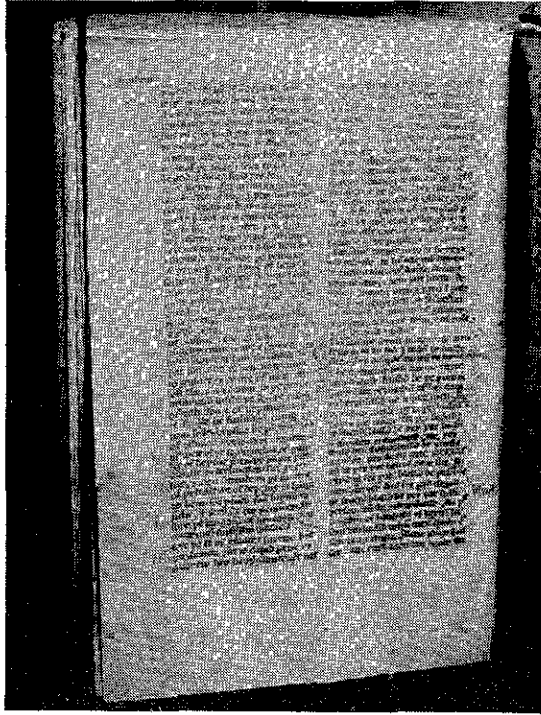
TYRANNY RESISTED

BUT now, in 1365, from his palace at Avignon, Urban V demanded that an enormous tribute be paid by England to the Holy See, in addition to the vast revenues that the medieval church customarily received from the British Isles. When we consider the abuses that under religious disguise were protected by the patronage of that church, we must not be surprised to learn that this demand excited bitterness of feeling in England against the system that could sanction such piracy, and pretend to sanctify such abuses. The interference

of the clergy in secular affairs had indeed reached a stage that, if history had not recorded it, would be to the modern mind unbelievable.

Wycliffe arose to protest against the doctrine of the Roman Church—from which doctrine that church has never since seen fit to depart—that her spiritual head had been ordained of God to dominate the kingdoms of the earth; against the practices of the friars, who under the pretense of poverty were daily adding to their wealth; against the appointment of foreigners,—sometimes mere boys from Italy and France,—of no spiritual capacity, to the most important parishes of the realm,—parishes that the incumbents never visited, being content with the collection of their revenues. Eager to proclaim his views as to the separation of church from state, he wrote Latin dissertations for the learned, and plain English tracts for the simple. His teachings spread, and were received with favor by the nobility, perhaps from motives not altogether unselfish; and by the common people with gladness, much as the message of our Lord against the corruptions of a Pharisaic Sanhedrin had been received

centuries before by the common people of Judea. His declarations on the nature of true religion were supported by appeals to the Scriptures; in teaching his views concerning political, as distinguished from spiritual, rights, he appealed to the common sense of mankind, and to the laws of the realm. He went further, and maintained that the teachings of the word of God possessed an authority more binding than that of pontiffs or prelates or councils.



Keystone View Co

A page from Wycliffe's Bible. His was the first translation of the Bible into English

It is not to be supposed that so plain a declaration of independence would be tolerated by an organization that to this day asserts her right to visit with temporal pains the professors of heresy. Thrice Wycliffe was brought before tribunals ordered to arrest and punish him. He was arraigned as one who had taught, and was teaching, doctrines perilous to the souls of men; as one who had fallen into the heresies of Marsilius of Padua, in maintaining that ecclesiastical censure could not lawfully affect a man's civil position; and as one who had denied the supreme authority over all the monarchs of earth of the successors of Saint Peter and Saint Paul, the pontiffs of the Holy See.

To these accusations John Wycliffe answered that the Scriptures were the best

guide of Christian faith; that the Christian church was to exist for spiritual influence, not temporal dominion; that Christ must be worshipped in spirit and in truth, rather than in the outward appearance of the eucharistic wafer; and that the powers of the church and of the state should be separate.

FORTUNATE FATE

IT IS more than remarkable that he should have survived his three trials as a heretic, for in the Dark Ages one such trial was almost invariably sufficient to end the career of the accused. The martyrs Huss and Jerome, when they were called upon to renounce their faith before the Council of Constance, found no escape in this world. Savonarola, once fallen into the tender mercies of Alexander and the Florentine signiory, lived for only a few weeks of torture and disgrace, before going to the gibbet. In the very era of the Reformation, Tyndale, betrayed into the hands of his enemies, despite the pleas for his release, was strangled and burned.

More fortunate was the fate of Wycliffe, who escaped as it were from the mouth of the lion. In-

fluent friends gathered to his side in the hour of his adversity, and he enjoyed at times the support of Lord Henry Percy, of the famous John of Gaunt, and of the Prince and Princess of Wales. Apart from this protection, intermittently exercised, we must regard his deliverance as providential. Certainly it did not come from any weak temporizing, for though he argued with all the subtlety of the schoolmen of those times, so that his discussions of realism and nominalism, of *ens* and *entia*, split too many hairs to interest a modern reader, he nevertheless asserted with firm persistence his doctrines as to the separation of church from state.

DEFIANCE

IT IS altogether characteristic of the old man that, when in 1382, having been seized with a stroke of the palsy, he was visited by a deputation of his enemies, the mendicant friars, he received them with no tokens of submission. After they had made formal expressions of regret at his illness, they inquired whether, since the hour of his death was so evidently near, he did not wish to retract, in the little time that remained to him, his monstrous heresies against them. In silence the white-haired man listened to their suggestions and admonitions. Then, having been raised upon his pillow by a servant, he cried out, "I shall not die, but shall live, to further declare the evil deeds of the friars."

The delegation withdrew.

How far did Wycliffe understand the principles of civil and religious liberty? We cannot wholly tell. As ignorant high-school boys may today bandy about those great principles of mathematics and science that at the time of their discovery taxed the intellects of a Newton or a Faraday to grasp, so it may be that principles which, in this age of enlightenment and in this land of broad privilege, have become trite by their very familiarity, were in the dark times of the fourteenth century perceived with difficulty by the most liberal minds. And indeed, have the principles of civil and religious liberty in our own era been received and approved by all? Have they obtained so universal an acceptance as to become wholly commonplace?

We are not aware that they have. There flourish in our own United States of America, in our own nation which is peculiarly dedicated to liberty and

to the freedom of the human soul, organizations whose purpose is the obstruction, and if possible the subversion, of those principles which six hundred years ago were clear to the mind of Wycliffe. We have "reform associations" and "bureaus of moral and religious supervision,"—in short, companies of busybodies, who, holding religious views that they consider correct, cannot content themselves with their own religious habits, but must needs enforce the observance of those habits upon the consciences of others, whether the others are willing or not.

Of such activities, a single example may suffice. The Sunday law agitation, which periodically claims the public attention, though different in form is identical in spirit with the persecuting doctrines of the fourteenth century. Yet how many times we are exhorted that Sunday sacredness should be enforced for the benefit of the church upon all citizens of the state, whether they do, or do not, believe in that sacredness! How many times we



International Newsreel

Some of the earliest Bibles were done entirely in pictures. Here is shown a French picture Bible of the 12th century

are urged to rally to the support of the "American Sabbath"! "The American Lord's Day"! If there be an "American Lord's Day," why is there not an "American Lord's Supper"? If there be an "American Lord's Supper," why is there not an "American Church"? If there be an "American Church," there must be an "American Baptism." And if there be an "American Baptism," why should not all citizens who assert their Americanism be compelled to submit to that form of baptism which the majority shall approve to be correct and "American"? Where shall we draw distinctions? Where shall we stop? Why stop at all?

Into such difficulties does this reasoning lead us. How surely it works against every right of private conscience! How inevitably it hurries us to the enforcement of a spiritual tyranny over the souls of men!

TRUE PROTESTANTISM

YET such interference on the part of the state is seriously advocated, too often by ministers who in taking to themselves the name of Protestant, imply that they are followers of Wycliffe. We submit that the true followers of Wycliffe, the true Protestants of today, will commit the cause of their religion to the mercy of God, and intrust its success to spir-

itual instrumentalities. They will recognize that there is between the objects of civil and religious administration a complete difference and distinction, which prohibits the former from enforcing the decrees of the latter against the consciences of men. While tendering their allegiance to the government in its work of controlling the secular affairs of the nation, they will not seek its support in the proclamation of their own special doctrines, however true they may believe those doctrines to be. For surely if the civil power should prohibit an act, it should prohibit it on every day of the week,—not on Sunday alone. And surely an act which the civil power should allow on Monday, it should likewise allow on Sunday, if it is to refrain from the establishment of any religious sects in this country.

The function of the civil power is not religious, but secular. The function of the church, as Wycliffe so clearly perceived, is not temporal dominion, but spiritual guidance. That desire to interfere in the secular affairs of nations, which has been so unhappily manifested by religious persons as diverse as the caliphs of Bagdad and the lamas of Tibet, to say nothing of the bishops of Rome and the Puritan ministers of Boston, has, we are persuaded, no other origin than worldly pride and a desire, perhaps not wholly free from malice, to coerce those who have rejected their spiritual dominion. We are convinced that no plan for the civil enforcement of religious obligations was ever favored by the Founder of the Christian church. And we believe that in proportion as men draw nearer to His Spirit and His methods of work, they will renounce those weapons which, however suitable to the administration of civil justice, are foreign to the persuasive spirit of the gospel of Christ.

CAUSE FOR REJOICING

LET us rejoice that we live in a time and in a land where there are constitutional guarantees of civil and religious freedom. Let us rejoice that the American people have continued the observance of the sacred liberties to which they are pledged, in spite of those misguided men who would inaugurate in our commonwealth practices that, in the past having led only to persecution and spiritual servitude, can in the future have only a like effect. Let us rejoice that before our republic was founded, there had arisen men who, as John Wycliffe, hazarded every preferment and their very lives for that freedom which it has remained for a later generation to more largely enjoy. The indomitable courage of these leaders in the march of human progress; their heroic persistence in the face of every obstacle; their lofty indifference to the condemnation of their blinder fellows; their vision, too often solitary and despised, of the true foundations and relationships upon which all just government and all true religion must rest, have contributed not a little to our civilization and our welfare. But for them, who shall say that we would even in Amer- (Continued on page 32)

Let Us Have Peace

By CLIFFORD G. HOWELL

"IF I had a million dollars," said a patient to her physician the other day, "I would give it all for solitude." There are values, then, far greater than gold. This patient had delighted multitudes with her pen; had convulsed audiences with her wit; is called "the feminine Will Rogers of America"; yet the cry of her heart, being interpreted, is for peace.

With an earning capacity, in health, of twenty thousand dollars a year, and having surrendered various parts of her body to the surgeons, and almost her life, along with her earnings, little wonder she cries out, almost in despair, to be let alone.

There come times in almost every life, I think, especially in those who feel the life-current slipping away, when the soul makes its appeal for that which God alone can give.

How futile, then, and how fatal, to hurry on without it! "Our civilization rushes on," says President Dabney, "to a vast and fatal plunge, unless God is enthroned in the educated mind of our people!"

Here we have been all our lives within speaking distance of heaven. Daily we have received of its gifts and bounties, oftentimes with scarcely a salute to the Giver, let alone a heart surrendered with gratitude to Him!

God is graciously near, for "in Him we live, and move, and have our being." His name is a strong tower; He is a refuge from storms, both physical and spiritual. In Him is peace and every blessing for this life and the life to come. Why should we not acquaint ourselves with Him?

To one it once was said: "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. . . . Thou art weighed in the balances, and art found wanting." The man who pronounced those words of doom was for long years prime minister of the proudest kingdom this world has seen; but he found time to commune with God. He was familiar with his Father's handwriting; he listened in on the messages from on high.

He was not surprised when a crisis came which meant the downfall of the kingdom with whose interests his life had been bound up since childhood. Neither was he found in the fear zone, when in the succeeding kingdom, his death sentence was signed; for it meant less to him to meet men's appointment with lions than to miss his appointment for communion with God.

From the radio we learn that our words go around the world. God hears what we say to each other; will He not hear what we say to Him? Entering into communion with Him, we enter the region of peace. Let us pray.



America Wants Prohibition

Answers to the Arguments of a Distinguished "Wet."

By William G. Wirth



R. S. J. WOOLF, the artist-interviewer of the *New York Times*, relates a most interesting conversation he had recently with Dr. Nicholas Murray Butler, president of Columbia University of New York City, the largest institution of learning in the world. The topic under discussion was the Eighteenth Amendment, against the existence and enforcement of which, as is well known, Dr. Butler has been very militant. Perhaps there is no leader of American thought that is more so than this academic thinker. It will be remembered that so aggressively is Dr. Butler opposed to the Prohibition law that at the Republican National Convention held in Kansas City a few years ago, he startled both politicians and the country by attempting to introduce a plank into the Republican platform calling for the repeal of this amendment to the Constitution.

SUMMARY OF BUTLER'S OPINIONS

LET us summarize the opinions of the head of Columbia toward the present liquor question as brought out in this interview with Mr. Woolf. He believes confidently that there will be a general revolt throughout the United States against the Prohibition amendment. When asked if he thought drinking has decreased in this country, his answer as reported by Mr. Woolf was: "You can't ask that question seriously. Decreased? No, it has increased. . . . Today there are many more so-called speak-easies than there ever were saloons. . . . Instead of suppressing drunkenness, Prohibition has suppressed temperance." While he holds that repeal of the Eighteenth Amendment is the best way to solve the Prohibition problem, he adds the observation: "Today nullification is proceeding with great rapidity; indeed, it will probably reach the goal before repeal is possible." Scoffing at "the futility of prohibition, compulsions, and punishments," he declares that "the entire problem is one for personal example and the education of the people"; and when repeal is brought about, the liquor question ought to be put "in the hands of the forty-eight individual states, and each state have that system which it prefers." He favors the Canadian government liquor store plan; and scores the advocates of Prohibition because of their intention, as he seems to think, to make the individual moral and religious against his own will, and thus deprive him "of a chance to build his own character."

It is passing strange that a leader of the standing of Dr. Butler should indulge in such shallow reason-

ing on such an important question as the liquor problem — one fraught with such tremendous consequences for good or evil.

Answering Dr. Butler's arguments in order, do not the recent state elections generally prove that the country has by no means come to the place where it is ready to discard the Eighteenth Amendment? True, much discussion is engendered and much agitation raised by the "wets" against the "dry" regime. But where is the evidence that the substantial element of our land is ready to go into reverse gear on this question? Rather, does there not seem to be every proof that in a quiet, settled, deliberate, and decisive way the citizenry have accepted Prohibition as a permanent system? Where "wet" victories are reported, as, for instance, in the great state of California, when study is given to the situation it is found the "wet" victory is by no means due to "wet" majority sentiment or vote. Had not the "dry" forces in that commonwealth of the Pacific coast unfortunately been split by having two candidates in the field, it is well known that the "wet" candidate would have been decisively defeated at the polls.

Nor is our university president correct in his affirmation that the drinking of intoxicants has increased under the Prohibition amendment. Why blind ourselves by sheer prejudice on such a patent matter? Those of us who remember the many drunkards of pre-Volstead days, the sickening demonstrations of spirituous excesses in those days as compared with the almost entire absence of open drunkenness in our land of today cannot be deceived on this point. It is not denied there is intoxication in secret; but when it is maintained that this secret drunkenness is worse than the condition before the advent of Prohibition, common sense arises and dictates decisively otherwise.

REASONS FOR PROHIBITION

I REMEMBER well my boyhood days in New York City. There was a saloon on practically every street corner, and often in the middle of the block. There were hundreds, yes, thousands of saloons in New York City, and many breweries. Will it be held that there are today more "speak-easies than there ever were saloons"? The very absurdity of the situation makes further comment unnecessary, even though it is admitted there are many speak-easies. Where are the many breweries now that are supplying these speak-easies? Will it be maintained that private distilling and foreign importation are measuring up with this pre-Volstead brewery pro-



International Newsreel

The "Dry College" of Washington, D. C., where students are taught to become effective agents of the Federal government in quelling the liquor traffic

duction? Again, such a claim is obviously absurd.

Prohibition is not religious or moral legislation in the sense that it is an attempt to make people good by law. The sole intent of Prohibition, the *raison d'être* of its existence, is to protect society against a traffic that degrades the physical, economic, and moral forces of the individual in his relation to good and safe society. If there is any moral or religious aspect to Prohibition, it is not to make the offender religious or moral, but to see that he does nothing that will hurt the moral tone that good society as a corporate body has a right to aspire to. If Prohibition is such an offense to the personal rights of the individual, as Dr. Butler seems to think, then why not let the auto speed maniac fly through the streets of our cities at sixty miles an hour; why not let the dope fiend use all the "snow" he desires and peddle the pernicious stuff to boys and girls? We say there is, and most properly so, a forfeiture of personal rights when these rights are a detriment and danger to the physical and moral well being of society as a corporate group. Prohibition puts the emphasis on the safety of the group

rather than upon the individual; and in these perilous days of autos and other means of threatened harm, can anyone deny the government's right to do just that?

Those who have gone to Canada to investigate the operation of the governmental dispensing of liquors bring us back reports that are far from reassuring as to the success of that plan to curb the liquor danger. There is more bootlegging in Canada now than before this government regime went into effect. "Blind pigs" are everywhere. One sees scores of drunks staggering through the streets of cities. Police authorities of our neighbor to the north tell us there are not jails enough there to contain all the criminals made by booze. Drunken auto drivers have increased, and liquor consumption itself has gone ahead of the time before this government liquor store plan went into operation. If Dr. Butler wants that condition here, we may be excused for saying, "Hands off."

It is true that Prohibition enforcement is not a one hundred per cent success. But that is also true of any crime enforcement. (Continued on page 33)

The News Interpreted



International Newsreel

Commandant Luis M. Sanchez Cerro (smiling) the new president of the Peruvian government, which has recently experienced a revolution

Destruction Upon Destruction

ONLY in time out of memory and record has so widespread and destructive a drought afflicted the world as the one of the past summer. America was not alone in suffering; for Europe, Africa, and other sections sweltered and dried up under the extreme heat and rainless weather. Its details of hardship are an old story now; but it will not soon be forgotten, for the most dire results will no doubt be felt during the coming winter.

To add to weather adversities, there could be no flocking to the cities by the farmers to get work in factories and at trades to eke out an existence; for general unemployment has not been so prevalent in many years. Stock slumps, bursting of real estate booms, cutting off by retaliatory tariffs of foreign markets for commodities overproduced in America, —all have conspired to turn men out of work by the hundreds of thousands. Jobless men are the normal harvest of a sowing of poor management, but unemployment now means more than that.

Destruction has also come from other sources. Earthquakes in Italy have shaken and toppled stone houses to piles of debris, burying, killing, and maiming thousands of inmates and crazing with abject fear the people of a great section of the country. Death-dealing eruptions of volcanoes Etna, Stromboli, and Vesuvius keep the

populace in constant terror of greater catastrophes.

A one-hundred-mile-an-hour hurricane demolished the city of Santo Domingo in the West Indies with great loss of life and financial losses mounting into the millions. Florida just escaped the blow. The world's nerves are jumpy at the vagaries of the weather.

But why recite all this, and much more of calamity that might be reported? Simply because, more than at any other time in world history, God is sending His judgments on the earth to teach men wisdom. And it is not alone the wisdom that tells us to study cause and effect and not repeat the sowing to the wind that reaps the whirlwind. Such wisdom was patent in Solomon's day, though the majority of mankind has not yet learned it. It is not alone that we beware of unwise investments and practice good management; not enough that we diversify crops, fortify our houses against storm, lay up for a rainy (or dry) day, and count on taking the bitter with the sweet. All this is wisdom, but it is only temporary wisdom at best.

Destruction and calamity are in the earth — and there is more to come — that men may see them as signs that God is warning and preparing the world and all that is in it for the stupendous catastrophe of the end of all things evil and destructive, that our earth may be made over new and peopled with right-

eous men and women. Here and now all suffer very much alike, the just and the unjust; but there and then will be safety and sanity and satisfaction. This is not an opiate dream, as the godless would have us believe. It is a wide-awake sensing of the futility of expecting happiness in this world as it is — and is sure to be as long as sin reigns — and a joy-giving look forward by faith to a sure reward for righteousness in the very near future.

Revolution After Revolution

A CONTAGIOUS spirit of revolution is swinging around Latin America. First Bolivia had an overturning, then followed Peru. At this writing Argentina has just accomplished a change of presidents by violence, and Brazil, Cuba, Panama, and Chile are fermenting with revolutionary spirit. It is the Latin way of progress toward stable government, and who dare despise it, especially since the upheavals are comparatively bloodless? The Anglo-Saxon way is considered by us to be more proper, but it can hardly be said to be less bitter. After all, there is only two letters difference between ballot and bullet, say our South American neighbors, and it is the spirit and results that count. At the best, we can commend our sister republics for progressiveness and a disinclination to bear over-long with dictators and despots.

The point is that the world is increasingly in turmoil. War in some form and for some objective is on foot or threatening in all quarters. What is the use of blinding ourselves to it and crying peace when there is no peace? In the Oriental way, China continues its war as a habit. India is on the verge of rebellion all the time. P. W. Wilson in the *New York Times* cites fifteen spots on earth that might ignite a universal war conflagration without much effort. "Half the world's people are involved in political uncertainty." Italy and France are scowling at each other across their mountain borders, and Briand pleads in vain for an economic United States of Europe. The League of Nations has just met, and while lending an ear to the dream of the French master diplomatist, is inclined to laugh to scorn overtures for stability from France. Even a U. S. of Europe would only make new alignments of power, not security. The League of Nations has accomplished something and its advocates talk optimism. It has made a place where disputants can get together for discussion; though sometimes we wonder whether this getting together is a blessing

The News Interpreted

or a curse. We hear of a new plan, put forward by the International Juridical Union, to unite Europe.

But why unite Europe?—Simply a renewed effort to try again the age-old method for peace, to create a balance of power among the nations of the world so that each group will refrain from war for fear of the other. It is not a union against war, but a union against some other union. But peace based on equal armaments and fear will never hold.

What may we expect?—Only this: That unrest and hatreds and greeds will culminate ere long in the gigantic battle of the end,—Armageddon. See Revelation 16: 12-16. The nations are angry, God's wrath is come; it is the time of the dead that they should be judged, the time that God is to give reward to His servants and to them that fear His name, small and great, and is to "destroy them which destroy the earth." Revelation 11: 18.

Rome, World Ruler

IN THESE pages we have often quoted Bible prophecies to prove that the Roman Catholic Church would again gain political power in the world, bringing about a union of church and state with the church dominant, and resulting in a world-wide persecution of religious minorities by the papal hierarchy. That this was no fanatic's dream may be seen by the formation and universal recognition of the Vatican state, and the reconciliation of Italy's dictator and the pope. Every move of the papacy now tends to the fulfillment of the divine prediction. That the denomination which the WATCHMAN represents is not alone in observing the trend and foreseeing the outcome is indicated from time to time by the observations of disinterested and unbiased groups and individuals. One such observation appears in the *World's Work* for September, in an article by Hiram Motherwell, entitled "The Vatican in a New Role." It is short and will repay thorough study. We will be content here to quote a few paragraphs. After observing that the world was surprised and puzzled two years ago that the Vatican should so insist on getting political power and yet be content with a few acres of ground as temporal territory, the writer relates:

"Last February two Italian priests who were residing in China as Catholic missionaries were kidnaped and killed by bandits. The Italian government made the customary protest to the government at Nanking, and prepared to follow this with the usual demands for apology, exemplary punishment of



Herbert Photos, Inc.

The mountain peasants of Italy view with despair the ruins of their homes by earthquake

the criminals, and indemnity to the relatives of the murdered men. But, as a matter of courtesy, it first consulted with the papal secretary of state as to how these demands should be made.

"Imagine its surprise when it learned that in the Vatican's opinion it had no right to make these representations at all!

"The papal secretary held the view that the priests in question were in China, not as ordinary Italian citizens but specifically as servants of the Catholic Church, doing its work under its orders; and that therefore the right to make diplomatic representations on their behalf appertained not to the Italian government but to the Vatican. The Italian government naturally replied that an Italian citizen is an Italian citizen, no matter in what work he is engaged. But the Vatican has continued to insist that its newly recognized temporal sovereignty gives it diplomatic jurisdiction in such a case.

"Protracted negotiations have failed to effect a compromise, and the Italian government has refrained from following up its first diplomatic step in the usual manner. Whatever disposal may eventually be made of this particular case, the Vatican's view has been clearly stated, and this statement constitutes a precedent — the first of the kind since

its temporal political status has been acknowledged.

"What this view means, in everyday political terms, is that the Vatican claims the right to regard its priests as its citizens — as citizens of Vatican City.

"There is nothing in international law to prevent Vatican City from conferring its citizenship on citizens of other nations. Dual citizenship is a recognized fact in the present state of international law; for political sovereignty implies the right of the sovereign state to make its own laws, including its laws of citizenship. . . .

"Vatican City can, therefore, confer citizenship upon its priests and all others who acknowledge its spiritual authority, regardless of their other civil obligations. Its juridical right to do so cannot be contested, since its political sovereignty has been acknowledged. . . .

"The aim of the new temporal power is to make the Catholic Church no longer Italian or Latin but international; no longer local but catholic. The Vatican has asserted the old demand for temporal sovereignty for an entirely new purpose."

As to the papal foreign and world policy, these paragraphs are revealing and startling:

"The Vatican (Continued on page 25)

Why *the* Devil Hates *t*



HERE is at least one organization that will not adopt the eight hours a day and five days a week system as a working basis. The members of this organization are not willing to have their time curtailed by those who are less interested in the definite work they have in mind to do; and they persist in working as they please and as long as they please. This organization is headed by his satanic majesty, "that old serpent, called the Devil, and Satan," and it claims as members those in every nation who do not "keep the commandments of God and the faith of Jesus."

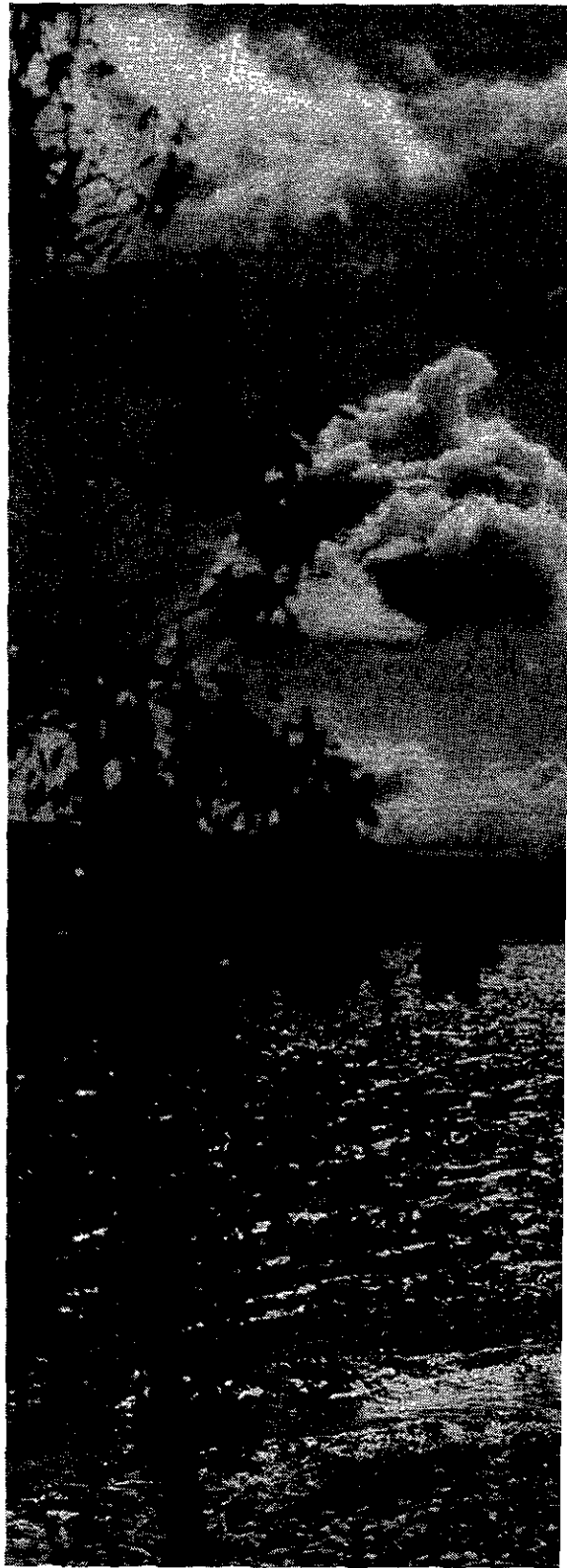
This organization grew out of an issue between God and Lucifer, the most exalted and most beautiful of all the angels in heaven. The issue involved a question of law and government, and was squarely drawn when Lucifer seceded from the government of God and refused to comply with the laws of heaven. The question as to whether God had a right to make a law to govern the creatures He had made, and whether such a law is supreme and above every other law, was brought to the front. And not only was the law of God involved, but His character was assailed. In defense of His own character and in the interest of the universe, God has declared that when the principles of this organization are fully understood, when men and women in every land have been made to know that the law of God is holy, just, and good, He will bring an end to the controversy that has caused so much suffering in this world.

Announcement has been made from heaven that Satan knows that he has but a short time to work, and for this reason he is putting forth special efforts in these last days. (Revelation 12: 12.) The beloved John, writing by inspiration on the Isle of Patmos, said that he was "wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12: 17.) There is something about the keeping of the commandments of God that is antagonistic to the principles of his satanic majesty. He is exceedingly angry with those who refuse to accept anything but the word of God as the ground of their belief; and he simply cannot endure the thought of the testimony of Jesus being introduced as the supreme authority in all matters of religion.

SPECIAL OBJECT OF ATTACK

IT IS plainly seen from the reading of the Ten Commandments that the fourth one is the object of special attack; and this is not strange, for the fourth commandment says that the seventh day of the week is the Sabbath of the Lord God, and points to Him as the creator of everything. As long as any soul has an intelligent understanding of this commandment and keeps it in the spirit as well as in the letter of the law, it is impossible for the enemy to cause him to depart from the true God and worship idols made by men. No one can forget his

PAGE EIGHTEEN



By Ewing Galloway, N. Y.

The seventh-day Sabbath is a memorial of that cre and sun-flecked view of the sea of Galilee, where th

THE WATCHMAN MAGAZINE

Fourth Commandment

By Herbert M. Kelley

God and at the same time remember and worship Him as the creator of heaven and earth.

The world at large has been turned away from the Sabbath of the law, and instead of worshiping God on the seventh day of the week, they devote the first day of the week to this purpose, although there is not a hint in the Bible that they are justified in so doing. In spite of all that men say and do, it is still evident that the practices of the multitude are not in harmony with the commandments of God; and it is a fact that we are to be judged by the law of God and not by the customs of men.

FUTILE EFFORTS

A VERY laborious effort has been made to transfer the Sabbath from the seventh to the first day of the week; but as it is impossible to undo the things that God has done, so it has been, and always will be, impossible for men to make holy a day that has no Sabbath in it. The Bible knows but one Sabbath, and that is the seventh day of the week. This seventh-day Sabbath is so wrought into the warp and woof of Scripture that all the efforts of the mighty have not been able to put another day in its place. It is simply the only day that will fit into things; and it is surely the only day that measures up to the Bible requirements. It is the Sabbath, because the Lord rested on the seventh day, and thus sanctified and made it holy. There is no blessing in any other day and, of course, no holiness. Men cannot bless a day, and surely they cannot make it holy. This requires an act of God; and only the seventh day has been thus blessed and made holy. Men say that there is no difference in days and that they are all alike; but somehow those who read their Bibles feel that there is a difference, and after everything has been said and done, they cannot forget the thunders of Sinai. There is an inherent feeling that God did not come down to earth and display His wonders, and then speak words of no worth. It would be hard to convince those who stood by and listened to the voice of God that there is no significance attached to the words that were spoken. If they could come back from the dark shadows, they would tell us that God did not speak in vain.

Evil men and seducers may wax worse and worse, and teachers of the divine word may declare that God does not expect us to obey His commands; but there is that voice within that says we will at last be brought before Christ and judged by that perfect law. (Psalm 19: 7. James 2: 8-12.) This conviction is well founded. It grows out of a knowledge of the word of God. It matters not what men may say to the contrary; the Lord did not speak His law from the peaks of Sinai and afterward write it on tables of stone in vain. "All His commandments are sure. They stand fast for ever and ever, and are done in truth and righteousness." Psalm 111: 7, 8. As truth is eternal, even so the law of God is as enduring (*Cont. on page 33*)



is still beautiful, even under the curse of sin. A cloud-
! Observer of the Sabbath taught the people of His day



LIFE MESSAGES

COURAGE UP

By B. M. Heald

DO YOU ever get the blues? They say there are more suicides committed on Blue Monday than on any other day in the week. Of course the world isn't blue. It just looks that way. Sometimes it looks blue and gloomy; the skies look grim and gray; the night may be restless, and you fear the dawn of day. But remember, the world is what you make it. You can make it bright and true; but when you say it's blue and gloomy, it isn't the world, it's you!

Try singing the next time you get the blues. That's what the bluebirds do. The blues make you bilious. The little blue devils paralyze your digestive apparatus. They kill joy, blight hopes, blast prospects.

Optimism stands for peace, power, and prosperity. It's not a freak, fad, or fancy, but is just plain, everyday common sense.

The optimist gets things done. He generally knows where he is going, and is halfway there before we know it. He is too busy pushing to be looking for a pull. The optimist has courage, faith, stickability, sand, and grit.

AN OPTIMIST is not a high liver, but a good liver. He makes healthful living his business. He is plucky, peaceful, powerful, patient. He believes that pure air is made to breathe, and smoke is made to go up the chimney.

Germs can't catch an optimist. He's clean, inside and out. He keeps a clean conscience.

The optimist's golden medical discovery is sunshine. Of course he adds, in proper proportions to his perscription, such healing agencies as plenty of pure air, pure water, good food, proper exercise, rest, and good cheer.

He is always thankful. If he has but two teeth, he thanks God they hit. He loves everybody and is loved by everybody. He never gets in a grouch, but thinks this is a fine old world to live in. He is happy here and hopes to be hereafter.

The optimist is strong on courage — courage, confidence, and conquest are our greatest concerns. Courage takes the bull by the horns, beards the lion in his den, goes through fire and water, and stands by the guns. Courage kills cowards.

Can you step out of the crowd? Can you stand alone? Can you think for yourself? Then you have it. The victory is yours, and you are a winner.

Courage makes fighters, not fizzlers. Courage

makes us dauntless, daring, and defiant. Did you stumble yesterday? Forget it! Clean up, and with your face toward the light, smile on. Did you fall today? Get up! Every man has a bright, clean future. "Every day is a fresh beginning." Do your best; the angels can't do more.

The Good Book says: "A just man falleth seven times, and riseth up again."

It is fortunate that in babyhood we were not discouraged the first time we toppled over. Because a toddling babe falls is no reason it will never learn to walk. Because an army loses a battle it is no reason it will lose the war.

Do you have a hard, hectic time? We all do. But remember, a smooth sea never made a good sailor. It is war that develops heroes.

The caterpillar may not be beautiful in its cocoon, but will be as a butterfly. So cheer up, friends, the best is yet to come. It is always darkest just before the dawn.

Courage induces deep breathing, develops the chest, manufactures pep.

Courage defeats disease, routs rheumatism, heals headaches, and blows up the blues; makes us safe, sane, and sensible.

Courage puts the twinkle in your eyes, steel in your jaw, iron in your blood, strength in your arm, and a smile on your lips.

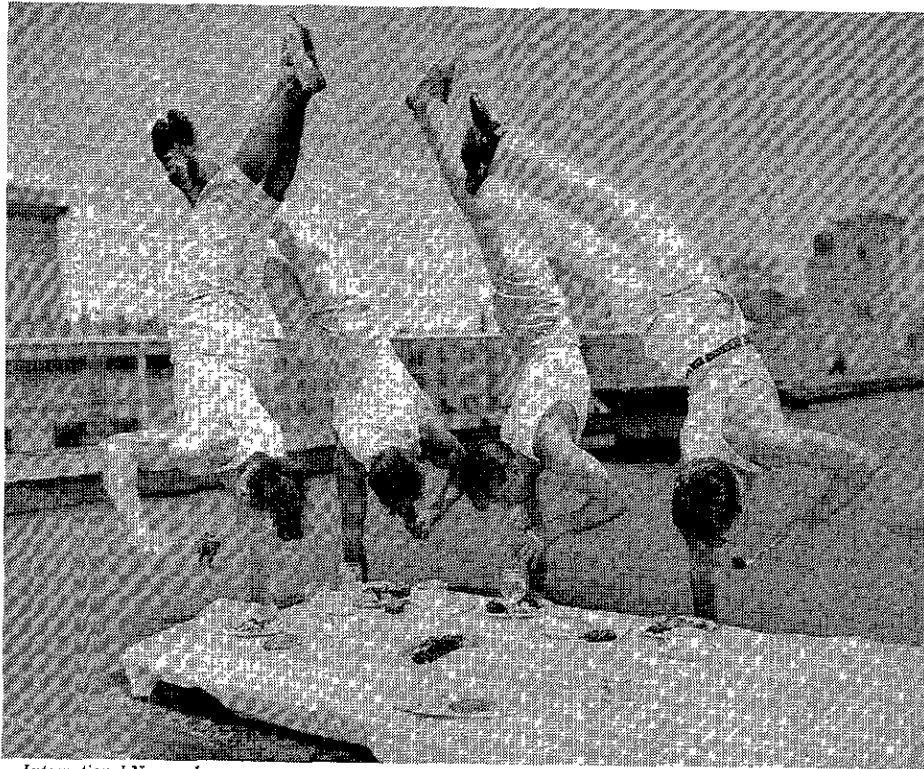
Many of us only half live. Customs and conventions have so circumscribed our powers and possibilities that we dare not stand alone. We fear the mandates of fashions, fads, and foolishness. What others wear we wear; what others eat we eat; what others drink we drink; what others say we say; what others believe we believe; what others sing we sing; where others go we go.

Health, home, and heaven are all that are worth while in life. Health can be obtained and retained. Your troubles will not kill you as long as you live.

DON'T be discouraged. Get a stiff backbone in place of your wishbone. Better have a stiff upper lip than be stiff all over.

Health is worth fighting for. Bugs, germs, and microbes need not frighten you. Keep fit. Keep in fighting trim. Show courage.

Courage defies doctors, death, and destiny. Courage prolongs life. You were created to live, — not die; to idealize, — not fossilize.



International Newsreel

We would not say that what they eat makes it possible for them to do this stunt, but their food has much to do with their athletic prowess

Show Me What You Eat

and I will show you whither you are tending. The close relation of diet to degeneracy.



CAN it be that humanity is degenerating; that with all the marvelous advance in present-day medical science the human race is going downhill? This is one of the most common and oft disputed questions of the world nowadays.

Man has ever been optimistic toward himself, ever hopeful that his condition is constantly improving, and ever prone to think that his world is becoming a better and better place in which to live. Perhaps this is the result of a natural longing to regain that which has been lost; but it is, nevertheless, one of the master deceptions that the world has been inveigled into by that great deceiver, who, ever since causing the fall of the first human parents, has been "pulling the wool over the eyes" of the earth's populace. It is the purpose of this article to show conclusively the plain facts of the awful degeneracy of the human family throughout its generations, and the marked relationship of the dietetic condition of the world to this deterioration of the race.

The Bible clearly gives the keynote to this whole
NOVEMBER, 1930

By ALTON JACOBS

situation. Isaiah 24: 4-6 says: "The earth mourneth and fadeth away, the height of the people [margin] of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

As we study this prophecy we find that it refers to the days in which we are living, and surely there is nothing here to show that the world is growing better, as so generally believed. But what connection does diet have with this condition? Ah! That is plain to be seen, for in the transgression of the "laws" mentioned, it is certainly indicated, by the results, that the physical laws are to be included in this gross abuse. Experience has shown us that breaking the physical laws of our bodies leads to breaking the divine law; or as *(Continued on page 33)*

HARD TIMES

*The Advantages of
Adversity*

By Mable A.
HINKHOUSE



Eugene J. Hall

The old oaken bucket had to go deeper than ever this summer in order to arise from the well dripping with coolness

hottest and driest month ever recorded at the Weather Bureau at Washington. The Bureau reported that this month was "hotter for a longer time and over a larger area than in any previous period since temperature records were established." Portions of the earth were scorched and withered and burned to a crisp under the intense rays of a pitiless sun. Even the Mississippi River, which a few years ago menaced the country with floods, stood at a record low level, with miles of sand-bars in evidence.


DEATH AND DISASTER

HORSES heaved and died by the score in the wheat fields, and harvesters decided to work by moonlight to escape a brassy sun. Kentucky "blue" grass turned yellow and white, corn popped in the fields in Texas, apples were partially baked in Pennsylvania, and farmers reported digging up baked potatoes in Illinois. Sunstroke and heat prostrations caused many human deaths.

Immense crop and livestock losses, ruined lawns and gardens, parched pastures, wilted corn, premature opening and shedding of cotton bolls, wells gone dry, failing streams, frequent fires, falling leaves, spread of typhoid and pellagra, threatened food profiteering, and the first faint vestiges of a famine specter were some of the direct and indirect results caused by the shortage of water, which in turn caused untold suffering to man and beast. Farmers were forced to haul water long distances for their cattle and for domestic use. Many cattle were rushed to the slaughtering pen to be sold at slaughtered prices before they died.

Thus has the foremost industry of a foremost nation been subjected to a trying ordeal. Millions of rural people were affected and suffered disastrous losses.

President Hoover came forward with characteristic directness and energy, and with his associates made an earnest effort to avert so far as possible the direful effects of the disaster. He called in conference

 POSSIBLE national catastrophe," "a situation fraught with serious consequences," "an emergency fully equal to that after a big flood or other cataclysm of nature," were some of the expressions used to describe the greatest nation-wide drought ever experienced in the United States, in the summer of 1930, just past. The area in which the devastating drought held sway has been variously defined as the bread basket area of the nation, the growing areas east of the Rockies, the Middle West and parts of the Atlantic seaboard, and the sections of the country represented in the watersheds of the Mississippi, Ohio, and Potomac Rivers. The acutely affected area spread from an early count of 250 counties in but twelve states to 579 counties in nineteen states in urgent need of relief.

High heat records went hand in hand with rainless days and nights. July passed into history as the

the governors of the most acutely affected states. A National Drought Committee was formed. Plans were laid for the creation of Federal, state, and county relief committees to assist families over the winter, to prevent unnecessary sacrifices of live stock, and to avert the spread of disease. Railroads cut rates one half on transportation of live stock into pasture regions, and feed and water into the stricken areas. The Red Cross with its usual prompt efficiency made \$5,000,000 available for relief.

Millions of dollars fell over the Central States about the middle of August and thereafter in the form of widespread rains, which brought much relief to the drought-stricken areas, freshening up pasture land, replenishing supplies of water for stock, and in some areas benefiting corn.

But the high hopes of the farmers occasioned by relief rains and relief measures were in many cases short-lived. Some sections were not benefited at all by the rain, in others the drought returned about the first of September, and new areas formerly unaffected were reported to be needing rain. Small comfort, too, could be gained from help suggested in view of the fact that relief measures were referred to the stricken states for a final solution, and the states in turn referred the problem to the counties. In the final analysis relief amounted mostly to credit extended by local bankers, agriculture corporations and intermediate banks.

The farmers, of course, have felt the first and direct effect of the drought. But, as Secretary of Agriculture Hyde says: "Every man, woman, and child in America will suffer the indirect consequences in some way." The consumers of farm and dairy products are bound to feel them; the men necessarily thrown out of work have felt them; business has felt them because of the decreased buying power of the farmer class.

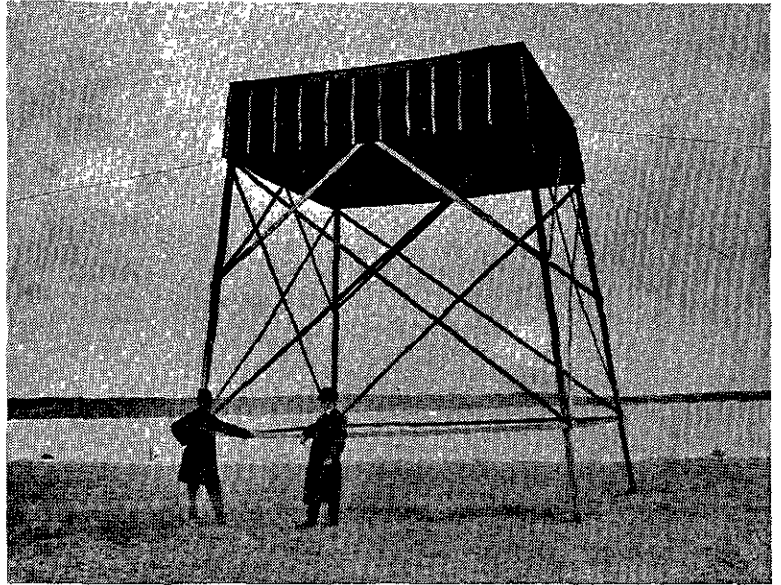
The nation-wide drought, added to the nation-wide business depression, with its consequent inactivity in other lines of industry, has served to intensify the widespread unemployment in the country. Farm failures sent more and more men to the cities, where machines were already rapidly taking the places of many human hands.

THE FEAR COMPLEX

THE country is filled with a feeling of uneasiness and uncertainty. The farmers are discouraged because their crops have been swept away by the drought, the unemployed are discouraged because prospects for work are no better, the poor man is getting poorer, the business man is handicapped for lack of ready funds. Large factories are cutting down expenses, laying off men, reducing the

wages of those kept, or shutting down entirely. Heads of families with jobs as well as those without jobs are worrying about the future. There has been an abnormal increase in the number of suicides and insane asylum patients due to worry over financial circumstances.

At the time of the recent census two and a half million people in the United States were without work, looking for work, and unable to find work. Many



Underwood & Underwood, N. Y.

A rain-making apparatus in Alberta, Canada. It is alleged that when a certain chemical is placed in this tank, rain will fall in copious showers, no matter how dry the weather. We wonder why this patent did not reach an enormous sale during last summer's drought

of these are in straitened circumstances, dependent on charity. We cannot expect hungry, jobless men to be happy, peaceable, and law-abiding. We may rather expect a period of petty thievery, bold robberies, strikes, violence, and general dissatisfaction. One writer has predicted that the winter ahead will be rife with unrest, misery, and crime.

The Wall Street debacle, over-production, the business depression, the wide-spread drought, and unemployment seem to have been going around in a circle, each reacting upon, and influencing, the other. The total results have been termed "hard times." Business has found its blues.

But even business blues have their bright spots. "Business depressions, after all, are not an un-mixed evil," says William O. Scroggs, of the New York *World* editorial staff. "The proper time to hang out the crepe is not when the country is suffering from the pains of deflation, but when it is reveling in prosperity of the wrong sort."

When business booms and flourishes, there is much waste, excessive speculation, abuse of credit, and over-production. During the reign of high-powered salesmanship and extensive and expensive advertising, the whirlwind campaigns of manufacturers lead people to maintain an

(Continued on page 28)

"Great Men Are Not Always Wise"



A
Story
by
Margaret W.
Locke

NELL, DONELLY, you do—now don't you, honestly?" "No, I don't, Geraldine." "Well, whether you do or not, please don't say you wish you could die, for that sounds terrible. I'm just old-fashioned enough to believe there is a life after death, and it seems dreadful not to believe that way."

"But, Geraldine," replied Nell, endeavoring to prop herself on her elbow, and looking at her friend earnestly, "Professor Barton is a very learned man and he believes and teaches that there is no life after death."

"Professor Barton!" ejaculated Geraldine, giving her friend a gentle push, which settled her back again among the pillows. "Professor Barton, Nell,—'great men are not always wise: neither do the aged understand judgment,' the Good Book says. Now I'll admit that Professor Barton is a great man in mathematics, but he is not at all wise, even if his hair is white; and he certainly does not show good judgment in spreading all this theory of evolution. I *do* believe the Good Book and I *do* believe in life after death, and in heaven and destruction. But, dearie," giving her friend a gentle push backwards, "I'm not going to talk to you any more unless you lie very quiet and listen. You've had a bad shake-up, and the doctor said you were to be still for some time and rest those sprained muscles. Tell me truly, Nell, do you *want* to believe there is nothing after death but obliteration?"

"**N**OT if it isn't true, Geraldine, but who knows?"

"I know, Nell."

"Ah, that's saying something. Not at all egotistical—isn't that the word Professor Elliott used to-day? 'Ego'—'I'—yes, that's it," exclaimed Nell's

brother, who had entered in time to hear Geraldine's assertion.

"I *do* know, Fred," continued Geraldine. "There is little else of which I am sure, but I am positive of that."

"Well, I don't even know what it is that you're so sure about," said the big senior, laying his books upon the table.

"That there's life after death—that there are a real heaven and a real destruction," responded Geraldine.

"Oh, come now, you're not turning theologian are you?" wheeling about in his chair and eyeing his classmate earnestly. "Geraldine, you're—well, you're too out of date in that respect. The kids all like you wonderfully, but you're different—too religious they say. That's all the fault they find with you."

"And a good one, if you wish to call it a fault, Fred."

"But, Geraldine, do tell me how you think you know about the hereafter," pleaded Nell. "Did you lose an aunt or someone else by death, and did she or he come back and tell you about it? That's the way Aunt Talbot thinks she knows, but I never could swallow that stuff, anyway."

"Aunt Talbot says the soul of man leaves the body at death. It's a something—I guess she doesn't know just what—and it floats around somewhere

—I guess she doesn't know where—but anyway, she says our dead came back and talk to us. But, oh dear, it is all so vague and unreal and mysterious that I don't know what to believe, anyway."

"Of course it's vague and spooky and unreal, Nell; for that's not what the Bible teaches about man after death. Man did not come by evolution. He was made by the hand of a loving Father, and when he was all wonderfully fashioned and shaped, God breathed into his nostrils—not a living soul as popular theology teaches, but the breath of life—and man (in his entirety) became a living soul. We read this in Genesis 2:7. Then we read in Job 4:17, 'Shall mortal man be more just than God?' and in 1 Corinthians 15:53, 'this mortal must put on immortality.' In 1 Timothy 6:16 we are told that it is only God who has immortality. So though man has a living soul, he is mortal. Ezekiel 18:4 tells us that the soul that sins shall die. So man is not a shell, containing an immortal soul, but man *is* a mortal, living soul; and being mortal, dies. When he dies he is in what is called the sleep of death.—Have you a Bible handy, Nell? I'd like to read you that death is called a sleep."

"Down in the bottom of mother's trunk, Fred; get it, please," and Fred hurried away to the attic to search for the precious Volume, which should always be near for reference and comfort.

"Geraldine, I'm surprised, and so proud of you. Why, you're a regular preacher. How did you ever learn so much? Perhaps you can help me. I'm surely interested. Do tell us more about all this. I'll be as quiet as a mouse if you will," said Nell, reaching out and giving her friend's hand a loving squeeze.

Fred returned with a small Bible. "It's through study that I know these things, Nell," said she, as she turned to Daniel 12:2 and John 11:11-14 and read that death is a sleep.

"And how long do they sleep, Geraldine?" asked Fred, who was also showing intense interest in the conversation.

"Till the heavens be no more," as we read in Job 14:12, Fred. That means till Christ comes. At that time the atmospheric heavens will be rolled back as a scroll, and Christ will descend with all His angels to raise the righteous dead. But the wicked dead sleep on for a thousand years. Now if you should believe the immortal-soul theory, will you tell me, Nell, why the need of a resurrection? According to popular theology the immortal soul goes straight to heaven or to hell at death. Then there is a resurrection, and the souls from heaven and the souls from hell return to their resurrected bodies to be judged. Perhaps many who were in heaven were found to have belonged in hell, and vice versa. How preposterous! No, Nell, our God is a God of order and justice, He gives man his opportunities here. Man is mortal and dies. The judgment is going on from the record books in heaven while he sleeps, and then he is raised to receive his reward, according to the deeds done in the body."

"Say now, that's reasonable, I'll say," said Fred. Nell looked thoughtful a moment, and turning to Geraldine said earnestly, "Then please tell me how comes the idea that we become angels when we die. We were taught that in Sunday school, you know."

"No, Nell, angels are beings created by God for a special purpose. We read in God's word that man was made a little lower than the angels. There are millions of them. They are real beings and are called spirits. (Hebrews 1:14.) They keep the books of heaven in which are written the records of our lives. They will come with Christ at the end of the world and gather up the righteous and bear them to heaven. We read this in 1 Thessalonians 4:13-18.

THERE was a day when sin entered for the first time into any being's heart. Lucifer was the brightest in intellect and the highest of all the angels. He rebelled against God and influenced one third of all the angels to follow him. They were cast out of their heavenly home and came here, to cause for six thousand years all the sorrow and sin and misery possible. They bring in all the false doctrines and lies to destroy as many souls as they

can. Knowing the appearances, ways, and secrets of every individual, they can impersonate those who have died, and talk to their relatives, and, of course, cause them to think they are really their loved ones who have gone before."

"Say, Geraldine!" exclaimed Fred, "tell us where we can find these texts so we can read them over afterward."

"I'll be glad to, Fred. Write down now, 1 Timothy 4:1—this shows that the fallen angels are teaching false doctrines (using men as mediums, of course). Revelation 16:14—here you find they work miracles and terrible deceptions. Read also 2 Corinthians 11:14, which shows that the leader of the devils changes his appearance so that he may be considered a wonderful minister of the gospel, when in reality his purpose is to deceive and destroy.

"Now, dearie, I must go," finished the older girl, rising and placing the Bible on the stand. "But rest assured that there is a life beyond, that there is a heaven to gain and a destruction to shun. The future life is real and the angels are real. The deception of the fallen angels is real, and this Bible"—placing her hand on the Sacred Volume—"is the only thing upon which we can place our trust.

"Forget Professor Barton's theories; accept no one's, only as they harmonize with the inspired Word, for remember that 'great men are not always wise, neither do the aged understand judgment.'"

Rome, World Ruler

(Continued from page 17)

has been methodically laying the foundations for the new international, or supernatural, structure. It aimed particularly at creating an indigenous clergy in non-Catholic countries and in general at making the Church in each nation a part of the national life. . . .

"The preparatory stage of the new foreign policy is therefore well advanced. Its aim is to create in each missionary country a firmly organized church, administered no longer by 'invading strangers' but by dignitaries of local race and speech. Such a local church can play its own part in the national life, tempering the nationalism which seeks complete authority of state over church. Its priests cannot be harried by special restrictions or expelled in moments of patriotic excitement. And even in Catholic countries Vatican diplomacy will come increasingly into the hands of their nationals who can speak to their governments with a kind of authority which a foreigner—for example, an Italian—could hardly enjoy.

"Of course, the Church has no armies with which to guard, say, a Chinese Catholic monastery in time of civil war. It will, as in the past, appeal to one government or another, as the situation requires, for such military protection

as is needed. This would be but one of the courtesies which governments frequently request of one another. But the entire diplomatic machinery and procedure will be in the hands of the Vatican, which will no longer be dependent on the Quai d'Orsay or the Quirinal. What used to irk the Vatican most of all was that the Church was under the protection of the Italian government.

"In other words, if the Vatican's 'foreign policy' continues to develop as at present, we shall see in a decade or two the beginnings of a new Holy Roman Empire, transcending race, language, and political boundaries—a commonwealth of perhaps hundreds of thousands of persons, independently ruled from the Tiber. No longer will the Church, in its political manifestation, appear, as formerly, as one Italian state among many; or, as more recently, as a diplomacy without ground under its feet. It will be a state above states, dealing as an equal with virtually every government in the world."

A most remarkably accurate prophecy of all this was penned by God's servants centuries ago. Read this: "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads . . . and the dragon [pagan Rome] gave him his power, and his seat [Rome], and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. . . . And they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? . . . And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Revelation 13:1-4, 7, 8.

But also read this: "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . And He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh." Revelation 19:11, 16, 19-21.

- - M U S H I D I - -

A touching story of the African Wilds

By

MARGARET
BENEDICT



By Ewing Galloway, N. Y.

A primitive native school in the wilds of West Africa. Dried foodstuffs packed in grass hang from the trees

mean much to the hungry natives who long for the gospel, knowledge, and salvation.

Mushidi goaded Nonri, who was partially bound, into a trot that they might reach the village sooner. Nonri was very quiet, for he was busy with his thoughts. "What would the boys do about this? Would they go on with the glad news, or would they return to tell the sad news of his capture?" These were some of the questions that harassed him as he trotted along. His discouraging state had colored his thoughts, for otherwise he never would have doubted the boys' fidelity. They were as trustworthy as he.

AS SOON as they came within hearing distance of Mushidi's village, they could tell that it was in an uproar. As they rounded the last bend they beheld the scene of revelry. The women were engaged in a dance of victory in celebration of the capturing of the prisoner. They had prepared the drink and had the drums ready for a night's riot. They knew that when Mushidi went out with such a purpose, he never failed.

Nonri was no more weary than his captors, for he was a fine, strong young man, taller than the average, clear-eyed, and steady in all that he did. Secretly, Mushidi felt an awe of this man who had come so bravely into their camp in spite of his captivity. Mushidi, feeling that he must do something to make Nonri realize who was master, attempted to force him to smoke and drink with the rest; but Nonri stanchly refused. He remembered his own heathen days, and consequently was more patient with these people. He suffered many blows, beatings, and much abuse because of his resistance to their authority.

Finally the merriment died down, and most of them were deep in a drunken sleep. Now was Nonri's opportunity to think and pray quietly, for, in spite of his weariness, he could not sleep. His mind could not be at rest until he had talked to the Eternal Father, who rules and understands all things. At last, peaceful assurance came to him and with it, restful sleep.

When Nonri awakened in the morning, the sun was already high in the heavens. Most of the villagers still

AS CROOKED as his zigzag paths are the ways and thoughts of a raw African. In and out he winds through the jungle grass, turning to the right here to avoid a sharp snag, to the left next because of an unseen danger, and redoubling on his tracks for no apparent reason at all.

Thus we see Mushidi wending his way toward the main path, which is a mere wheel track full of ruts and mudholes. He is followed by six of his best men and preceded by the little dew-drier, who wriggles through the continuous shower bath from the dew-laden grass that his superiors may follow dry-bodied and more comfortable.

This band is just one example of the results of African thinking or reasoning. Mushidi's son has been killed. In order to get revenge on the unknown culprit, they plan to lay hands on the first man they can get hold of. They reason thus: If A has wronged B, they should seize C since they do not know who A is. Evidence of this inane reasoning may be seen in the beating of a twin sister whose twin has run away. If they beat her, they think her sister will be better behaved.

Mushidi had his plans for revenge. He started as straight as his crooked

paths would allow toward the main path, where he knew traders, slave-drivers, and natives traveled. But hush! They heard the voice of singing growing louder and louder as a happy band approached. Quickly, Mushidi and his men separated so that they could come out at the most strategic places on the highway for the sure capture of their man. In dismay the singers ceased their pleasant pastime when they suddenly came face to face with Mushidi. In response to the cruel chief's challenge, the leader of the band replied: "We bring to you good news of the God who loves you. We are missionaries from the white man's mission station."

Missionaries! Nonri's words intensified the look of malice and hate on the black men's faces. To them the word missionaries connoted white men, slave-drivers, traders! How many, many times these cruel white men had wronged them! With a hiss the men jumped for Nonri and dragged him into the grass while his companions disappeared in the opposite direction. The sound of their hymn was silenced by a fear that inspired them to pray. An earnest prayer it was too, you may be sure, for Nonri was the leader of this band which was carrying the news to the nearest outlying school that the "big teacher" was coming to visit them. These visits

slept, but restlessly. Nonri began singing his usual morning hymn of praise. Mushidi was pleasantly awakened by the music and opened his eyes with a sense of enjoyment. Mushidi loved music of the crude kind he knew. The sweet melody of this hymn appealed to him—it was so different from anything he had heard. But hark! what were the words? Did that prisoner have the audacity to sing about God to him? A little of the former awe took hold of him, but he cautiously approached the singer that he might understand the words better. Just as he came very near Nonri, the song was finished; and the singer, seeming to realize Mushidi's presence, turned and looked straight into the eyes of the chief, surprising a pleased look that had not been intended for him to see. At once the chief straightened up and ordered him to work with the women. He became unusually stern, but that night around the campfire, he relaxed once more and asked the prisoner—rather gruffly—to sing. Nonri sang some of the hymns he had learned from the teacher and closed his impromptu service with "I Love to Tell the Story." The chief seemed hard and unresponsive, for he feared to show any leniency toward the captive. The people were silent and bewildered.

Day after day Nonri worked, prayed, and sang. As he became accustomed to his situation, he began to be happier. The people loved his singing and had become interested in the story his songs told. He learned to love the people with whom he had lived for weeks, and they loved him. Although Mushidi was still a little suspicious of him, his hate had been melted by Nonri's love. At last, Mushidi came to Nonri one night to learn the story of Jesus and the way of life. Like Nicodemus of old, he was anxious to know more of the Christ. Mushidi's childlike heart responded with joy to the simple story Nonri told.

"I'll tell you what to do if you want to know of this. The 'big teacher' will soon be at the junction of the main paths. If we start tomorrow, we may find him, and perhaps he can send us a teacher."

MUSHIDI was delighted. He had forgotten all his former hate for missionaries in his anxiety to learn the way of life. The next morning he held a council. As soon as they had decided to go, a band of them prepared for the trip. They took very little food with them, for they wanted to travel fast. As they ran, with Nonri leading them, they began to sing the songs that he had been teaching them. On and on they ran until they saw, late that night, the glimmer of a camp-fire shining through the trees.

The white man had made his bed in the wagon in which he had ridden all day. Being weary, he had built a large fire and gone to bed early. For some reason, weariness, he supposed, sleep did not

come readily. He lay there listening to the jungle sounds, the stirring of his boys, who lay around the fire, the distant roar of a lion, the faint chirp of some night birds, and—what was that? Could it be the singing of a hymn? He strained his ears. The sound grew stronger and more distinct as the singers drew nearer.

THE missionary sat up suddenly, for he realized that the men were coming straight in the direction of his camp and then—oh joyful sight! Nonri entered the circle of light. His companions timidly clung to the shadows until they should be assured of their welcome. Nonri quickly related his experience and then with deep emotion told of the need of Mushidi and his men. Many of them were longing to be freed from the slavery of their heathenism.

The white teacher forgot his weariness for a time, and called the men to the fireside. By this time the boys around the fire had awakened, welcomed Nonri, and cordially greeted his companions.

"Open the Book, teacher," was their plea. He could not refuse, but he urged them to eat and rest first. It was not physical food and rest they wanted, so the teacher "opened the Book" to them, and told them the story simply. They feasted on every word and begged for more when he had finished. Again he told them the story and still again before he was allowed to rest. In the morning it was the same story again; then they begged him to go back with them or send another teacher. Poor teacher! He was unable to grant their request, but how could he tell them that?

Nonri stepped up and stood silently until the teacher recognized his presence. "What is it, Nonri?"

"Please, let me go back with these people. I have learned to know them and

love them. Let me teach them the things you have taught me."

The teacher thought seriously. Nonri had little education, but he was earnest, and a true, deep Christian, with a knowledge of the gospel and its beautiful truths. His heart was completely changed from the vileness of heathenism to the beauty of Christian peace, joy, and love. At last the white teacher consented. Nonri could tell the people better than many. If only they had more of such as he!

The teacher fell to meditating over this call, which reminded him of the many others he had had to refuse because there was no Nonri to send. "If only the dear ones at home knew how sad it is to turn away these poor black brothers who long for the light, I'm sure we could answer the calls. They cannot hear without a preacher, and we cannot send a preacher without support. I will tell them this story. I know their hearts will be touched, and the treasury will be filled."

Armageddon

(Continued from page 9)

government; and the center of God's truth for this earth.

My reader can see at once that Satan, as the archenemy of God, would naturally attempt to foil the Lord's plan by the destruction of Jerusalem. In accordance with this thought the Old Testament contains the record of numerous attempts by various surrounding nations to destroy the holy city and the temple. But on every occasion, so long as Israel clung to the law of God, these attempts of the devil to blot out the truth of God from the earth were foiled by the Lord. It was only when Israel forsook the truth that Babylon succeeded in destroying Jerusalem and the temple.

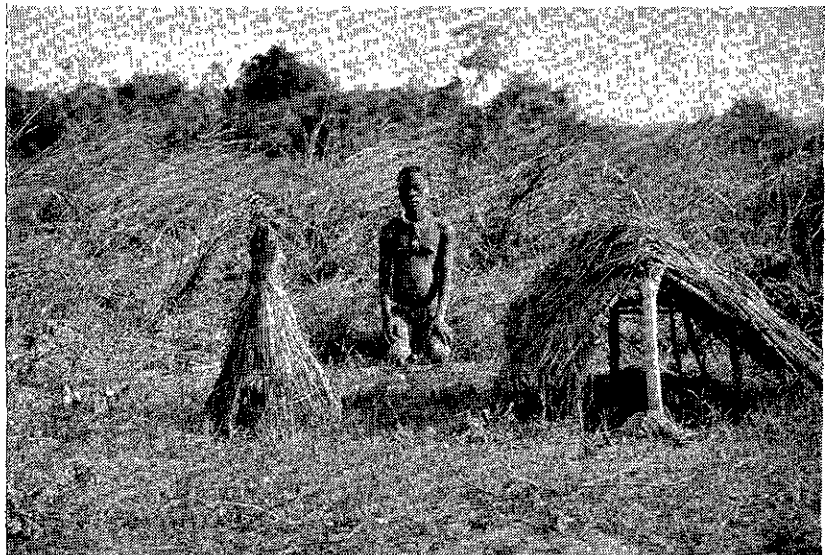


Photo by T. M. French

A worshiper at little god-houses of West Africa

The Holy Scriptures plainly reveal the hand of Satan at work in the destruction of Jerusalem by Babylon. In the midst of a prophecy concerning the fall of ancient Babylon, God reveals the secret purpose of Lucifer, or Satan, in these words: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Isaiah 14: 12-14.

We have already noted in the Psalms how Jerusalem is spoken of as "beautiful for situation, . . . on the sides of the north, the city of the great King." In the destruction of Jerusalem we may see an attempt on the part of Satan to establish his false system in God's chosen spot, and thus exalt his throne above the worship of God.

GOD'S PURPOSE FULFILLED

ALTHOUGH God was compelled to abandon Jerusalem, because her people abandoned Him, yet God's purpose regarding this chosen spot shall not fail. The New Jerusalem of Revelation 21 has taken the place of the old Jerusalem of Palestine in His plan. At the close of the thousand years of Revelation 20, Jesus will descend on the Mount of Olives adjoining Jerusalem on the east, and the mountain will part asunder to form a very great valley. (Zechariah 14: 4.) On this chosen spot of old, the site of the former city of God, the New Jerusalem will descend from heaven (Revelation 21: 2) to rest on the earth.

Satan will then put forth the greatest effort of his career to exalt his throne above the stars of God, and to sit upon the mount of the congregation, in the sides of the north, by leading all the wicked to attempt to capture the New Jerusalem, as it rests on God's chosen spot on the earth. (Revelation 20: 7-9.) But Satan and his host will be overwhelmed with fire from heaven. This fire will purify the earth from every vestige of sin. God will reconstruct the earth in righteousness. The New Jerusalem will remain on His chosen spot as the capital of the everlasting kingdom of Jesus Christ, which will extend over the entire expanse of the earth made new. Thus in the spot where Christ hung on His conquering cross, there He will place His conquering throne.

"The throne of God and of the Lamb shall be in" this New Jerusalem. (Revelation 22: 3.) Thus this appointed, hallowed spot, where Jehovah chose to place His name in the days of Israel, that place which He ordained to be the religious capital of the world, will be honored throughout eternity not only as the capital of the world, the head-

quarters of His worship, but as a *center for the rulership of the universe*. Thus His original purpose regarding this chosen spot of old Jerusalem will through the New Jerusalem be carried out as if Israel has never failed.

THE LAST EFFORT

WHILE Satan failed to accomplish this purpose in his manipulations of ancient Babylon, he is now laying his plans to attempt its accomplishment in connection with modern Babylon on the greatest and grandest scale the world has ever known. He is even now preparing a great world religio-political confederacy, a super church-state union, called in Revelation "the beast and the false prophet," which just prior to Christ's second coming will establish

Are You Sick?

Nearly everyone is "ailing" in some way these days. And so eager is everyone to feel well that quacks and fake healers are plying a lucrative business among the gullible. Is there a better way? In the past, Christ healed people "without money and without price." Will Divinity do the same now? Read

"Does God Heal Disease Today?"

by Robert Boothby in next month's WATCHMAN.

its seat of government in God's chosen spot at Jerusalem, where God will finally set His throne. (Isaiah 2: 2-4; Daniel 11: 45)

In the final movements of earth's history, Jerusalem will be occupied by Satan's false system, Babylon the Great. She will sit a queen upon the usurped throne, ruling and receiving the worship of the world. (Revelation 13: 4; 18: 7)

This will be Satan's greatest attempt in human history to exalt his false system above God's true system in God's own chosen spot, and to stamp out if possible the truth of God from the earth. How natural it is, in his opposition to God and truth, that Satan would attempt to place the seat of his false system in the very spot where God has purposed to set His own everlasting throne.

This very move on the part of Satan will set the stage for Armageddon and the end of this present order. The Armageddon conflict is but the final issue, or culminating struggle, in the great controversy between Christ and Satan for the possession of the throne of the universe. It is around and about this spot, chosen and ordained of God—Jerusalem in the Holy Land—that the controversy between Christ and Satan has been waged through *thousands of years*. It was for *this spot*, chosen and ordained of God, that Satan has battled in the

great crises in the history of ancient Israel. All this enables us to clearly see how and why this final conflict of Armageddon will take place in the Holy Land with Jerusalem as its center, just as the prophets have pointed out.

Further study of this question in next month's WATCHMAN will show how Palestine is destined to become the international storm-center in connection with the final movements of history in the near future.

Hard Times

(Continued from page 23)

extravagant standard of living—buying things they need and things they do not need (usually on the installment plan). In such a period of frenzied buying and selling, supply reaches the saturation point, industry is overmanned, labor and management tend to lose efficiency. But in times of reaction and readjustment, frugality is practiced; waste eliminated; employees maintain a higher standard of efficiency; credit policies, management, and methods are revised, modernized, and systematized; and morale is improved.

Another influential economic writer, Roger W. Babson, presents the spiritual value of economic reverses: "Economic history plainly teaches that during periods of prosperity there develop waste, carelessness, and crime. In fact, these agents are the real cause of the business depression that inevitably follows. When men are making money, they are likely to lose their faith—forget their God, and become more or less pagan. During such prosperous times, the churches become neglected, personal prayers are dropped, and man feels self-sufficient, without the need of Bible, church, or meditation. These are the conditions that America has witnessed during the past few years. If you doubt me, ask any preacher, priest, or rabbi. When, however, people are out of employment, when business men are meeting losses, when we feel things drifting away from us, and we are unable to control the situation, then we look to higher and better things."

An eminent religious writer tells us that in the midst of prosperity lurks danger: "Throughout the ages, riches and honor have ever been attended with peril to humanity and spirituality. It is not the empty cup that we have difficulty in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause sorrow: but it is prosperity that is most dangerous to spiritual life."

America surely has been a land of prosperity and plenty. Until the shadow of the stock market crash fell upon the screen, the year 1930 threatened to become known as "the year of the great prosperity panic." We had become rich and increased with goods, learning to love luxury, spending millions of dollars



The Watchman's Torch

"WE USED TO GO TO prayer meeting to get comfort; now we have acquired greater culture and have Amos 'n' Andy." This newspaper squib speaks a tremendous truth in jest. For what have Amos 'n' Andy, and all their kind, to offer to help a soul in agony or restore a broken life? Verily, "there is none other name under heaven given among men whereby we must be saved" than Jesus, the Consoler.

SEVENTY-FIVE THOUSAND men, women, and children crowded Long Beach for the Amateur Athletic Union aquatic classic, but during four days there was neither arrest nor accident. One of the policemen on duty asked a reporter to "imagine what we would have had on our hands were it not for the drug stores on the corners downtown instead of saloons." And yet some people *imagine* that drinking is everywhere increased since Prohibition.

THE INTERNATIONAL PETROLEUM EXPOSITION at Tulsa, Okla., in October, exhibits the wonders of one of the most romantic of the activities of mankind. Not the least thrilling will be the "tank farm" operated by an "electrical brain." Pressure produced by oil in the tanks will be communicated to the "brain" in the pump station. This robot will then automatically deflect the streams of oil from full tanks into empty ones. But however marvelous are the machines now being used for everything, always behind the machine is its creator. So in this materialistic age, when men would fain abolish Him altogether, yet "standeth God within the shadow, keeping watch above His own."

A TRAVELING HYPNOTIST visited a rural school in an east Tennessee county, to arrange to give an entertainment. As a sample of his art, he put two youths to sleep, directed them in various capers, and released them. But one of the boys returned to the hypnotic trance, from which neither his teacher nor schoolmates nor the alarmed hypnotist were able to arouse him except after long and earnest efforts. The hypnotist has been barred from the country schools. It is a serious matter to interfere with the functions of the human mind. The will is to reign in supreme control over the other faculties, and only to the Creator should it be yielded. The whole business of hypnotism — even when it is illusion or trickery — is unwholesome and evil in its origin and results.

FEEDING RUSSIANS IN MASS by means of airplanes is the means proposed by Dictator Stalin in order to keep the country's millions from starving this winter. Russia has been thrown into its terrible predicament because of the failure of its ruler's ill-advised insistence on destroying the prosperous, independent middle class of peasants, and forcing them to give over all their property to the state farms run on Communistic lines. The peasants bitterly resisted, even going so far as to kill their stock, rather than give it up for nothing. They were not interested in raising more grain than was necessary for their own consumption. The collective farms yielded little. It is claimed by no less than a former Soviet official that the government has been "dumping" grain, dairy products, and candy at cut prices into other countries to cause industrial disorder, while its own people are starving for these foods. The highways and railroads are inadequate to avert the national food crisis that the country is facing. The airplane is Russia's only hope. Stalin will have to learn that men are not machines, to be automatically controlled and standardized, but each man is an individual with individual rights.

"LINDBERGH LIGHT," an air beacon set on top of one of Chicago's skyscrapers, was dedicated recently and set at its task of guiding night fliers. The beam is of a billion candle power and is the most powerful light in the world, outshining all other searchlights. We know of another light, not of this world, which surpasses even the sun. Jesus said, "I am the light of the world: he that followeth Me shall not walk in darkness." John 8:12. And John the revelator in speaking of the holy city, says, "And the city has no need of the sun, neither the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Revelation 21: 23. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light." Revelation 22: 5.

TURN ABOUT IS FAIR PLAY, and Edison recently answered a questionnaire prepared for him by newspaper men. Here are three out of ten sets of questions and his answers: 1. Will the further development of the machine age (A) limit the individual's opportunity for full development? (B) Will it increase his leisure? (C) Is he likely to use his leisure wisely or wastefully? *Ans.* (A) No, increase it; (B) yes; (C) yes, if he shuns whisky. 2. In what proportion do you think success is generally due to (A) hard work, (B) talent, (C) luck? *Ans.* (A) Ninety per cent, i. e., mental work; (B) ten per cent; (C) rare. 3. Do you think Prohibition as it has worked out in practice is on the whole beneficial or harmful? *Ans.* They've started enforcing the law, and if it is reasonably enforced it will be an enormous benefit.

GREATLY EXAGGERATED and overestimated seem to have been the figures in regard to unemployment in this country. As revealed by the late census, there were 2,508,151 people out of work, able to work, and looking for work in April of this year. Mississippi and South Dakota tied for the low score, with one half of one per cent unemployed; the peak of joblessness was Michigan's 3.3 per cent. Since we now number 122,698,190, the number of unemployed at that time was only two per cent of the population. Of course, that is two per cent too much for ideal conditions, but it shows that ninety-eight per cent were with jobs. Thus has an end been put to the political guess work estimating the number all the way from one and a half million to five million. Those who represented the number as being much larger than the two and a half million that it actually was only added to the discouragement and pessimism already created.

UNDERTAKERS have been hit by the hard times, too. At first glance it would seem that the casket business would be depression-proof. But the National Casket Company reported a million dollars profit for the year ending June 20 as against a million and a half in the previous year. "Nature would seem to play a part," says Philip B. Heinz, president of the company, "for almost invariably in any depression period the mortality rate is lower than in years of great plenty and good general business." And this in spite of the increase of suicides because of financial straits. The president of the company says they do not attempt to explain this circumstance. We do. In times of depression, people live more simply and economically. They cut out the wild night life, the rich, expensive dinners, and other indulgences harmful to the human constitution. They eat less, sleep more, and live a saner, simpler life. They are bound to feel better and live longer. Adversity, after all, has its advantages.



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.

Reincarnation

Is not reincarnation, or rebirth of the soul in another body, taught in the Bible in Matthew 17: 11-13?

Nowhere else in the Bible is there any hint of the reincarnation of the soul of man. Therefore we seek a reasonable explanation of this passage. The whole teaching of the Bible is that men have but one chance, this life, to do what is right, and if they do not do right, with the forgiveness and help of Christ, they are eternally destroyed. There is no second chance. Resurrection of the *body* is taught in such scriptures as Romans 6 and I Corinthians 15, but resurrection is a rising to life of the *same body* once at the end of the world. In connection with the verse in question read Malachai 4: 5, 6 and Matthew 11: 4-14. But Luke 1: 17 explains definitely what is meant by the statement in Matthew. John was to come "in the spirit and power of Elijah," and not to be Elijah himself. It is a figurative expression, in which the Bible abounds. It is put in this way because Christ and Malachai wished to teach that the times of Elijah and the times of John the Baptist were very much alike, and the two men were almost alike in the way they did their work and gave their messages. So John the Baptist is said to be Elijah. For proof that he was not Elijah in person as a reincarnation, and that he himself so understood, read John 1: 21, where he absolutely denied that he was Elijah. This is sufficient proof that Matthew 17: 11-13 does not teach reincarnation. We understand that Malachai's prophecy is again to be fulfilled in our day before the end, for it is to come before the great and terrible day of the Lord. We do not expect Elijah but we expect the power and the spirit equal to and like his, which will finish God's work in the earth and give His message boldly.

A Head for Protestants

Why doesn't Protestantism have a head like the pope of the Catholics?

Because one of the foundations of Protestantism is a protest against an infallible human head of the church on earth. Protestants believe in the Bible and the Bible only as the Christian rule of faith and practice; and also that the Bible is its own interpreter to each individual Christian. Of course this opens the way for differences of interpretation and therefore divergent beliefs among Protestants, which disunion is unfortunate in some ways, yet infinitely better than human dictation as to what one may believe and practice. It would be impossible for all Protestants to have one head, or leader, on earth, since they disagree so radically as to doctrines, forms of worship, and organization. But being disunited in religion is not necessarily an evil; and though it may be unfortunate, yet union under compulsion in religion is much more unfortunate, indeed a great evil; for the human conscience must be free to choose.

Pope means papa, or father, and Christ said: "Call no man father upon the earth: for one is your Father, which is in heaven." Matthew 23: 9. Christ is the head of the church. (Ephesians 1: 22; 4: 15; Colossians 1: 18.) It needs no human head, except for purposes of organization, just as a democracy functions best when it has a chief, such as a president. It is hardly fair to compare Catholicism with Protestantism in regard to one head. The querist has in mind Roman Catholicism, no doubt. But Catholicism is not united. There are Roman, Greek, Armenian, and Nestorian Catholics. Each has a different head. So there are Episcopal, Methodist, and Baptist Protestants, and each of these has a different head. The proper comparison would be between Roman Catholicism and Episcopal Protestantism, for instance, and between these two there is no difference as to union and having one human head. In this regard, comparing Roman Catholicism with Protestantism is like comparing the United States with all the other countries in the world put together. The former has one head. The latter group has many, yet all of its members are legitimately occupying a place in the scheme of world government.



for pleasure and self-gratification. Except for the poverty-stricken small minority, we have enjoyed liberal wages, substantial homes, abundant food, plenty of clothing, all sorts of electrical appliances, automobiles, radios, etc. Many of our modern conveniences, which we accept as commonplace, everyday necessities, were either unheard of or regarded as wonders and luxuries a generation or so ago.

Comfort in living has spread to comfort in religion. The multitude of God's mercies and blessings have become commonplace. We have ceased to acknowledge our gratitude for them. We have ceased to feel our need of God. Instead, we have become selfish, extravagant, ungrateful, proud, engrossed in worldly care, and self-sufficient. But the boast that "business is prosperous and nothing can stop us" has been silenced. America is feeling the reverse pains of prosperity. People are too busy counting their own pennies to brag about the national wealth. They are substituting feelings of concern, fear, and wondering what these things mean for those of apathy, ease, and indifference. They are turning to the Lord for comfort in their adversity, and to the Bible for an interpretation of the times.

THE BIBLE EXPLAINS

WHEN Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isaiah 26: 9. God permits adversity to come to the human family that they may be led to remember Him in their need and turn to Him. Some have questioned if the drought, accompanied by the intense heat, was not a judgment of God. While Satan is really the author of all suffering, and rules this world, having conquered it through sin, God, in His love and mercy, permits some of these things to come upon the earth in order that His purposes might be worked out through them.

It is Satan's purpose to work through the elements to garner a harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. In accidents and calamities by land and sea, great conflagrations, fierce tornadoes, terrific hailstorms, tempests, floods, earthquakes, Satan exercises his power. He sweeps away the ripening harvest, and famine and distress follow.

In speaking of the signs of His second coming, Christ said: "There shall be famines, and pestilences, and earthquakes, in divers places." "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Matthew 24: 7; Luke 21: 25, 26.

From a human standpoint, the condi-

tions in the world today are distressing. But the cries of discouraged poverty and starving humanity are coming up before God. He will shield His creatures and hedge them in from the power of the destroyer. He will not leave them desolate who turn to Him in their hour of need. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

Five Substitutes

(Continued from page 7)

and all the ills that result therefrom.

I think it will be conceded by all fair-minded people that the acid test of any liquor control system is the amount of liquor consumed. If the amount is great, the system is to that extent bad; if the amount is minimized, it is comparatively a better system. In applying this rule to Canada, we find that there is a great deal more liquor drunk there today than under Prohibition, faulty as it was. For example, a liberal estimate by the "wets" themselves put the bootlegging business of the province of Ontario at \$25,000,000 annually under Prohibition. Today under so-called government control, the legitimate stores are selling \$55,000,000 worth of liquor each year, and the bootleggers are still doing a big business, which must be added to this total. Ontario is probably drinking three times as much booze now as when Prohibition was on the statute books. The inevitable conclusion, then, is that Prohibition was three times better than government control in Ontario.

SIDE LIGHTS ON CANADA

ANOTHER significant fact is that with the passing of Prohibition in Canada, brewery and distillery stocks immediately shot up from 100 per cent to 300 per cent. Why? Because those who dealt in stocks knew that a much greater amount of liquor would be consumed under government control, and that therefore liquor manufacturers' stocks would be worth a great deal more. And time has justified their business acumen. In fact, Canada is spending so much on liquor to-day that if the money were applied on the huge national debt, it would be paid off, principal and interest, entire in eighteen years.

A most interesting commentary on Canadian liquor is furnished by the fact that the automobile accident insurance rate has been greatly increased since the repeal of Prohibition. Why? Simply because the insurance companies knew that with plenty of beer parlors and liquor stores, liquor would be more easily procurable and more copiously drunk, with the result that there would be more drunken drivers and more accidents.

How laughable, yes, how absurd it is, to think that you can open up a

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.

Narrow shoes. — Do shoes that are too narrow cause corns? N. C. C.

More often shoes that are too short cause corns, because the toes are pushed back, and then the shoes seem too narrow. Get your shoes long enough, and then you can wear a narrower shoe, and also you will find your corns disappearing, — unless they are too large, and even those will greatly improve.

Chronic tiredness. — I feel tired all the time. What can I do to feel better? Should I stop work? I. S. W.

Possibly you are not eating enough, and so the body is calling for more food. If your elimination is poor, correct this, and you will find your appetite improving. With a better appetite, and getting more food, you will sleep better, and so not feel so tired. If you do not improve, you should have a vacation, and get the needed rest.

Ulcer on face. — I have a black place on my face, which began as a mole, but is gradually increasing in size. The surface is rough. What is this condition, and what can I do for it? D. F. I.

You very likely have what is called a rodent ulcer, and should consult a physician at once. The physician will very likely remove the ulcer, and in a short time the wound will be all healed up. This is not a condition that needs to worry you unduly, but should be removed.

Facial Neuralgia. — What can I do for facial neuralgia? F. F. N.

For facial neuralgia, relief is wanted at once, as the pain is usually very severe. Application of dry heat, such as electric pad or electric light, often is most effective. Where electricity is not available, you can even take a hot stove lid, wrap in flannel, and apply to face. Moist heat may be tried, as fomentations, hot water bottle, etc. Then as the pain subsides, get after the cause. Auto-intoxication and constipation must be cleared up. General elimination by hot baths, electric bath, Russian baths, packs, etc., is very good. Look for some focus of infection, as bad teeth, infected tonsils, etc., and remove if possible. Sometimes the pain can be relieved by cold instead of heat, and if heat remedies fail, try application of cold.

Cold bath in winter. — I have been taking a cold shower every morning all summer. Should I continue it during the winter? D. T. W.

Continue your cold shower during the winter, but see that you have a warm room to take it in, and also that you get the same reaction that you are getting now. After a cold shower, the body should be pink and glowing.

Goat's milk. — My baby is under-nourished, and I have been advised to put her on goat's milk. Should I do this, and why is it better than cow's milk? T. C. M.

I would advise you to put your baby on goat's milk at once. Goat's milk is more nearly like mother's milk in content, and seems to be more easily digested than cow's milk. So when a baby has gotten to the place where cow's milk is not being digested, put it on goat's milk, and in most cases it will begin to gain at once, and the general run-down condition to improve.

Emergency kit. — What could I take along as an emergency kit to use in case of minor accidents? O. M. A.

It is well for us all to be prepared to care for minor accidents, and even in case of more serious accidents we may be a great help. In an emergency kit, have only a few things: a small amount of gauze and cotton, two-inch bandage, some adhesive, a disinfectant such as 1 per cent mercurochrome or 3 per cent iodine, 10 per cent argyrol, boric acid, and some unguentine. The use of the above is as follows: On any break in the skin, use some disinfectant, then cover with small piece of gauze, and hold in place with adhesive. Even a large cut can be drawn together with adhesive strips, and if bleeding, this will control it. Bandage may be wrapped around larger areas, and in case an arm or leg is bleeding seriously, that can be controlled temporarily by bandaging very tightly, either above or below the injury, in case of either artery or vein. The argyrol and boric acid are for injuries of eyes, or even when eyes are tired from long driving, or strong wind. The unguentine should be used in case of burns, or severe sunburn. Add to your kit some lotion for chapped face or hands, and you will be a big help to your party.

liquor store or a beer parlor on every street, and yet have less liquor drunk than under Prohibition! Canada's system even at its best is not as good as Prohibition at its worst, and the people of the United States do not want to jump from the frying pan into the fire, for the frying pan is plenty hot enough as it is!

A third possible substitute for Prohibition is to legalize the manufacture, sale, and use of light wines and beers. We are told by some enthusiasts who are all wet that if the people can get light wines and beers, the craving for gin, whisky, and other hard liquors will disappear, and everything will be sweet and lovely. That sounds good, but is it?

Ninety-five per cent of the liquor sold in the saloons of America prior to Prohibition was beer and wine, beer chiefly. But the fact that beer was the preponderant drink did not make the saloon a Sunday school, or the drinkers therein Sunday school teachers. The old saloon was a ninety-five per cent beer and wine institution, and yet look what a vile thing it was, and what horrible things it did to those who drank its stuff!

PROPORTIONATE INCREASE

FURTHERMORE in pre-Prohibition days, when the United States was drinking twenty gallons of beer per capita a year, it was also drinking one and a half gallons of spirits. At the same time Germany was drinking thirty-one gallons of beer per capita, and one and three-fourths gallons of spirits. If beer is a cure for hard liquor, how is it that Germany, while drinking more beer than America, also drank more spirits?

Again, while America was drinking half a gallon of wine a person a year, each person in France was drinking twenty-six gallons of wine, and while America was drinking a gallon and a half of spirits, France was drinking two and a half gallons of the same liquor. Therefore, light wines and beers are no cure for the whisky and gin habit, for the more wine and beer drunk, the more whisky and gin also drunk. The light wines and beer argument is advanced by those who think that half a loaf is better than none at all, and that it may be the forerunner of a whole loaf later on. In other words, they want to take us back to the good old liquor days on the installment plan, cutting off Prohibition's tail a piece at a time so it won't hurt so much!

STATE RIGHTS

THE fourth possible substitute for Prohibition is state rights. Al Smith was the big champion of that idea two years ago, and of recent months Dwight Morrow has taken up the same refrain.

The argument is that, the Eighteenth Amendment to the Federal Constitution interferes with the rights of the individual states, and that each state should be allowed to determine for itself how it wants liquor handled.

This is simply a case of digging up an old bone for something to chew on; for from the day that the United States was formed into a union down to the adoption of Prohibition as a national policy, the states had absolute right in determining the regulation of the liquor traffic within their own borders. For a century and a quarter, the state rights theory was tried out, and was ultimately declared a failure, and the states individually and collectively were expressing and exercising their rights when they decided for Prohibition. Forty-six out of the forty-eight states voted the ratification of the Eighteenth Amendment, Rhode Island and Connecticut being the only states failing to do so.

The War Is Over

But thousands of people are being "shell shocked" even now. This peculiar malady may fasten itself on anyone, "from the ears up."

You will be entertained and instructed by *Dr. Owen S. Parrett's* article in the December *WATCHMAN*

"Shell Shock in Peace Time"

Who will say that the states were not within their rights when they decided against state rights, and for national Prohibition?

If state rights is the correct and just procedure in the case of the liquor traffic, then why, oh why, do not the "wets" also demand state rights on the control of the dope traffic, the smuggling traffic, and other vices of the same category? Has anyone heard Al Smith and Dwight Morrow pleading with tears in their voice that the sovereign principle of democracy should be applied in the case of narcotics? Why demand state rights for booze only, and leave all its infamous neighbors out in the cold of Federal jurisdiction?

The argument for state rights is so transparent that even a blind man can see through it! Its advocates know that in states with overwhelming foreign population, and in metropolitan centers, where live those millions uninfluenced by American ideals, booze would flow as untrammelled as the waters of Niagara, and flaunt itself with all its old-time boldness.

The fifth and last possible substitute for Prohibition is nullification. By nullification is meant that the laws proscribing the sale and use of liquor will be left on the statute books and in the Constitution, but that from bootlegger to supreme court those laws will be flouted and scorned and openly disobeyed. That would-be litterateur and spokesman of New York City's Bohemian element, Corey Ford, in a recent issue of *Vanity Fair*, calls upon the people of

America to break the Prohibition laws in every way possible, and to protect all those who do from the penalty of the law.

Aside from a Bolshevik few, we doubt that the American people will ever endorse or practice such an anarchistic policy. If annulment became the national program on this score, it would soon extend its hideous tentacles to other parts of our civil and criminal codes, and ere long all respect for law would vanish. Even few wets would subscribe to nullification for the simple reason that they know full well that once they get that beastly thing going it will devour far more than its intended victims.

The makers of the Constitution expressly provided for the repeal of any of its parts or amendments. If the Eighteenth Amendment is ever repealed, it simply means that the wets must reverse the legal process by which the dries won their memorable victory.

Next month we shall examine the reasons given by the wets, which they say demand the modification or repeal of Prohibition.

John Wycliffe

(Continued from page 13)

ica enjoy those blessings of liberty which, from their very abundance, like the air, the water, and the sunshine, we are prone to undervalue? But for them, who shall say that in these United States we might not at this time be enduring the hopeless tyranny of absolutism, or crouching, as certain European nations crouch, beneath the oppressions of a dictator? Who shall say that it was not the glorious vision of these medieval seers of freedom which, communicated to the founders of our nation, effected in them that high regard for individual rights which is the heritage of our American people?

The burden of Wycliffe's years increased. We have already mentioned his paralytic stroke. Not long after this, as on the last Sunday of 1384 he celebrated the Lord's Supper with his parishioners in Lutterworth, he fell to the ground. Friends carried him to the rectory; but from this second stroke he never recovered, and three days later, on the New Year's Eve of 1385, he died. When the Council of Constance held its sessions thirty years after the reformer's death, it condemned his writings, ordered his books to be burned, and directed that his bones be cast from consecrated ground. For unknown reasons the decree was not immediately carried out. But in 1428 Clement VIII commanded Fleming, Bishop of Lincoln, to dishonor the body of the heretic. The grave was opened, and the bones of John Wycliffe consumed with fire; then the ashes were carried from the churchyard, and cast into the little river Swift.

Show Me What You Eat

(Continued from page 21)

one Christian writer has stated it: "As the result of indulged appetite, the moral powers are enfeebled, sin ceases to appear sinful, crimes are winked at, passions control the mind, and God is blasphemed."

We have a Prohibition law directed against intoxicating liquor, but an energetic educational program exposing the ill effect of intemperate habits of eating equally intoxicating foods would be of inestimable value to the health of millions who are sick largely because they give no thought to the great imposition they make upon their digestive organs. Proverbs 11:31 says the wicked are "recompensed in the earth," and how many people one sees who are deliberately intemperate, who even boast of the fact, who are being consumed by the fires of their own dissipation!

THEN AND NOW

THEN we have this striking comparison of Noah's day and ours given in Matthew 24: 37-39: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the son of man be."

It is significant to note that immediately following the flood, as a result of the great moral decay preceding, the average lifetime was only three hundred years, as compared to nine hundred before. This decay in vitality was partly attributable to the use of flesh as food from this time on. What a curse it was for mankind the day that the professed children of God yielded to their appetite's craving for flesh food!

Is the human race really any more diseased today than in the past? Yes, it is "sick unto death." Of the 1,750,000,000 inhabitants of this world, it is estimated that at least 70,000,000 are sick all the time! About 35,000,000 die every year. This is nearly 100,000 a day, or 4,000 an hour. Almost as many die in Europe annually as lost their lives in the World War in four years. In the United States alone there are some 1,500,000 deaths each year, and at all times there are about 3,000,000 persons sick! And why this dreadful record? Because, though science has banished many infectious ailments, yet the degenerative diseases — those caused by a breakdown within the body — are greatly on the increase. These degenerative diseases are fundamentally caused by the perverted habits of diet of the people of the world.

The world is likewise affected mentally. There are one half as many people

in the insane asylums of the United States as we have students in our colleges and universities and other higher institutions of learning, besides thousands not in asylums. Insanity is increasing about twice as fast as the population, according to statistics.

Satan has seized every opportunity to control the human mind through the stomach. In flooding the world with narcotics, stimulants, and condiments, he has attacked the nervous system of the human race, weakened their moral powers, and millions are his subjects. To this, God referred when He said: "My people are destroyed for lack of knowledge." The world has been blinded to the great importance of

Wet or Dry?

How does your vote go in the fall elections? Whatever your opinion or conviction in the matter, you can't afford to miss reading *Alonzo L. Baker's* second article next month,

The War Against Prohibition

Get the facts, then decide.

knowing how to live, and in ignorance we have become a race of suicides, rapidly killing ourselves off — not dying!

America Wants Prohibition

(Continued from page 15)

The law against murder, against robbery, is not enforced fully. No sensible citizen will condemn Prohibition because it is not fully enforced. It is enough to know that men and women are much better physically, economically, and morally now under the Eighteenth Amendment than they were before its advent.

Take the economic situation of the country, which is certainly a fair test. We are told authoritatively that the prosperity that has been prevalent throughout our land since the Volstead amendment went through is in no small way due to Prohibition. Wage earners have made and saved more money. Even right now, with the business depression that has come upon us, we are informed that the savings bank deposits in New York City so far this year are greater than were the savings deposits for the same time last year. As hard as times may be, men are at least not wasting their money on spirituous liquors, but are saving it. Why is it that Prohibition has sent up the amount of life insurance business?

As to the social conditions, who can deny that, in general, in its outward, community aspects Prohibition has made society cleaner and safer? At least the present generation of our

youth is not given the spectacle of staggering drunken men and women in the streets. While crime is plenteous and increasing, it is doing so in certain lines and in ways that are saving the boys and girls from the bald, disgusting exhibitions of pre-Volstead days. I am glad that my daughter is not seeing inebriated men as I saw them when I was a lad. I am glad she does not know what a saloon is, nor its filthy physical and moral conditions.

Physicians tell us that Prohibition is a great asset to us physically. Alcoholism, even in moderate drinkers, lessens the life span; it impairs the nerves, and lowers resistance to disease. They also inform us that it decreases heart efficiency and damages the timber of our blood vessels, so necessary for proper age and health; and that finally it is a drug and not a food.

No, Dr. Butler is wrong; the common sense and feeling of the citizenry in general is right. We do not want Prohibition to go. We want it to stay; and if we appreciate our responsibility as our "brother's keeper," will we not do all we can to see that it does not go?

Why the Devil Hates

(Continued from page 19)

as eternity. Sad will be all who heed not the message it brings.

The fanciful sophistries of those who are content to receive as doctrines the commandments of men are not sufficient evidence to prove that the seventh-day Sabbath has been torn from God's calendar. It is so prominent in Scripture that even a casual reading of the word of God is sufficient to show its observance to be an important duty that is enjoined upon every Christian. The example of the divine Master and of every other Bible writer in the matter of Sabbath observance is something to be taken into serious consideration by those who are called by His name. As we journey on toward the judgment, we do well to study to see if we are in the faith or not. Judgment-bound souls should give some thought to the law that is to be used as the standard of judgment; and it is well that they apply its principles to their daily lives.

There are those who say it is inconvenient to travel on the straight and narrow way. Well, it is the only way that leads to heaven. It is wholly a matter of where you want to go. The matter of Christian living is too serious to be trifled with, and only the most thoughtless will disobey God because it is inconvenient to serve Him. Jesus was not popular, in the sense of being admired by the men of His day; and the world has not yet come to the place where it is willing to adopt His manner of living. Satan is no more a friend to grace today than he was in the days of the apostles. But if religion was worth dying for then, if it held something dearer



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than life nineteen hundred years ago, it is worth as much today; and all who are in a condition of heart where they can appreciate eternal realities are willing to go through the dark shadows for Him who loved them even unto the end.

The great God, who changes not, "rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because in it He had rested from all His work which God created and made." (Genesis 2:2,3.) Thus it was in the beginning, and when the futile efforts of unbelieving men have perished, the blessed Sabbath of Jehovah will still have in it the blessing of the great God. The trusting soul who accepts Jesus Christ as a sin-pardoning Saviour and follows his example in the matter of Sabbath observance need have no fear so far as the divine law of Sabbath observance is concerned. Moreover, he may expect to receive with each returning Sabbath day a blessing from heaven.

The sanctifying influence of the Sabbath of Jehovah causes the tinsel of earth to lose its luster. It brings to the trusting soul the blessings of peace. Of course, it is not possible for those who live for the world alone to understand this. They did not understand the Prince of peace, and they cannot understand the peace He gives; but if they will turn away from sin and its

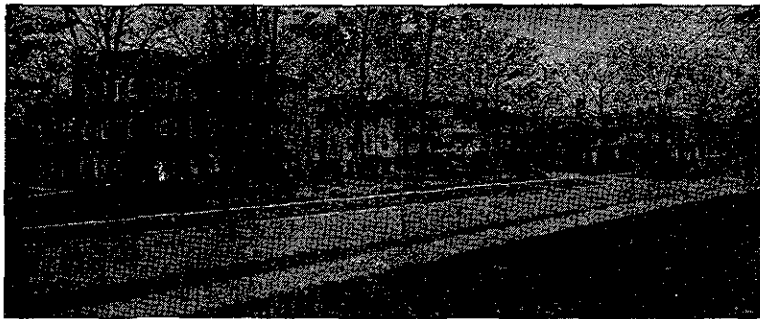
folly and look above the world, they will catch a glimpse of the heavenly land, and then will they know the peace that passes all understanding.

Although the Sabbath has been set aside and trampled upon by men (Isaiah 58:13, 14), yet it still remains the blessed of the Lord, holy and undefiled. The peace it brings to the children of God passes all understanding, and none but those who have experienced its sacred influence can understand what it means to the soul. It would be a great relief to those who are burdened and distressed to look away from themselves and worship God who made heaven and earth. Such communion is a tonic for troubled hearts.

The act of God in resting on the seventh day made it the Sabbath, or rest day; and because in it He had rested from all His work, He blessed, sanctified, and made it holy. The holiness of the Sabbath, together with the blessing that God placed upon it, adheres to the Sabbath institution. Every seventh day is holy and has in it the blessing of Jehovah. Those who have never kept the seventh-day Sabbath have never had the Sabbath blessing, but there remains a blessing for the people of God.

The Sabbath was not given simply to meet man's physical needs, but it was given that man might meet God's requirements. The Sabbath was not given to man to be used as a day of inactivity, but that he might rest from his own works to do the works of God. This is necessary for his own advancement. He needs to turn away from his own pursuits once each week that he may rise to a higher plane of living in his communion with God. It is a wonderful thing to meet God.

This magazine printed a picture of the head of the Holy City cult in its issue of November, 1929, together with a caption stating what we believed to be true on authority. We have since learned that the statement was untrue, and hereby withdraw it.



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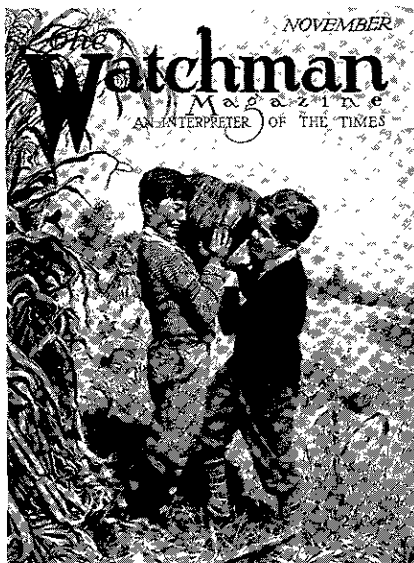
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