

The
Watchman
M a g a z i n e
AN INTERPRETER OF THE TIMES

FEBRUARY



International Newsreel

The Man Without a Job---Page 14

25 Cents



The Watchman

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AN INTERPRETER OF THE TIMES

Edited by Robert Bruce Thurber



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

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Spirit, Not Spirits

ROOTED deep in the heart of every human being is the desire to get away from and forget the troubles that are the common lot of all of us. At times, at least, we long to get out from under. If we don't break the strain once in a while the strain will break us.

Restful sleep, vacations, joking and laughter, amusements,—these help in a measure to drive dull care away; but they do not satisfy the spirit of man, and he craves stronger and more positive diversions.

Alcoholic intoxication — varying degrees of drunkenness — has been resorted to through the centuries as the greatest compensation for the grinding routine of existence. At his cups man is quite unconscious of his poverty — indeed, thinks he is rich — and is free from every cumbering care. And the rich turn to liquor for that exhilaration which money alone cannot bring.

Regardless of the fact that drunkenness brings only temporary relief and joy, is highly deceptive, and leaves its victim poorer and more pained in mind and body than when it found him, weak human beings will contrive to turn to the delights of speers. For this is deliberately considered worth the price paid, though fleeting, and though yielding an aftermath of sorrow.

So drunkenness is defended in the inner soul of its addict as a glorious escape from the intolerable, and he will fly to it inevitably whenever the stress of life seems too great.

A few can be drawn from the toils of strong drink by an appeal to intelligence, decency, and love of liberty. But the great majority will continue to resort occasionally to the only surcease from sorrow and drudg-

ery of life that they know, the flowing bowl. Unless they learn something better to take its place.

Man does need a break now and then in incessant toil and wearing worry. But there is something on the market infinitely better than strong drink to bring the relaxation. It is the inflowing of the Spirit of God. We can unqualifiedly recommend it.

The founders of the Christian church were accounted drunk on the great day when their power for witnessing came to them. Drunk indeed, but with an intoxication of soul-saving grace. They had not imbibed ardent spirits, but the ardent Spirit.

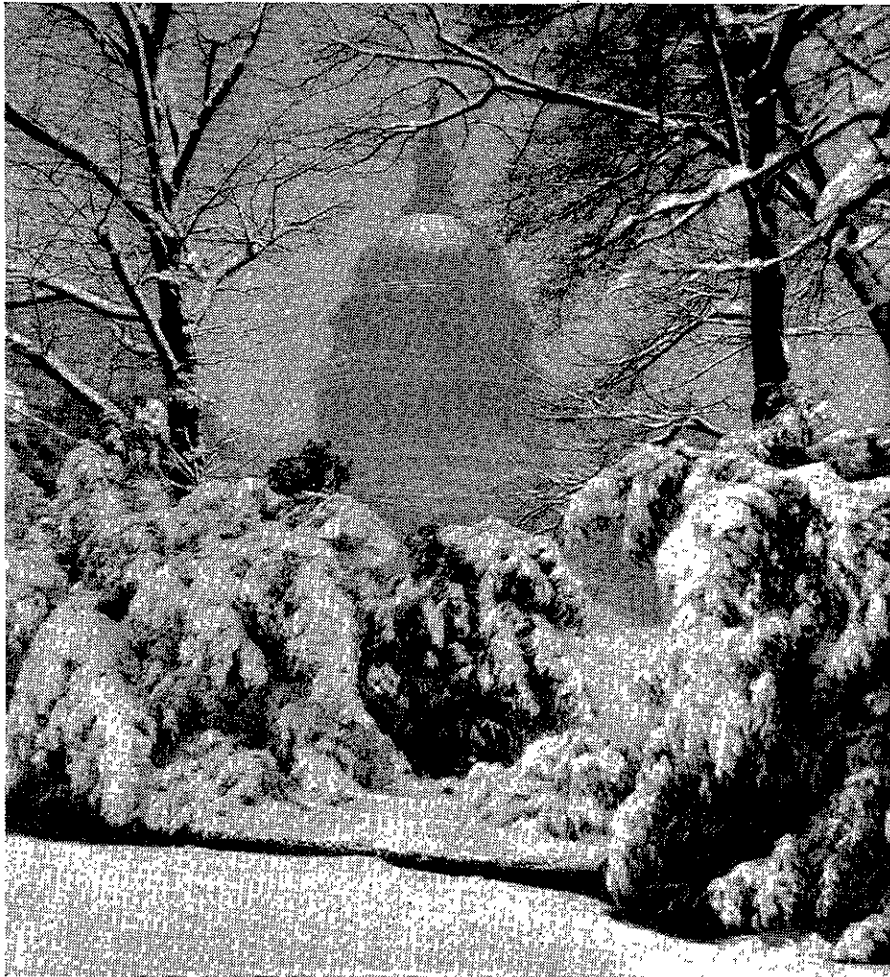
There is something crooked and deceptive about spirits, made so by the crooked s added to Spirit. And alcoholic intoxication is the devil's dastardly counterfeit of the comforting, relaxing, satisfying baptism of God's Holy Spirit.

And there is no "hang-over" with Spirit intoxication. The after effect is better than the anticipation or the experience.

We point to the only remedy for the liquor evil — inspiration of the Spirit of God. It is "without money and without price," and any and every one may be intoxicated with it. Millions have proved its effectiveness.

However, we know that the majority will not even think of it, and that majority must needs be curbed by law that it shall not destroy itself and the minority in its drunken orgies. And we also know that some will not be "drunk with wine," but will be filled with the Spirit, and these are God's elect, the wise that shall "shine as the brightness of the firmament."

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By Ewing Galloway, N. Y.

The national Capitol in winter. The legislators of the United States are being urged so to change our calendar as to break up the weekly cycle

The Calendar Change Issue

G r o w s m o r e i n t e n s e



HE question of the Cotsworth Calendar with a thirteen-month year, involving the destruction of the fixed sacred days and of the unbroken historic weekly cycle, is rapidly coming to the front, since the League of Nations has definitely decided

to take up the consideration of Calendar reform at its fourth General Conference of Communications and Transit, which is to convene in May, 1931.

Many religious organizations did not believe that the calendar reform issue would gain enough momentum to receive any serious consideration by lawmaking bodies, and so they have been indifferent to the issue. But since the League of Nations has now definitely formulated plans to consider the revision of the calendar, and has appointed twenty-six national calendar committees in as many of the

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By Charles S. Longacre

leading nations of the world to report to the League not later than March 31, so these reports may be considered during the fourth General Conference of the League convening in the month of May, 1931, some of the leading church organizations are taking the matter of the destruction of their fixed sacred days, both of the weekly and monthly cycles, more seriously, and are preparing themselves to fight the Cotsworth Calendar scheme to a finish, either before the League of Nations or before the various governments when this particular plan is presented to them for their adoption.

At first, the only opposition to the adoption of the Cotsworth Calendar scheme, which contemplates

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the destruction of the unbroken succession of the seven-day weekly cycle which has been handed down to us from time immemorial, was offered by the Jews, Seventh-day Adventists, and Seventh Day Baptists, when the hearings on the proposed Cotsworth Calendar scheme were conducted before the Committee on Foreign Affairs in Congress two years ago. The religious organizations that observe Sunday as a sacred day were noticeably absent on that occasion when thirteen hearings were held before the Committee on Foreign Affairs.

SILENT CONSENT

THE National Calendar Committee, sponsor of the Cotsworth plan, concluded that the "Sunday keeping" denominations by their silence on this occasion gave their consent, or at least did not intend to offer any opposition, to the Cotsworth Calendar plan of blank days in the weekly cycle and the alteration of all fixed religious days. But this silence was merely based upon the utter futility of the scheme, and the hope that it would never progress to the stage where it was necessary for them to speak in defense of the preservation of their religious days. The National Calendar Committee until quite recently asserted in its published statements that the only opposition offered thus far to the Cotsworth Calendar plan was "from a few seventh-day Sabbatarians," inferring that the rest of the world was not objecting to the proposed plan. In fact, in the report of the National Calendar Committee, of which Mr. George Eastman, of kodak fame, is chairman, which report was forwarded to the League of Nations through the State Department, this same impression is given and the idea is presented that everybody in America is shouting for this Cotsworth Calendar scheme, and that a large number of the business organizations have already adopted this plan and have put it into operation. This is a gross misrepresentation of American sentiment and of the actual facts in the case.

In the first place, forty-three per cent of the Chambers of Commerce and big business organizations which are members of the U. S. Chamber of Commerce, definitely voted against the Cotsworth Calendar scheme when it was submitted to them in

the form of a questionnaire a year ago last October. This opposition came from the Chambers of Commerce of some of the largest cities in the United States. More than 16,000,000 Jews in the world are opposing it. More than 300,000 Seventh-day Adventists are opposing it. All the Seventh Day Baptists are opposed to it. In the month of October, 1930, a World Convention of the Disciples of Christ convened in the city of Washington, and this

World Convention of 15,000 delegates, representing 3,500,000 constituent members throughout the world, passed a ringing resolution by a unanimous vote protesting against the adoption of the Cotsworth Calendar Plan of Year-Days, which would destroy the fixed sacred days of all religious faiths in the world. This Christian Church organization, which observes Sunday on the first day of the week in honor of Christ's resurrection, and the Lord's Supper in memory of that event every Sunday, has definitely pledged itself to join "their Seventh-day brethren and Jewish friends" in opposing this aforesaid Calendar scheme before the League of Nations and its final ratification by the United States Senate if submitted to it in the form of a treaty agreement. This Sunday-keeping denomination of

three and one half million people has likewise pledged non-conformity to the plan if finally adopted.

AWAKENING OPPOSITION

THE *Presbyterian*, the official church organ of the Presbyterian denomination in America, in a recent editorial has come out strongly in opposition to the calendar plan, which changes all sacred days to different days of the week each year. The Fundamentalist Movement of America, in its official organ has characterized the aforesaid calendar scheme, which contemplates changing the "times and laws" of the Most High God, as of Satanic inspiration. Three bishops of the Methodist Episcopal Church, South, have taken a decided stand to oppose this Cotsworth Calendar plan. Two prominent Episcopal bishops have asserted they will oppose the aforesaid plan with all their vigor. The *Sunday School Times*, representing all the Sunday Schools in America, in an editorial, has denounced the afore-



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The Creator of the universe, who times the apparently wild comets in their courses, established at creation the weekly round of days with the Sabbath at its close

said calendar scheme as anti-religious and a well-laid plan to bring about a fulfillment of the prophecy of Antichrist who was to think himself able to change "the times and laws" of the Most High God.

This opposition from all these Sunday observing denominations does not harmonize with the recent statement published in the *Seattle Times* of Aug. 12, 1930, alleged to have emanated from the National Calendar Committee, which reads as follows: "Opposition to calendar reform according to the National Committee directing the movement in the United States, has simmered down to that coming from certain religious people of the world — Jews, Seventh-day Adventists and Seventh Day Baptists— which, it is believed, will be unable to control the ultimate decision of any nation desiring to help make the calendar more simple than it now is."

MISREPRESENTATION

IT IS inferred from the above statement that Jews, Seventh-day Adventists and Seventh Day Baptists are opposed to making "the calendar more simple than it now is." This is a wrong impression. None of these three religious organizations is opposing a revision of the calendar, if it really can be improved. But the Cotsworth plan of revising the calendar presents more disadvantages than advantages to be gained. Aside from the religious aspects involved, this particular plan does not even present a commercial advantage over our present calendar. The greatest astronomers living state it is an astronomical handicap. Some of the largest business concerns and banking institutions are opposed to it and claim it will not simplify their business procedure.

The statement repeatedly published by the National Calendar Committee of the United States that many business organizations have already adopted the Cotsworth Calendar plan and put it into operation and find it works very successfully, is a misunderstanding of the facts. There are many business organizations in America which have adopted and put into practice a thirteen-period year; but in so doing they have not adopted the Cotsworth plan, which destroys the unbroken succession of the weekly cycle, nor have these business organizations which operate on the thirteen-period

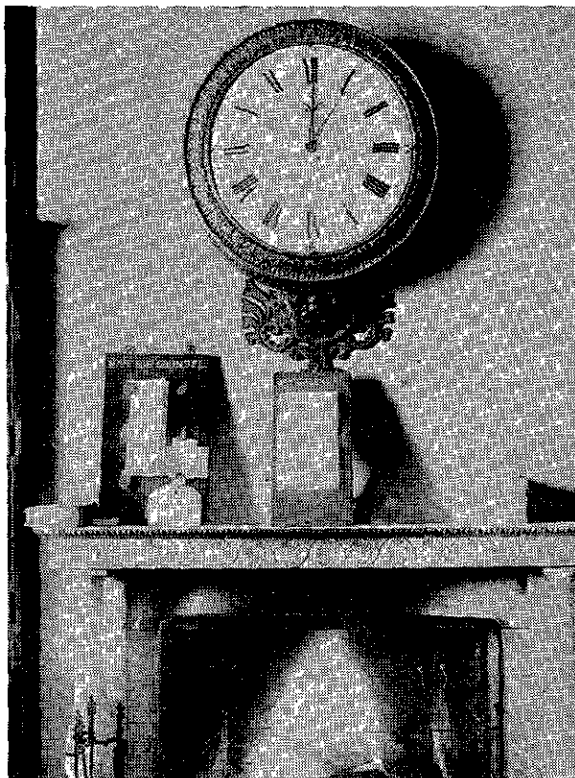
plan altered in the least the sacred days that have always been observed. The National Calendar Committee is camouflaging the Cotsworth Calendar scheme when it states that many business firms have already put it into operation. There is a world of difference between the Cotsworth plan, which destroys the unbroken seven-day weekly cycle of which history knows no alteration since divinely ordained, and the thirteen-period plan, which preserves the same historic weekly cycle of the present calendar.

THE WEEK NECESSARY

THE preservation of the historic weekly cycle is necessary in the revision of the calendar in order to secure the co-operation of all religious organizations. If this Cotsworth Calendar plan is adopted by the various nations in defiance of the protests of religious organizations, it will produce more non-conformists in the world than any other anti-religious measure has ever produced in the past. Aside from the opposing religious organizations already mentioned, there are nearly 400,000,000 Mohammedans scattered in the various nations, which have already voiced their protest to the League of Nations against any

proposition to change their religious day, Friday, to some other day of the week. Religious convictions are deeply rooted and no government can afford to override them merely for the sake of mercenary expediency. Money-making is commendable, but when men seek to make money by means of the destruction of the most revered and sacred institutions that have been preserved at the price of martyrdom in the past, then money-making assumes the role of selfish covetousness, and it loses its commendableness. No nation can afford to trample upon the religious convictions of its respectable citizens, nor find itself fighting against God. Every nation in the past that arrayed itself against God and His law has ceased to progress.

Business men and organizations cannot afford to abandon themselves exclusively to the interests of business at the expense of spiritual claims upon the soul. Whenever the greed for gold and the worship of mammon leads to the utter subversion of all divine obligations, so that human laws contravene the law of God merely to

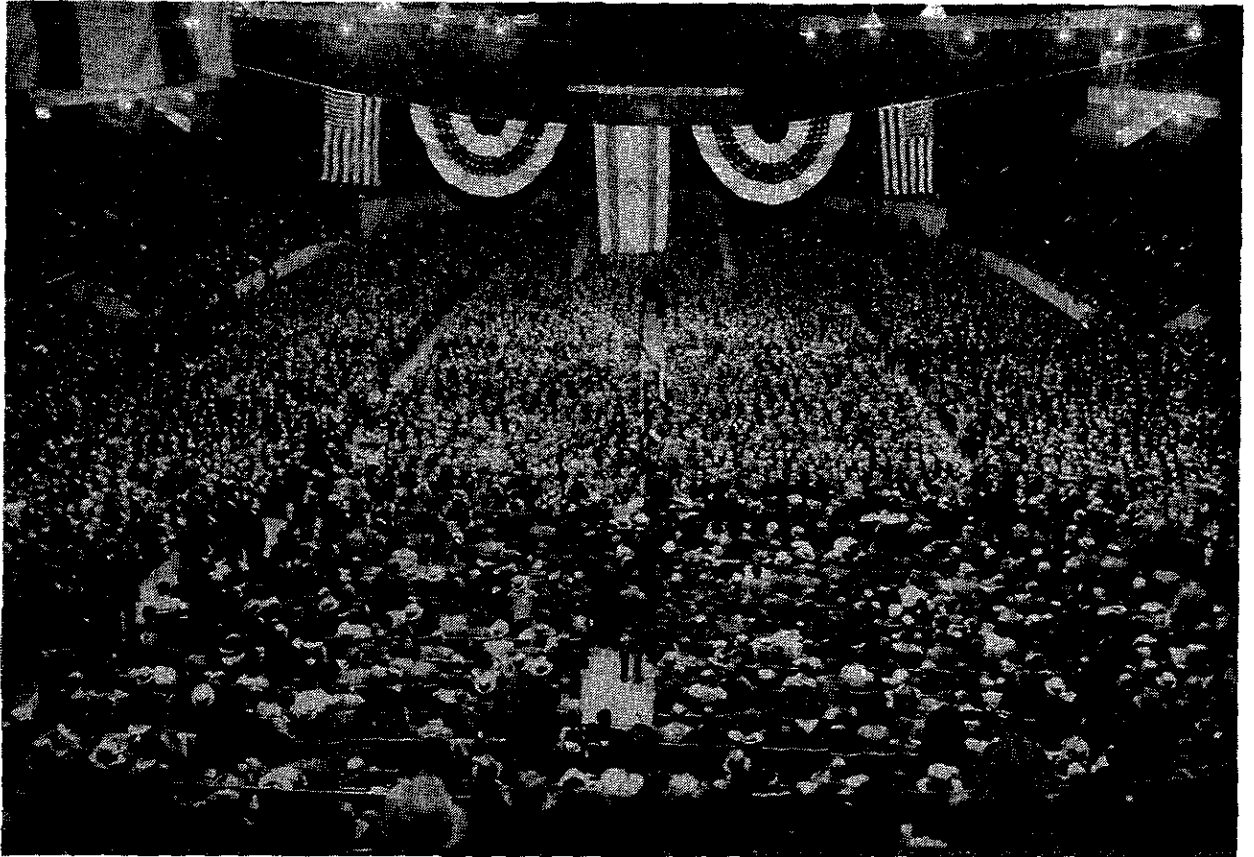


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The time clock of the United States Supreme Court

The WANDERING JEW

Will He ever return to the Promised Land?



International Newsreel

American Jews to the number of 25,000 crowded into Madison Square Garden to protest the British abrogation of Jewish rights in Palestine

GREAT headlines darkened the front pages of prominent Jewish dailies a few weeks ago: "England Betrays the Jewish Nation!" "MacDonald Wipes Out the Balfour Declaration!" "Weizmann Resigns Chairmanship of Zionist Organization in Protest Against Labor Government's Action!" The occasion was when the decision of the British Labor Government to curtail Zionist activities was broadcast to the world. Consternation and indignation filled the Zionist ranks. A storm of protest arose from the Ghettos. The most cherished hopes of a scattered, downtrodden, and persecuted people seemed blasted overnight.

Thirteen years ago England, through its spokesman, Lord Balfour, pledged itself to assist in the creation of a Jewish homeland in Palestine. When this glad news circled the globe the Jews were jubilant; they regarded the event as a glorious fulfillment of prophecy, as the termination of their long, long exile. Special services of thanksgiving were held in their temples and synagogues. Messages of felicitation were exchanged between Occident and

By SAMUEL KAPLAN

Orient. Christian ministers who had been preaching for years on the imminent return of the Jews caught the spirit of the hour and rejoiced with the Jewish nation on the occasion of their promised deliverance. Jew and Christian alike were aglow with visions of a reborn Israel, a restored Temple, a rebuilt Jerusalem, the glory of the whole earth. Vast sums of money together with untiring effort have been lavished upon the project of restoration during the past decade or more.

And then, like a bolt from the blue, came this awful, disquieting, startling news that Britain — she who had promised to foster, encourage, and assist the Jews to regain their former homeland — had decided to slacken her pro-Zionist zeal, and to put a definite check on Jewish immigration to Palestine. Confronted with the alternative of incurring either the enmity of the Jews, or the fanatical hostility of the Arabs, England decided it was safer for her far-flung Empire to favor the disciples of Mohammed, though she regretted to

forfeit the good will of the Jews, who had been to her financially a pillar of strength during the World War.

What will be next? What will now become of Zionism? Will the Jews ever cease their wanderings? Without a country for two thousand years, driven from place to place by heartless decrees of Czars and Emperors, frequently circumscribed to live within narrow pales, denied the privileges of education and of higher professions, countless thousands of them slaughtered in pogroms in the most inhuman fashion,—is it any wonder that the Jews long so passionately for the land wherein their fathers lived for fifteen hundred years? A compassionate God must look down with pity upon His once-chosen nation, so long scattered, despised, persecuted, and maligned. He has a plan for this people who are greatly beloved for their fathers' sakes. (See Romans 11: 28). He has a remedy for their ills, a solution for all their troubles, a balm for their wounds.

But the restoration of the Jews is not that remedy; their salvation is not merely in acquiring that pitance of land called Palestine; their hope is not in a literal return. Because of the sins of their forefathers, the Jews have forfeited these privileges forever. How significant, though sad, are these words of Jeremiah: "Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests. . . . And say, Hear ye the word of the Lord. . . . I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken Me, and have estranged this place, and have burned incense unto other gods, . . . and have filled this place with the blood of innocents. . . . Then shall thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break *this people* and *this city*, as one breaketh a potter's vessel, *that cannot be made whole again.*" Jeremiah 19: 1, 3, 4, 10, 11.

THIS stern pronouncement needs no comment. As the fragments of a shattered piece of pottery can never be united so as to form again a perfect unity, so must all the efforts of Zionists to reunite the Jewish nation end in total failure. God has a better plan for the Jews, but if they persist in their efforts to secure Palestine for their homeland, this prophecy

of the Most High will prove an insuperable barrier. For "except the Lord build the house, they labor in vain that build it." (Psalm 127: 1.)

The prophecy of Jeremiah met its fulfillment in A.D. 70, when the Roman legions under the general Titus captured Jerusalem and put fire to the beautiful Temple, leaving not a stone upon another of the noble and once-sacred edifice. Just a few decades before this awful doom overtook the city and the nation, Jesus, the Messiah, He whom God sent to plead with the Jewish nation to forsake their wicked course, but whom they were about to reject for the last time, wept over the ill-fated city, as He uttered these mournful words: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate." Luke 13: 34, 35.

NEVER AGAIN

SUCH was the tragic climax of a people who might have been the foremost on earth but for their rejection of Him who was the Goal of all prophecy, the Cornerstone of the whole Jewish economy, the Desire of all nations, "Messiah Ben David," the Anointed Son of David. That their children might consider the terrible results of sin, and that they might profit by their fathers' grievous wrongs, the Lord will never again reunite the Jewish nation. Says the Prophet of all prophets: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24.

But while Zionism in its present, nationalistic, earthly aspect cannot be (Continued on page 28)



Wide World Photos

The Jordan River, where Christ was baptized, is being harnessed to provide power for modern industry

THE DOOR OF THE



SO MANY it will be news that Christians actually are deserting the church. However, less than one-half of the population of the United States is affiliated with any church organization. Protestantism is scarcely keeping pace today with the growth of the population, to say nothing of its ever hoping to fulfill its God-appointed mission of evangelizing the whole world. Still more astounding is the fact revealed by the latest statistics showing that the leading Protestant churches are losing membership at a most alarming pace.

DOWNWARD CURVE

“THE Protestant church in America has not increased its ratio (to population) as much as one per cent during the past thirty years.” So observes Dr. Charles Stelzle, outstanding authority on religious problems, and publicity director for the Federal Council of Churches, in the October (1930) *Current History*. Dr. Stelzle continues:

“According to the report of the United States census on religious bodies, the increase from 1916 to 1926 consisted of a mere sliver of three one-hundredths of one per cent, the percentage being 24.66 in 1916 and 24.69 in 1926. During 1929, the Christian churches in the United States, including the Roman Catholic, gained only about 300,000 members, which was 700,000 fewer than the increase reported in 1928. For the first time since the Civil War, the Methodist Episcopal Church showed a net loss of nearly 25,000 members, and proportionately the Presbyterian Church fared worse. It is a striking fact that about one third of the Protestant churches among the largest denominations did not add a single member to their rolls during 1929. Even the Roman Catholic church fell from a gain of 360,153 in 1928 to one of 77,307 during 1929.”

In a report to the Presbytery of New York, Dr. Minot C. Morgan, is quoted by the *New York Times*,

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Keystone View Co.

Sacrificing spirituality for wealth and popularity, the churches of the great cities are combining with apartment houses and office buildings. Here is an apartment house church in New York City

October 7, 1930, as announcing a decrease in membership from 2,400,467 to 1,984,208 within Presbyterian ranks. This shows a loss of 416,259 members.

An interesting side light is thrown on the decline of church membership in the results of the questionnaire recently conducted by Doctor Stelzle in cooperation with a score of leading newspapers throughout the country. He reports:

“Something like a million persons filled out the questionnaire blanks which were printed daily for a week, dealing with such questions as belief in God, immortality, the divinity of Jesus, the inspiration of the Bible, the effectiveness of prayer, the necessity of religion, and similar teachings. Eighty-seven per cent of those who replied expressed their belief in

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CHURCH

By LYNDON L. SKINNER

*swings outward. In answer to the question,
Are Christians deserting the church?*

these fundamental doctrines of the church, but a comparatively small percentage of the adult population of these cities are regular attendants at church services. While the people as a whole accept the doctrines the church teaches, they do not accept the church itself. This is a world phenomenon which is even truer of European Protestantism than of Protestantism in America."

WHAT IS WRONG WITH THE CHURCH?

GLADLY accepting the teachings of Jesus, the world today refuses to accept the church that originally was built upon a foundation formed of Jesus' teachings. The Protestant church has been untrue, however, to its cause and to its Christ. While the churches as a whole technically hold to the great fundamentals of Christianity, their ministers are repudiating every principle upon which they were founded.

Sinking into the miry depths of sin, the hearts of men go out in search of a Saviour who can pull them out and set them upon the firm rock of faith. Jesus is that Saviour. Men go to the church expecting to find there, in the institution dedicated to His name, a message of courage, hope, and cheer. They want to know and feel that Jesus died for them and that in believing on Him, they may have eternal life.

But what do they find in the church? From the pulpit, the virgin birth and the atonement of Jesus

are denied. Men are told that they are foolish to believe the Bible story of the creation of the world in six literal days, and to believe in the story of the flood is a sure sign of infantilism. They are told that when God said to keep the seventh day of the week He really meant one day in seven.

That a large sector of Protestant clergymen accept this modern interpretation of the Bible is evidenced by a questionnaire submitted by Dr. George Herbert Betts, of Northwestern University, to 1500 pastors of twenty denominations near Chicago. The *Christian Advocate* reports that "of the 500 replies, 111 came from Methodists, and nine tenths of the rest came from Presbyterians, Lutherans, Baptists, Congregationalists, Evangelicals, and Protestant Episcopalians."

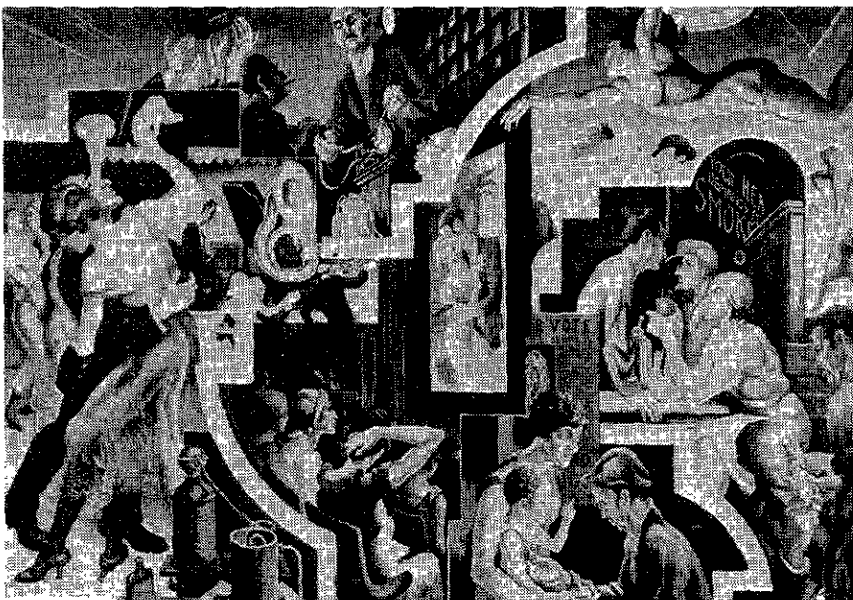
Notice the results: Forty-three per cent of the clergymen replying expressed disbelief that the Bible was written by men chosen and super-naturally endowed by God for the purpose. Fifty-five per cent believed that the Bible is not wholly free from legend or myth. Fifty per cent believed that it is not essential to believe in the virgin birth of Jesus in order to be a Christian.

DESERTION BREEDS DESERTION

INSTEAD of hearing the good old gospel of Jesus Christ preached with fear and trembling by a minister whose great burden is to win souls, the seeker for salvation attending Sunday services may in some churches see a beautiful interpretative dance, and in many he will be compelled to listen to a lecture on Shakespeare or politics.

Men and women are deserting the church today because the church is deserting Christ. Thousands upon thousands of people have lost their faith because they have lost confidence in the church, and so in disillusionment they have turned to the world; and like a ship at sea with no chart or compass, they are simply drifting on with the tide of life.

The apostle Paul, by divine insight, saw the state of the church today when he wrote: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3: 1-5. (Continued on page 32)



Herbert Photos, Inc.

A mural painting depicting the worldly activities that are drawing people away from the church

Has PROHIBITION BEEN A SUCCESS?

*Second of two articles on the record of America's
effort to suppress drunkenness*

By DANIEL H. KRESS, M. D.



International Newsreel

Coconut shells are used for liquor smuggling

WHO is it that is making all this fuss about physicians not being permitted to prescribe whisky and beer? Not the physicians, but the whisky element. Every physician in America has the privilege of obtaining a permit to prescribe alcohol, and yet approximately fifty per cent of the profession have entirely waived even their rights to prescribe alcohol by refusing to take out the necessary permit. Fifty per cent of the physicians are practicing medicine successfully without alcohol, and many of those who possess such permits seldom, if ever, prescribe whiskey. If the use of alcohol as tonic, stimulant, or food had no "scientific basis" in the year 1917, as stated by the leading American physicians assembled at their annual gathering, these same physicians recognize it has none today. The dangers accompanying its prolonged use as a tonic are only too well known to them. The transition from its occasional use as "medicine" to its continuous use as a "heverage" is frequently and easily made.

There are those who say, "Debar whisky, but let

us have beer." There is only one reason why beer is demanded, and that is that it contains alcohol. Take alcohol out of beer and the demand for it would be at an end. Beer, therefore, is not desired because it is the poor man's food, as some affirm. As far as its food value is concerned, it is practically nil. Beer is more injurious than is the same amount of alcohol taken in the form of whisky, for there are products of fermentation in beer aside from its alcohol contents that are injurious. In Bavaria, Germany, where beer consumption is common, it is difficult to find men who do not have beer hearts and beer kidneys and beer livers. The beer drinker may have a big stomach and an abundance of adipose tissue, but this in itself is an evidence of degeneracy.

BEER EFFECTS IN GERMANY

PROFESSOR VON BUNGE, who for years had the opportunity of observing the effect of beer upon the German nation, says: "Of all alcoholic drinks, beer is the most injurious." The poor have been led to believe that beer produces strength and body weight. The fact that beer produces body weight is no evidence that it is a food, for morphine and phosphorus do the same. Being narcotics, they interfere with normal cell activity; they cause retention of waste material, and produce fatty degeneration of the tissues. This increase in weight is therefore a pathological rather than a physiological process. While in appearance the beer drinker may be the picture of health, it is well known that in reality he is incapable of recovering from even mild disorders. Surgeons do not care to operate on beer drinkers. Blood poisoning is apt to occur. Insurance companies recognize the beer drinker as a poor risk. In speaking of the value of beer as a nutrient, Baron Liebig, a thoroughly scientific authority, says: "If a man drinks daily from eight to ten quarts of the best Bavarian beer, in the course of twelve months he will have taken into his system the nutritive constituents contained in a five-pound loaf of bread."

Dr. Bollinger, of the city of Munich, is responsible for the statement that it is rare to find a normal heart and a normal kidney in an adult resident of that city, "owing to the beer consumption of the people." The most pernicious thing observed, however, is its demoralizing and brutalizing influence

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on those who habitually use it. In speaking of the influence on the German nation, Professor Edward von Hartman says: "Although of all nations the German has the greatest capacity for culture, the general culture of its higher classes is undergoing frightful retrogression because of the beer consumption of its students."

Dr. A. Forel, of the University of Zurich, says: "To be convinced of its moral effect, one needs only to study in Germany the beer jokes, the beer conversation, and the beer literature. Among the academic youth of Germany the drinking of beer has truly killed their ideals and their ethics, and has produced an indescribable vulgarity."

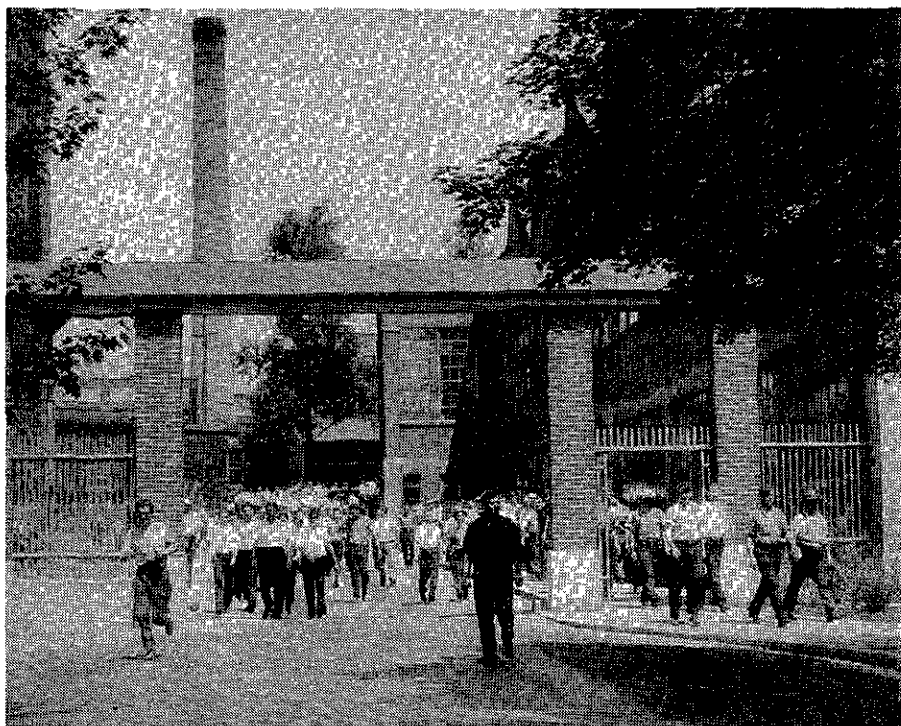
Beer is a dangerous drink, because it leads to the use of whisky and other strong alcoholic beverages. Practically all the old drunkards of the past began the use of alcohol with beer. The small amount of alcohol found in beer created the demand for more alcohol. This led to the use of larger quantities of beer and ultimately to the use of whisky. It is in this manner that all habit-forming drugs get the best of men. No drug addict ever began with five grains of morphine, but with 1-8 of a grain. This repeated from day to day created the demand for more, until the person became a victim of the drug.

Beer has never been known, therefore, to lessen the demand and sale of whisky. The government sale of light beer has proved a "flat failure" in the province of Ontario, was the statement made by William E. Raney of Toronto, Attorney General of Ontario from 1919 to 1923, before the Senate Prohibition Committee. He said: "Your labor representatives here ask for beer, but not the return of saloons. That was our situation, and the beer gardens became saloons by another name." The "light beer," Mr. Raney said, "failed to satisfy either beer drinkers or whisky drinkers. Those who wished to drink beer protested that there wasn't enough kick in the light beer. It also has been found," he declared, "that those who took out licenses to sell this beer were using their places as shields to sell stronger liquors. The suggestion," said Mr. Raney, "is made that law enforcement in the United States would be made easier by the legalized sale of a non-intoxicating beer. Well, we are trying that experiment in Ontario

right now. The beer is of the strength of 2.5 per cent absolute alcohol by volume, which is the equivalent of 4.4 per cent of proof spirits. Hotel men spent thousands of dollars in fitting up premises to make them comply with the law. And then the whole thing fell flat — the beer drinkers said there wasn't enough kick in the government's healthful, invigorating, non-intoxicating beer. The permits were in fact useful to the holders chiefly as disguises for the sale of something stronger."

ALWAYS A FAILURE

IT IS difficult to conceive of any problem more perplexing than to regulate the amount of alcohol in the drinks that would be sold should light beer be permitted to be sold in the United States. Permits would merely mean "disguises for the sale of something stronger" in the United States as in Canada. Again and again this plan has been tried in other countries. It has always proved a failure. The sale of



By Ewing Galloway, N. Y.

Hard-working, sober factory workers have prospered under Prohibition

light beer and wine has never lessened the sale of the stronger alcoholic drinks.

Italy has in the past encouraged the use of wine, believing that it would ultimately do away with the use of the stronger drinks. Italians have of late years been using increasing quantities of the strong drinks, so much so that the government found it necessary to pass a prohibitory measure restricting their sale.

In France for years the use of wine was encouraged also under the supposition that it would lessen the drinking of spirituous liquors. It did not work out that way. Before the war (Continued on page 34)

LORD of the WEST

An episode in history that has tremendous significance today

(Third in a series on "The Hand of God in the History of the Christian Era")

By KELD J. REYNOLDS

ON CHRISTMAS day in the year 800 a Frankish king, Charles the Great, knelt before the altar of the old Saint Peter's church in Rome, amid the gorgeous display and compelling pageantry in the making of which the Medieval Church was a master hand. Over him stood the pope, the lord of the West, the self-styled "lord of lords and king of kings." And the pope had a plan, the carrying out of which would forever mark that day as one of the crises of history.

GROWTH IN POWER

IN A sense, the grandfather of the Frank was responsible for his being there. Three quarters of a century before, this grandfather, Charles the Hammer, then prime minister of France, had made himself the first man in the kingdom, greater even than the king, by turning back the Arab hordes at Tours.

More directly, the father of the Frank was responsible for his presence. Pepin, the prime minister with the powers of a king inherited from Charles the Hammer, had taken the title of king upon receiving the papal advice to the effect that "it seems better that he who has the power in the state should be king." Thus began the Carolingian line of French kings, who laid the foundation of the temporal powers of the Medieval Church.

But Charles the Great was there also in his own right. The French crown and the responsibility of championing the papal cause he had inherited from his father Pepin. The weight of the former he had greatly increased by extensive conquests into the barbarian fringe and by the creation of a centralized administration unparalleled in the Middle Ages. The second he had faithfully discharged by com-



International Newsreel

The pope kneeling in prayer during his first emergence from the Vatican since 1870

pleting the subjugation of the Lombards which his father had begun, and by handing over to the pope the Lombard lands, thus giving to the Church a state over which to rule and making the pope, Leo III, a secular prince in addition to the older title which he claimed, that of head of the church and God's vicegerent. And now Charles was in Rome, where he had successfully defended the pope against his enemies of the council chamber and the court.

As Charlemagne knelt in prayer the wily pope suddenly placed upon his head a gold crown, whereupon all the people cried with a loud voice, "Long life and victory to Charles Augustus, the great and pacific emperor of the Romans, crowned by God!"

In the "Holy Roman Empire," Bryce calls this coronation the central fact of the Middle Ages, "one of those very few events of which it may be said that if they had not happened, the history of the world would have been different." There are two reasons for the importance of this event. In the first place, it marked the temporary revival of the imperial idea, which the thoughtful advocates of law and order considered the only hope if Europe was to be saved from barbarism and chaos. In the second place, it marked a tremendous forward step in the political program of the papacy. Once, in the case of Pepin, the pope had blessed and anointed a king, thus signifying the Church's approval of an accomplished fact. But in 800 the pope created a title, selected the recipient, and then crowned him. Furthermore, the people declared that the choice was God's, and Charles accepted the situation with all its significance and its implications of papal supremacy, plainly demonstrating thereby that he recognized that his position

in Europe was strengthened by the episode. It was a great day for the Papacy.

Doubtless the pope had been disappointed when Charles followed the feudal plan of retaining the ultimate sovereignty over the Lombard lands, thus robbing the Church of half of the prestige from the temporal power to which papal pretensions pointed. Doubtless the one who was already calling himself "king of kings" was not satisfied to be the vassal of any earthly ruler. Therefore he chose this means to notify the world and posterity of the position which it was his intention to occupy, the position later described by Gregory IX as follows: "The kingly power is not superior to the pontifical, but is subject to it and is bound to obey it."

That the time was well chosen and the opportunity well used is shown by the fact that for centuries the title of no western king was considered clear without papal approval, and the highest title of all, the imperial, to which all the romance and traditional glory of Rome still clung, could be granted only by the ruler of Rome, the pope, the new lord of the West. The Papacy now became the most potent factor in medieval history.

Its rise to the point of the year 800, and on to the supreme domination over both the spiritual and the temporal thrones of the West, is one of the most curious facts in the history of the world, and one of the most significant, especially to us of the present day, when the Vatican is again taking a prominent part in world affairs.

"Fully to trace the rise and development of this stupendous system," writes Wylie in "The Papacy," "were to write a history of Western Europe." The rise and fall of kings, the policies of courts, political intrigues, massacres, "holy" wars, the rack, changes in manners, customs, and laws—all connect themselves with the medieval Papacy.

FALSE FOUNDATIONS

THE rise of this power is due to a number of contributing circumstances and to the claims which from time to time it successfully advanced.

Concerning the claims, it is interesting to note that some of the most important have been proved false—after they served their purpose in the upbuilding of

the system. Such are the "Donation of Constantine," a forged grant of land used by the Papacy to establish its temporal power in Italy, and a whole set of forged decretals and imperial decrees setting forth the primacy of the popes, and now credited to one, Isidore.

Other claims center around the Petrine Theory—that Peter was made the prince of the apostles and head of the church, the foundation stone and the possessor of the keys to heaven and hell, a claim based upon an interpretation of Scripture that the Protestant holds to be without foundation, as is also the claim that Peter was the first leader of the Roman Christian church.

DEVELOPMENT

THE circumstances surrounding the rise of the Papacy constitute a much more valid explanation of its career than do its claims. These circumstances were immensely favorable. In the first place, the feebleness of the Western emperors, and after 476 the absence of emperors in the West, freed the head of the Western Church from secular control or oversight. The intervention of the popes with the barbarian invaders in behalf of the Italian cities worked in the same direction, the upbuilding of their political importance. Then, the prestige attaching to Rome, the ancient capital of the world, and the fact that it was the only considerable episcopal seat in the West, freed the popes from local ecclesiastical rivalries, and

gave them a position far above the crowded, jealous, bickering, Eastern field, where there were four rival bishops.

The Eastern emperors were quick to recognize the political importance of the Papacy. They saw, too, that the Roman Catholic system spread rapidly by its missionary enterprise, so that practically all Western Europe came under its control, while the gossamer threads binding the West to the Eastern Empire were snapping. The emperors saw that the only way the Byzantine Empire could retain even a semblance of control over the West was through the support of the bishop of Rome. Therefore they sought his favor by approving and supporting his claims to spiritual primacy.

Another circumstance that (Continued on page 30)

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Gethsemane

By EUGENE ROWELL

*I read of lone Gethsemane's dark hour,
The judgment hall,
The wily Pilate's travesty of power,
The thorns, and all
The mockery to make Immanuel cower.*

*I thought the page became the time and place.
Among the throng
I saw the inner glory light His face,
Divinely strong
And sweet with heavenly love and peace and grace.*

*I cried, Oh, let all hatred be withdrawn,
More than sufficed. . . .
I looked, and to the scourge and cross were gone—
But gone the Christ,
And all the hope of coming heavenly dawn.*

*The page was but the page again, yet fair
With light divine,
Whereon it seemed I read, "Shrink not to bear
One trial of thine;
He bore worse on before, and waiteth, there."*



The Man Without a Job

The way into the world's present economic situation,--and the way out



Herbert Photos, Inc.

Unemployment is not confined to America. Here are a few of the two or three million jobless men in Great Britain, resting in a public house



HERE never was a time in our world's history when the economic bulked so large as now. Prosperity has passed the point where it is a desirable want; it has now become a vital need. Not that all men of all ages have not striven for prosperity; but never has big business and extensive outlay of industrial equipment and machinery, both for producing and distributing, made this so essentially necessary. The economic dominates everything in our world life today. President Hoover has just given his annual message to Congress, and the big thing in it is the economic. It has first place. And this is not because we are now passing through a great financial depression, but all presidential messages of recent years have had that supreme note,— prosperity must be assured and gained.

Someone has rightly said that the age of politics is past, and the age of economics is taking its place. Bankers, capitalists, and industrialists are taking the place of politicians and statesmen in the direction of international affairs. When the United States desires Europe to be peaceable and in order, it sends

over a "high powered" money man, such as a Dawes and an Owen D. Young. Yes; business is running everything these days—the government of the nations, and even the churches, sad to say. They, too, have fallen under the economic imperialism of the times. Are we not reading of great church office buildings in cities, which enterprises are for the purpose of making money for the churches owning them? Who can deny that Wall Street has a most potent influence in the politics of our country? Who can deny that the need for money controls much of the church's activity and is robbing it of its essential spiritual life in the materialistic grip of the age?

This insistence upon prosperity is the flower of our materialism. Giving ourselves to things and money as we humans are today, naturally we must have prosperity. If it be true that "things are in the saddle," there is small wonder that governments are primarily concerned with seeing that their citizens and nationals are happy and contented economically, that the workmen have the full dinner pail, the full pocketbook, and the reserve bank account. It takes money to buy the many and in-

By William G. Wirth

creasingly growing number of things we are flooded with today. Yesterday's wants become today's needs. A week ago we may have thought the radio was a luxury; now most of us count it a real need. There is nothing that will so quickly stir up Communism and Bolshevism among the people as the failure to have work and so have money. There is reason why our government's leaders are trying with might and main to stop the unemployment of the present depression. The man without a job furnishes good listening material for the "Red" agitator. He is inclined to question capital's right to exist. He is prone to wonder whether the "Haves" ought not to be deprived of that which rightfully belongs to the "Have Nots."

The remarkable thing of all this is that the Bible saw the whole situation plainly as a striking sign of our day, the time just before the return of Jesus Christ in glory to reward His people. The prophet saw the abundance of prosperity of our times; he saw the immense fortunes piled up by reason of the advent of the industrial revolution. He saw the great financial institutions built upon wealth due to the great financial gains of our capitalistic system with its factories, its various industries, its far-flung trade lines embracing the whole world. He saw the inequality of it all; that great capital was getting more out of it on the whole than was the worker in the mill and the store. True, the worker has profited by higher wages in recent times; but has he not been compelled to recognize that these earnings were disproportionate to the money acquired by the capitalist group?

Take our present unemployment situation. What are some of the causes so far as the worker is concerned? Has not capital developed machines to such a point of efficiency that less and less men do the work than were required to do it a few years ago? If it be said that new avenues of work have been opened up by our capitalistic machine age, this is only partly true; for how can we account for industry's being actually unable to find enough avenues of employment for displaced workers in other lines?

DISEASES OF CAPITALISM

HOW can capital explain its policy, too often carried out, of stimulating overproduction to the point where vast amounts of manufactured materials have been piled up, and then large groups of workers laid off because they were not needed? We are not bringing any harsh accusation against capital. Capital has been a good thing, and it has been useful in the progress of civilization. God has used it in communication and transportation to get His gospel to the far corners of the world. Without the resources of capital our world would not be

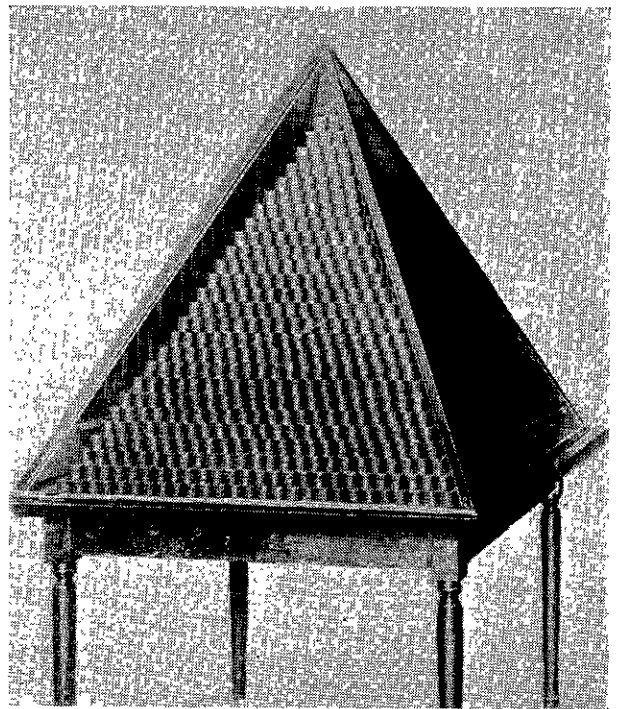
FEBRUARY, 1931

so accessible as it is today. What we do say is that capital has not operated on the whole in such fashion as to accomplish its purpose of sound prosperity and satisfying the laborers who have served in the various industrial and other lines. Economic leaders themselves see it, and know why communistic propaganda is finding such fertile soil in various world areas. Bolshevism and communism are symptomatic, let us keep it in mind, of an actual, economic, world-wide disease of abused capitalism.

RUSTED RICHES

BUT let us to our prophecy: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered [rusted, A. R. V.]; and the rust of them shall be for a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." James 5: 1-5. Presented as it is in an Oriental setting, for the Bible is an Oriental book, it gives us the great economic wrongs of today.

Note the word "corrupted." This means unhealthful, and how true it is that much of the world's wealth may be so designated. Healthful riches are those that come by (*Continued on page 32*)



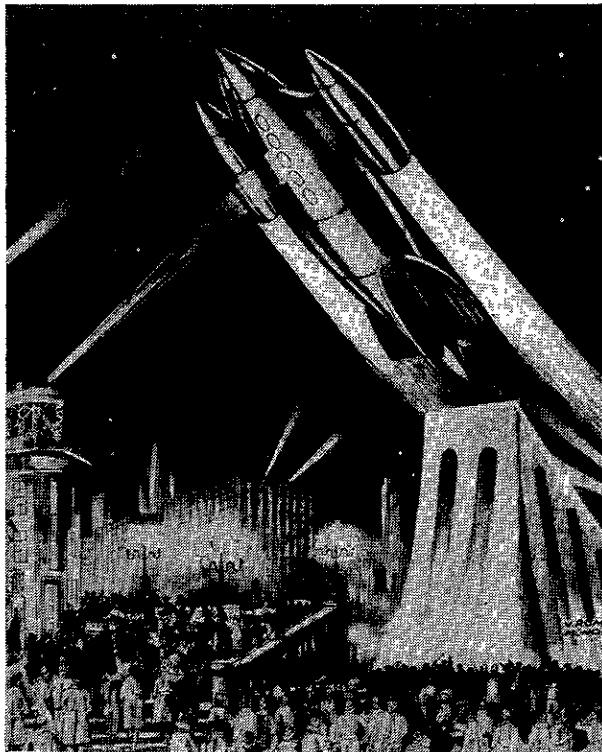
Herbert Photos, Inc.

There is no just cause for unemployment. There is more money in the world than ever. Here is the way \$20,000,000 in gold looks like all in one pile

PAGE FIFTEEN



The News Interpreted



Herbert Photos, Inc.

The imaginative artist, not without reason, pictures a rocket passenger plane taking off from one of our large cities in the year 2000

Both Ways From New Year's

FORWARD first: The year 1931 is beginning as we write. It holds tremendous possibilities.

Excavators in Ur of the Chaldees, Abraham's birthplace, have just come onto the tombs of three very ancient kings. Look in the next few months for remarkable revelations from archeology on the historical accuracy of the Old Testament.

Dr. George W. Crile, of Cleveland, Ohio, has just shown before the American Association for the Advancement of Science a process in which dead brain substance produced cells that "look and act like living creatures." He is investigating the cause of cancer, which is said to be normal body cells multiplying abnormally; but he denies that he can create life. Well he may deny, for man can never create. But God will reveal more and more to man of the mystery of life and the cure of disease that man may know that God is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance," and that He can forgive all our iniquities as well as heal all our diseases.

Great men of science, like Eddington, Einstein, Jeans, Millikan, and Whitney have just had forced upon them the

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for more independence. The "winds of strife" are being restrained for a season that God's messengers may witness for His kingdom throughout the whole earth and those who are to be saved may be "sealed in their foreheads." Revelation 7:1-3.

Because of world-wide financial depression, unemployment, and consequent suffering, a fresh surge of sacrifice, helpfulness, and fellow feeling has come into the hearts of many, and those who have plenty are giving to those who have nothing as they have not given in recent years of general prosperity. Some capitalists at least are discovering that a selfish prosperity confined to a few men or nations is in the end suicidal to all who indulge in it. This will react in more being given to charity than ever before; people will acquire the habit of giving as well as the habit of getting, and sufficient means will thus be forthcoming to carry the message of a soon-coming Saviour to all the world.

The discipline of hard times has taught its lesson, and a chastened world is more ready to seek a higher Power to right its wrongs and a better plan to solve its problems. Not that the lesson

discovery that there is something beyond and outside of science, a power and an influence which they call by various names, but which is in reality God. Their acknowledgment of a higher Power is shaking the scientific world, giving a deathblow to Darwinism, and making religious *faith*, rather than scientific *doubt*, the fittest thing that is to survive. To all those who will to believe, faith will have many triumphs during the coming year.

There is no prospect of *immediate* war in Europe, South American revolutions are over, China is more of a unit than it has been in ten years, and India is in a fair way to realize many of its dreams

is final and conclusive by any means; but it is salutary.

A spirit of optimism is born with the New Year, a spirit actuated by a determination to turn the tide of depression rather than by a vision of the tide already turning. It is a wholesome sign, and 1931 should mark progress in all that pertains to the advent of the Kingdom of God.

In view of all this, why look backward?

Security First

DISARMAMENT never should have been mentioned in international negotiations for harmony among world powers. Complete scrapping of all weapons of war and cessation of all training of soldiers have never entered the minds of matter-of-fact statesmen. The word *disarmament* has no place in the dictionary of peace terms. *Limitation* of armaments or *reduction* of armaments are more accurately descriptive expressions of the possibility before the League of Nations and various peace organizations. The nations will always be on a war footing, and the degree of their preparedness will hinge on the estimate by each (not by some league) of its needs. We cannot imagine any nations, surrounded in whole or in part by enemies or potential enemies, surrendering its arms or its right to arm in self-defense. And with modern means of warfare, every nation is open to attack. Mountains, rivers, channels, even oceans, are no more isolating factors or national bulwarks.

Every nation, and especially closely packed European nations, wants "security first," before it talks of arms limitations or reductions. And this is easily explainable under the world's present state of mind on international relationships. Those who have are determined to hold, and those who have not are determined to get, by force if necessary. Hence mutual suspicion. Hence armaments. Hence the desire for security overtopping the desire for peace by disarming. "Safety first" is but the echo of that strongest of all urges of the human heart, self-preservation.

If only every nation would reduce arms to a minimum at one and the same time, and in proportion to its size, extent, and danger from attack,— that is the utopian dream of the peacemakers. If each only would! But each won't, and can't. It is needless to go into the reasons why. The one all-covering reason is that sin reigns in the world, and the devil is the chief mover in its affairs. War has its source in individual hearts, not

THE WATCHMAN MAGAZINE

The News Interpreted

on boundary lines nor in legislative halls. "Whence come wars and fightings among you? Come they not hence, even of *your lusts* that war in your members?" James 4: 1.

God insists that world peace, or anything approximating it, can never come till Satan is unseated from human hearts. The great event that will unseat him from world dominion is the coming of Christ in the clouds. "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2: 8.

We, too, want "security first." But we trust no nation or group of nations to give it to us. The way of security for all men is suggested in Job 11: 13, 18. "If thou prepare thine heart, and stretch out thine hands toward Him, . . . thou shalt be secure."

Will Good Come?

ROGER W. BABSON, famed financial and statistical expert and deep student of human behavior, says that evil and good, like prosperity and adversity, move in cycles. In his "special letter" of Nov. 10, 1930, he calls attention to the present business depression, crime, and unemployment, and attempts to give reasons for them from world events during the past few years. The world has lost faith and spirituality. America is not alone in irreligion. He quotes a noted English writer, Albert Peel, to this effect on conditions in England:

"The other day I listened to a group of public men discussing the religious outlook in Great Britain. They were all of them men with peculiar opportunities for observation, and all had some claim to speak with authority on the subject. Some of them held that Britain could still be called a Christian nation; some, that we should be wise to recognize that Britain was now pagan. But all agreed that the masses of the people now made no place for organized religion in their lives, and had no real religious faith. Many personal experiences were offered to illustrate the view generally accepted.

"The churches still throw their doors wide open, but the people pass them by as they rush to their pleasures. Car and *char-a-banc*, golf and other games, fill up the day of rest and meditation, and millions live through Sunday as they do through the rest of the week, and never think of God at all. Truly, we live in an age destitute of faith!"

Mr. Babson quiets our fears by saying that the present lack of religious faith was sure to come, following the religious revival of 1880-1890, and now we are due another religious revival in the inevitable cycle of events.

It is true that there is much in history that seems to prove the cycle theory correct; and mankind is much like the waves of the sea; for every depression there follows an elevation. But waves at last strike the shore, and there the "cycle" ends.

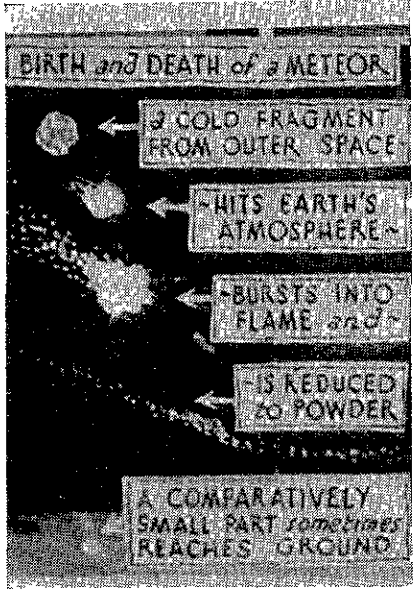
Throughout all history these slow-moving business cycles have had a way of being broken into or retarded by great catastrophes such as earthquakes, floods, famines and wars. The One who inaugurated the cycles of the days and seasons and years tells us that "the

LOOK FOR
METEOR SHOWERS
OR "SHOOTING STAR"

Astronomers tell us to look for something like this at times during the next two or three years. They have found that unusual star showers occur every 33 years, beginning in 1833. No phenomenal shower like the first one is likely to occur, but whenever they come, they are but a fulfillment of the prophecy of Christ that the stars would fall from heaven just prior to His second advent



International Newsreel



International Newsreel

Astronomy explains by a chart how bright meteors are born and die

heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10, 11.

This well-meaning and optimistic American statistician is fulfilling the prophecy of 2 Peter 3: 3, 4: "There shall come in the last day scoffers, . . . saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Here is Mr. Babson's echo: "The law of Action and Reaction has always applied to religious conditions as well as to economic conditions. . . . There is nothing to worry about in the present situation. Both spiritual and economic conditions will recover, and be better than ever in the past."

While God stands above it all and asks, "When the Son of man cometh, shall He find faith on the earth?" and echo answers, No!

Are SINNERS TORTURED

By Frederick Lee



THE human race has been terrorized by the threat of hell ever since Satan began to hold sway over the thoughts of men. The greatest injustice of all is that this invention of the Evil One is charged against God,—the God of mercy and love. That the great God should stoop to the methods of torture propounded by many in this doctrine of a burning hell is a thought too appalling for the mind to dwell upon for any length of time and still retain its reason. Many a mind, no doubt, in the days of hell-fire campaigns became deranged by the thoughts of such a trial awaiting them at the hands of God. Many through sheer fear have made hypocritical pretension to conversion. Are these the methods God has proposed by which to convert the world?

While little is now preached from the pulpits regarding these things, yet few churches have renounced the doctrine of hell, and on certain wrathful occasions some "divines" will arise and tell the world where it is going. The vast majority of professed Christians still believe in a real and eternal hell, where the wicked suffer throughout eternity, while the righteous are enjoying days of bliss.

Here we find the heathen and the Christian standing upon the same level. We are told by the Buddhist that there are eight great hells. Note the following description of one of them taken from "Buddhism in China" by the Rev. S. Beal:

"Sanjiva: the persons here are provided with iron claws, with which they tear and mangle each other's flesh. Lying on the ground thus torn and mangled, a freezing wind blows over them. This causes them to revive. The unhappy wretches had thought within themselves 'now life is over,' but alas! they have again to endure their torments. Torn and gashed, they are driven from one place to another."

ANOTHER PICTURE OF HELL

WE ARE also told by a Catholic priest in the following words what we are to expect if we go to hell, and there are many Protestant preachers who could wax just as eloquent on the subject:

"Little child, if you go to hell, there will be a devil at your side to strike you. He will go on striking you every day forever and ever without ever stopping. The first stroke will make your body as bad as the body of Job, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. The third stroke will make your body three times as bad as the body of Job. The fourth stroke will make your body four times as bad as the body of Job. How then will your body be after the devil has been

striking it every moment for a hundred million years without stopping?"—"*The Sight of Hell*," by a Catholic priest. Dublin, Ireland; cited in the *Present Truth* (London) April 30, 1914.

It is no wonder that this generation has rebelled against such teaching, and will listen to it no longer. The churches have had to change their tactics in recent years, though they still send us to the same place if we remain reprobate.

THE CHINESE DEVIL

EVERY large city in China has a city temple, where a great and fierce god sits to rule over the lives of men. And when they have departed this present world, he still continues his despotic sway. In the high place of the temple grounds, in the most pretentious building of the group, and facing directly south, this august idol tranquilly rests. On two sides of the long courts leading to the main structure are rows of lesser buildings open toward the court. These buildings are separated into little booths, in which are modeled in clay the punishments that will be inflicted upon the unfortunate who shall enter the nether regions. Here we have our gallery of horrors.

In this court yard the town children often play and quarrel. Mothers take their children from booth to booth, showing them what will happen if they neglect to perform their duties to this city god.

It is hard to say whether the Western priest or preacher of hell fire borrowed his vivid description of what is going on in the nether regions from some Eastern scene of horror, or whether the Chinese priest-sculptor returned to his native land after hearing a discourse on affairs in hell from the mouth of a professed Christian "divine" and developed these imaginations in figure. For they are all here—every form of punishment that the brain of man could concoct to terrorize the heart of the wicked.

The doctrine that is most preached in the heathen world is the doctrine of fear. Hell is one of the greatest assets to such a doctrine. In fact there are many in the Christian world who believe that we would have but a weak God if we robbed Him of this place of everlasting punishment. Marvel of marvels, that Satan should so enthrall the human race, and make one and all embrace his spurious doctrines! With what glee he must listen to discourses on hell fire at the mouths of the professed worshipers of the true God!

While these picture their God with benign features, they give him the attributes of purposeless revenge. The heathen paints his god in hideous colors and stripes, giving him a fierce look, like an Indian ready for the warpath. But the more esthetic Christian clothes his God in beautiful robes, a reverent ap-

ED Throughout Eternity?



World Photos
was tortured and died that men might have eternal life. But eternal life which is eternal life in pain, is not promised to the wicked

pearance, but gives him a heart of stone toward the unrepentant, whom he sends to burn in an endless hell. How far after all, we may well ask, are some of our pet beliefs above those of the heathen?

There are many reasons that may come to the mind of the unprejudiced and thoughtful thinker that preclude the possibility of the true God being of the character that tradition has given Him. As we think it over, and study the Scriptures in which God reveals His character most carefully, we find at least seven arguments that lead us away from the false doctrine of eternal torment in hell fire.

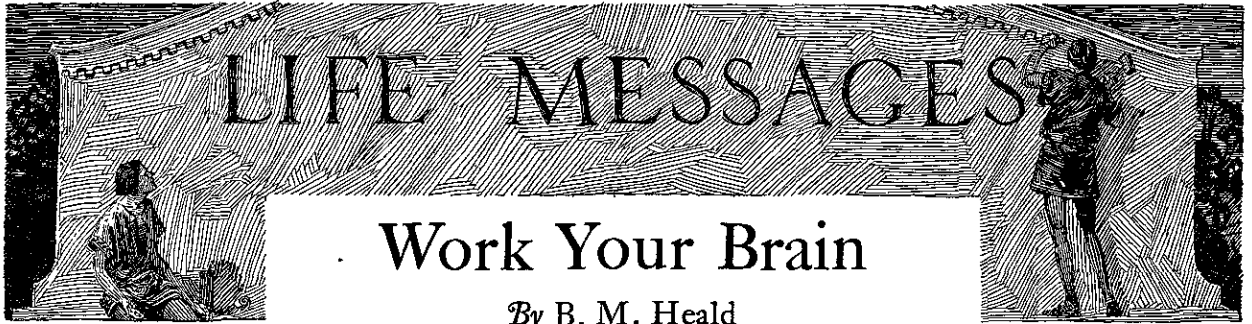
First.—The love of God precludes it. (1 John 4: 8.) Love can chastise, but it can never torment. A mother may love her child and yet she may whip it. But where is there a true mother who would whip her child a whole day without intermission, let alone mentioning eternity. Where is there a government, in fact, except a barbarian one, which would countenance such action, even though the mother desired to do so. No, if we really believe that God loves all, both the saint and the sinner, we cannot accept as fact that He has a hell burning beneath us into which He is thrusting the wicked to burn forever.

Second.—The justice of God is against such a thought. Love does not preclude justice, though it does not permit of torment. In the barbarian days, justice was administered with the rack and the paddle. We find this true today in some uncivilized courts. Instead of the establishment of a court of investigation, there is a room of torture. To this the victim is taken, and tortured until he either succumbs or confesses to the crime of which he is accused. Where is there a civilized government that would not protest against such action? But are we to apply to men righteous attributes that we do not apply to God?

GOD'S TRUE JUDGMENT

WHY then do we allow the thought of a God of justice who can still pronounce a judgment of eternal burning and agony. All true judgment-hall principles have issued from the righteous God. He, too, has a day of judgment, until which the soul that dies waits for an examination of the deeds done in the body. And this is at the end of the world. (Hebrews 9: 27, 28.) God has appointed a day in which He will judge all souls, both dead and living. (Acts 17: 31.) Where is there a just court in the world that will first punish a man and then hear his case afterward? But this is just what the advocates of the hell-fire theory make God do, when they put the sinner into hell immediately upon death, before the judgment day has come.

Third.—The limits of man's endurance are against it. As well for a criminal court (*Continued on page 27*)



LIFE MESSAGES

Work Your Brain

By B. M. Heald

IT IS not so much what is on your face as what is behind it. Pretty faces are cheap these days; only about fifty cents a box. A little powder and two little daubs of paint make up all the beauty many folks have.

This isn't the brute, bone, or stone age, but a thought, pep, and power age. For over five thousand years, there was little initiative, push, or progress. Men traveled on camel back, in prairie schooners, and by sailboat. Only about a century and a half ago, there wasn't a foot of railway on the planet; not a motorcycle, steamboat, or train; automobile, radio, or plane.

One hundred years ago there was no seismograph, cardiograph, multigraph, telegraph, phonograph, or photograph; not a sewing machine or submarine.

It is a great privilege to be living in the twentieth century, A.D. Today, the oceans and seas are surveyed for our floating palaces to reach every port of entry. Whole cities float. Today, the highways of travel form a network that belts the globe, making each town and hamlet accessible. Today, the blue dome above has become a whispering gallery, and the very atmosphere we breathe is saturated with radiograms.

Today, men "run to and fro" in the air, around the earth, through the earth, on the seas, under the seas, and there is hardly a spot where man has not pioneered.

Think! Thought-power does things. The brain is the generator of life. Thought-power is an energy, a dynamic force, a vitalizing, irresistible influence. It creates, conquers, and controls.

MEN of achievement are men of thought. All achievements are the results of thought-power. Thought-power produces painters, poets, artists, and architects. The illiterate and ignorant must give way to the intelligent and the inventive. The universe is united against the thoughtless and trifling person. "As he thinketh in his heart so is he," is a fact.

To illustrate the power of thought: a magnanimous character is developed by right thinking. With the mind we serve the Supreme Being. There is virtue in thinking truth, justice, joy, love, loyalty.

A man is what he thinks. Thought is character. Tell me what a man thinks, and I'll tell you what he

is. Think love and learning—and be lifted. Think lust and laziness,—and be lowered.

Thought crystallizes into action; therefore, think right. You are no higher than your thoughts. Dishonest thoughts crystallize into dishonesty. Hate thoughts crystallize into violence, which materializes into war and persecution.

Impure thought crystallizes into disease, death, and damnation. Thought crystallizes into habit, which materializes into reality very rapidly.

Think right. It may make your head ache at first, but it will only be an acute attack of brain cramp; so don't worry.

Then again, thought-power is proved to be a physiological energy. Shame-thoughts bring blood to your cheeks. Fear-thoughts drive the blood away. What makes you cry? Grief-thoughts react upon the tear ducts of the eyes. Courage, hope, faith, and love not only give us a clear conscience, but also a good appetite.

BUT look out for fear and worry thoughts. They dry up the salivary glands. That is why a public speaker calls for a glass of water.

In some parts of India, the criminal suspects are brought before the court and given dry rice to chew. After a short time, it is spit out on a fig leaf, and the one who ejects dry rice is adjudged guilty. Fear thoughts paralyze the tongue and digestive tract. They cause gray hair, wrinkles, old age, and even death in many cases where another disease is named in the death certificate.

A religion of mental health is a good religion, but it is hard to have a sound mind in an unsound body. Sick body, sick mind. That is why sour stomachs make sour dispositions.

The gospel of health is to the body what the gospel of salvation is to the soul. The soul and body are very closely related. While the body may not be converted in the same sense that the soul is converted, it can be improved.

The body is the medium through which thought is developed and expressed. Therefore, the care of the body is not only an imperative duty, but a sacred privilege. The joy and satisfaction of personal hygiene, and care of the house we live in, is well worth the effort. The fleshly home of thought should be kept renovated, cleaned up, and washed out.

CHOOSE YOUR WORDS

By HEBER H. VOTAW

WHILE crossing the continent a little time ago I stepped from my train to the platform of a station in one of the wheat-growing states to purchase a local newspaper. The town was not large, but the paper was well arranged and well printed. The heading of a news item on the front page caught my eye. I saw these words, "Grain Man Dies." I read the dispatch, not because I had any idea that the deceased was one whom I had ever known, but because I was curious to know what he had done for the farmers or shippers of grain. I was surprised to learn that he had been an official of a passenger elevator company in one of the large Eastern cities. There was no hint of his ever having been connected with the grain business, but the word "elevator" suggested grain to the editor, since at every small station in the broad expanse of the prairies of that great State there stood a building for the "elevating, storing, and discharging of grain."

At first I smiled a bit at the mistake of the headline writer, and then my thoughts became serious. Here, indeed, was a small thing, and harmless, but it showed how our training, environment, and past habits of thought affect all we hear. It showed that words may utterly fail to convey the thought that we intend. We may use them to express an idea and

become impatient with the one who draws a conclusion that we have never held.

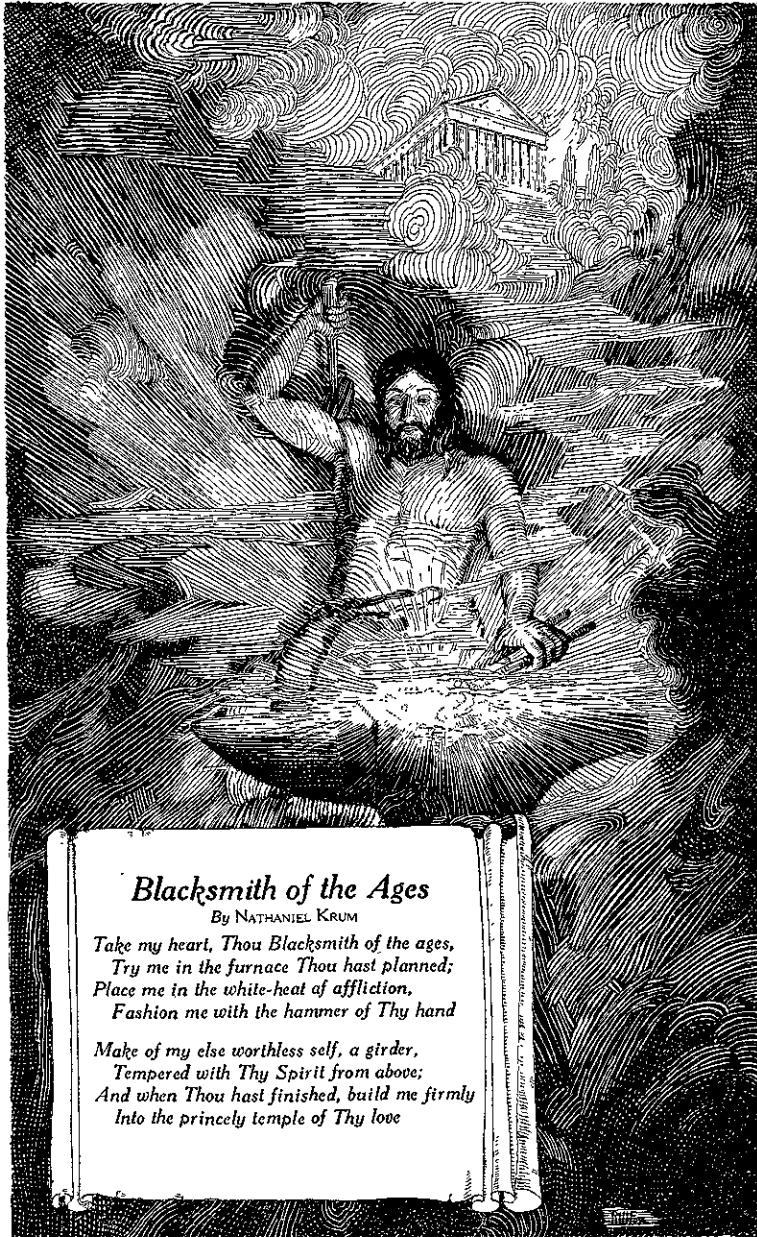
Sometimes the results of misunderstanding are only amusing. How many times men have argued

and wrangled when all were endeavoring to say the same thing. On one occasion two elderly men talked for about two hours in front of a store in the little village where I lived. At the close of it all each one was saying, "That is just what I said all the time!" It is told that two men were talking about a woman in the community, and one said, "She is loquacious." The other promptly replied, "Yes, and she talks too much."

At other times the results are serious. How often difficulties have arisen; how often enmities have come; how often friends have been driven apart, and families have been separated; how often churches have been divided! Disagreement is frequently due to the manner of expression rather than to any

fundamental difference in the thought expressed.

If it is important to exercise great care when expressing our thoughts and feelings where matters concerning the world and its business are concerned, how much more important it is where the things of the Kingdom are involved. A sincere desire to help our fellow men will doubtless cause us to choose our words carefully.



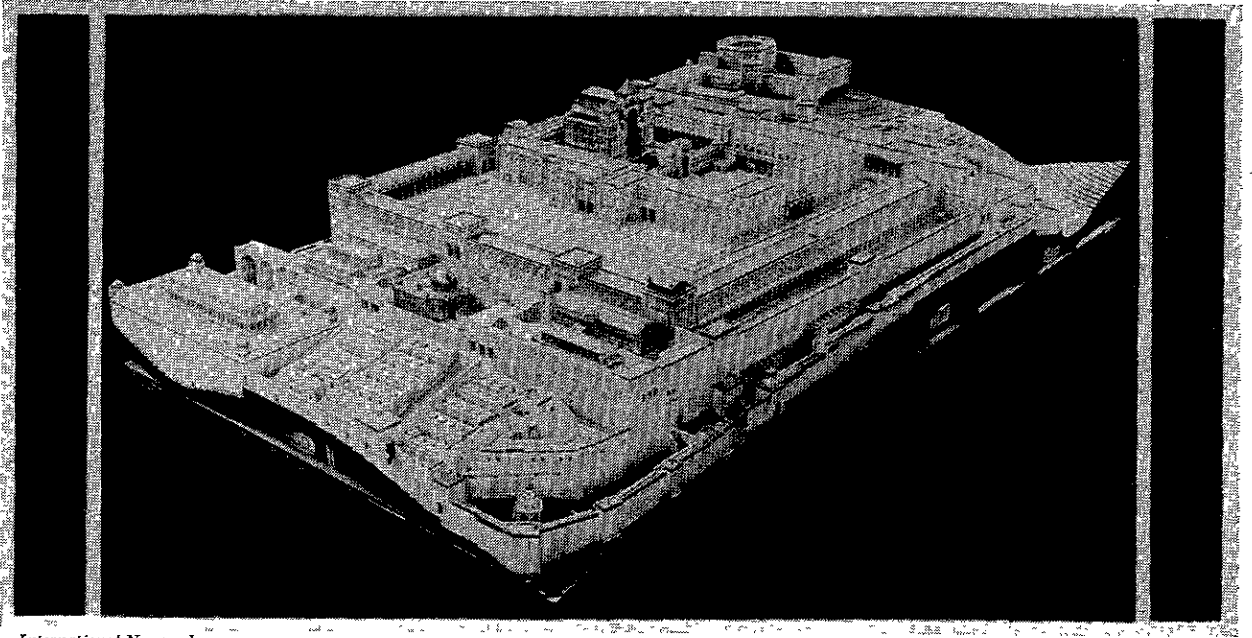
Blacksmith of the Ages

By NATHANIEL KRUM

*Take my heart, Thou Blacksmith of the ages,
Try me in the furnace Thou hast planned;
Place me in the white-heat of affliction,
Fashion me with the hammer of Thy hand*

*Make of my else worthless self, a girder,
Tempered with Thy Spirit from above;
And when Thou hast finished, build me firmly
Into the princely temple of Thy love*

The Temple of Solomon



International Newsreel

A model showing Solomon's temple reconstructed

A Six Billion Dollar Structure, and Its Counterpart Now

(Second of four articles on The Hebrew People Through the Centuries)

By Robert Leo Odom



THE temple of Israel was the most magnificent building the world ever saw. An estimated expenditure of \$6,000,000,000 was made for its erection. Some 183,600 men were employed in the work: 30,000 Israelites in the Lebanon mountains where the timbers were cut, 70,000 strangers as bearers of burdens, 80,000 strangers to hew stone in the mountain quarries, and 3,600 officers and overseers. This vast army of workmen were seven and one half years engaged in the construction. Every timber or stone was cut to fit so snugly in its place that after they were delivered on Mt. Moriah, where the temple was built, "there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." (1 Kings 6: 7.)

Though often called the temple of Solomon, the plans for building it were first entertained by David his father. Because David was a man of war, God forbade him to build the temple. But he was permitted to gather vast quantities of gold, silver, brass, and precious stones for the work. God made the plans for the building, revealing them to David by the Spirit. As David handed them over to Solomon, he said, "The Lord made me understand in writing by His hand upon me, even all the works

of this pattern." It is spoken of as "the pattern of all that he had by the Spirit." (1 Chronicles 28: 12, 19.)

Gold was lavishly used upon it, ornaments made of it, furniture of beaten gold, the walls overlaid with sheets of it. Marble of the finest kind, and timbers of the famous cedars of Lebanon formed the structure. The dedication of the building surpassed human description. The great orchestra and choir of Levites, the white-robed priests, King Solomon in his glory, the princes and elders of Israel, the families of the realm, were there. As Solomon finished the dedicatory prayer, the glory of God filled the temple so that the priests could not enter for some time. Solomon's sacrifices consisted of 22,000 oxen and 120,000 sheep. A feast of seven days followed, everybody taking part.

The temple was the center of Israel's worship and religious activities. Great numbers swarmed its precincts on festal occasions. On the day of Pentecost after Christ's resurrection, fifteen nationalities were represented there. (Acts 2: 9-11.)

The original temple was the Sanctuary, or Tabernacle, erected in the days of Moses. It was a portable building, which could be taken down, or could be assembled together, on brief notice. This was for convenience in march, when its erection was only

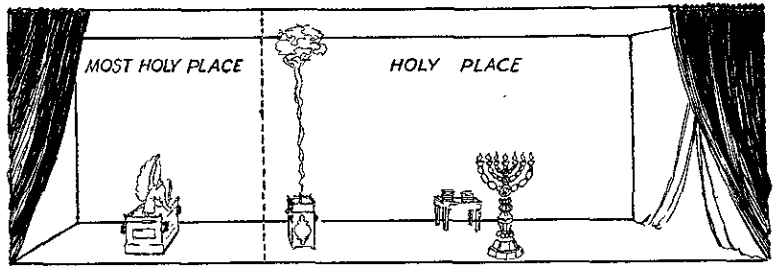
temporary. It is minutely described in the last chapters of Exodus. It was beautiful, and adorned with gold and silver and fine embroidery work. When Israel had become a great nation under David, plans were laid for building a permanent place of worship. So the Temple of Solomon, built on the same plan, but of larger proportion, and more richly ornate, succeeded it. This temple was destroyed by the Babylonians in the siege of Jerusalem. About 500 B.C. it was rebuilt, but not in its former splendor. Herod the Great spent nearly forty years embellishing it.

The Sanctuary, or Temple proper, consisted of two rooms, the Holy Place and Most Holy Place respectively. The Holy Place was twice the size of the Most Holy Place. Around the building was an inclosure called the Court. The temple faced the east, on which side the gate of the court was found. Entering the gate, one found inside in the court the altar of burnt offering, or brazen altar, upon which the burnt sacrifices were made. Coming nearer to the building, one found a laver, or wash basin, made of the metallic mirrors donated by Israelite women. Solomon made several basins, one being extra large. Here the priests washed before entering to minister about the holy things—a symbolic cleansing from sin in order to be capable of ministry for others.

INTERIOR AND FURNISHINGS

THE first room entered was the Holy Place. On the south side was the golden candlestick, of beaten gold, which had seven lamps of fire, fed by a bowl of pure olive oil. Vessels for cleaning and refueling were by it. On the north side was the table of showbread, of beaten gold. Each Sabbath morning twelve loaves of fresh bread, one for each tribe of Israel, were placed on the table. This was Israel's acknowledgment of the blessing of spiritual and physical bread so necessary to life. The Creator's weekly rest day was the day specially chosen to honor Him.

In the western end of the Holy place, before the



Side view of the sanctuary built by Moses, with the side curtains drawn back, picturing the pieces of furniture in the Holy and Most Holy places

veil that separated it from the Most Holy Place, stood the golden altar, the altar of incense. Evening and morning, as the families of Israel gathered for worship, the priest offered sweet incense upon the fire of the altar. The aroma passed over the veil into the Most Holy Place as a sweet savor to God.

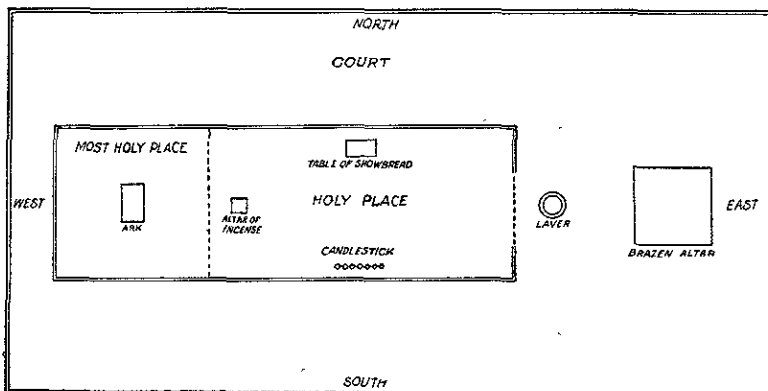
THE MOST SACRED

THE next room, the Most Holy Place, was shut off from view by the rainbow-hued veil embroidered with forms of cherubim. In it was found only one article of furniture. The Ark of the Testament, made of acacia wood overlaid with gold, was a chest containing the two tables of the Ten Commandments. The lid, or cover, of the ark was called the Mercy Seat. Upon it, on each end, stood a cherub with outstretched wings. Both cherubim faced each other, with their faces bowed in holy reverence. Between the cherubim was the Shekinah, a mysterious light, called the Glory, or Presence of the Lord. Because of His presence, this was the Most Holy Place. It was very sacred. Only one man in all the world could enter that room, and he only on the Day of Atonement.

The Book of Leviticus describes the various services and sacrifices conducted in this Tabernacle. The center of the worship and service was the lamb whose blood was offered.

God, foreknowing that a creature with a free will might sin, laid the plan of redemption "before the foundation of the world." He knew that some sinners might desire to repent and live. (1 Peter 1: 18-20.) For that reason the Son of God offered Himself as a ransom for sinners. He then chose the "lamb without blemish and without spot" to typify His work. Sin is the transgression of the Law, the Ten Commandments. (1 John 3: 4; Romans 7: 7; James 2: 8-12.) The penalty for sin is death. (Romans 6: 23.) The only escape for the sinner is repentance and a substitute in atonement for his sin. Christ offered Himself as man's substitute.

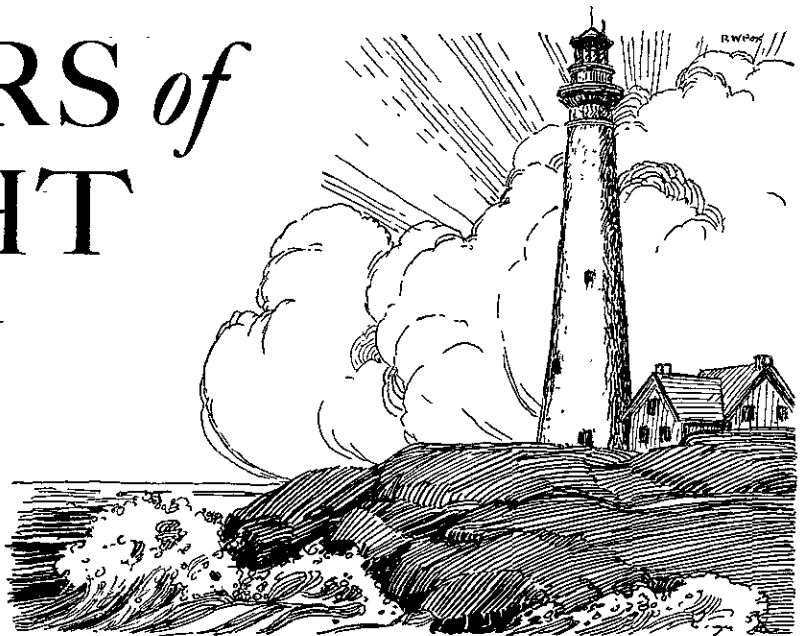
But it was 4,000 years after sin entered the world that He offered Himself on the cross. But from the beginning He gave His promise in the New Covenant. (Continued on page 33)



Ground plan of the Mosaic sanctuary and its court, showing the rooms in the sacred tabernacle, and the location of the furniture in each room

KEEPERS *of* *the* LIGHT

By RUTH LEES OLSON



FROM the eastern horizon to the western night line, from the Northern Lights to the Southern Cross, the light shines high and far, ever upward, ever onward, ever outward, with no dimming of its brightness. It must never die down; it must ever increase. And we are the Keepers of the Light."

John Calvin laid the magazine on the table and gazed thoughtfully out of the window. He did not see the purple mists veiling the distant hills, nor the red fingers of a departing sun crimsoning the wings of the white cloud-birds, for his mind was full of the words he had just read.

"We are the Keepers of the Light." There was a personal appeal in the words that moved him strangely, and he found himself wishing for some one with a mind akin to his own to enter the realm of thought with him.

As though in answer to the unspoken wish, a young man strode up the steps and entered the house. He was good to look at, with a clean-cut face, gray eyes, expressive of a keen intellect, and a goodly forehead, indicative of a noble character.

Calvin arose and greeted the newcomer with a hearty handshake as he entered the room. "Sit down, Justis, and have a chat with me. I have been longing for some kindred mind to strike fire with my own. Perhaps you came in answer to my mental radio broadcasting call."

The visitor smiled, "I read not so long ago, that 'prayer is a broadcasting station, and the radio waves the angels.' But be that as it may, I shall be glad to sit at the feet of Gamaliel and learn wisdom."

JOHNSHOOK his head. "I am not a theologian, Justis, but a seeker after truth, and I have just read an article that interests me very much, particularly the caption of the reading, 'We Are the Keepers of the Light.' Wait, I'll read a paragraph to you: 'From the eastern horizon to the western night line, from the Northern Lights to the Southern Cross, the light shines high and far, ever upward, ever onward, ever outward, with no dimming of its brightness. It must never die down; it must ever in-

crease. And we are the Keepers of the Light.' Now tell me what there is in this to arrest your attention?"

"The headlines of the article are gripping, but before I comment, I would like to know what is meant by the word 'light.'"

His friend had given some thought to that phase of the subject, so said: "I am drawing my conclusions from several things, taking the word 'light' to symbolize 'truth.' Light represents truth because it is universal, it is progressive, it is representative, it is indestructible, it is eternal, and a good God intrusted it to human beings."

Justis meditated on the words for a few moments. "Give me the gist of the article first; then I can draw my own conclusions more correctly."

CALVIN complied with his request, giving a brief outline of the article on "The World's Liberty Light." He summed it up as follows: "All men are entitled to freedom of thought, freedom of belief, freedom of direct representation, and freedom to live their lives as they see fit, so long as they do not infringe on the rights of others. In other words, Justis, I take it that the 'light' spoken of here has reference to the inherent right of liberty to all people."

"I suppose you mean that every man has a right to think for himself, regardless of what his thoughts may be. That is not a bad idea, for the general trend today is to let someone else do our thinking for us. Reminds me of what I heard a musical critic say once, 'The American people are lip-lazy in their singing, and as a consequence we do not know what they say.' It may be true the majority of folks are 'brain-lazy,' or perhaps it is 'thought-lazy.' At any rate, we follow the lines of least resistance, and let the other fellow do the heavy brain tasks. I suppose the argument is that it saves

us the spending of our time and labor."

His friend replied rather dryly, "I hope you have not forgotten that the unused muscle atrophies and becomes useless. This rule may, in a measure, apply to brain cells."

JUSTIS straightened in his chair. "All right, Mr. John Calvin, now exercise your mind for my benefit. I am not a native of your United States, I am an alien, born in Russia, the land of far distances.

"It is not so many years ago that my land was held in the bonds of a union of church and state, a combination that destroyed every vestige of liberty of individual thought. The church wrote the creed, the state enforced it; the church told us what we could and could not do, and the state saw that we did or did not do it. We must accept and believe any dogma the religious rulers presented to us. We might not agree with the doctrine, but we kept our thoughts to ourselves. Even then we were not safe, for if there was a suspicion—the state had a way of compelling confessions."

"I beg your pardon, Justis. I had forgotten that you had not received your naturalization papers yet, and of course are not acquainted with truths that are familiar to every American."

The young man accepted the apology with a nod of his head. "It's all right, Calvin, I know you cannot understand these things as one does who has lived and suffered under such a regime. I am desirous of learning the principles of your government, and anything you can tell me of its history will be duly appreciated."

John Calvin welcomed the opportunity of talking about his beloved country. "I think, perhaps, we had better go back to the beginning of things, and start with the words of this article. 'We are

the Keepers of the Light.' This is true in a most remarkable sense of this country, for the altar of human liberties was erected on American soil by the early Pilgrim Fathers, and its fires, kindled that day in 1620, have been burning ever since.

"The flames have died down at times, until there has been only a faint glow in the smoldering coals, but at such times we have always had men and women who were willing to feed the altar of liberty, if need be with their own bodies, so that the sacred fires might not go out."

THE young man interrupted him with, "Tell me, are the Pilgrims and the Puritans one and the same people?"

"In England, yes; in America, no. Let us review history for a few moments. As early as 1567 a branch of the English Puritan Party was making itself known in London. This branch differed from the original Puritans in that it held that each church or assembly of worshipers was entirely independent of all others, and self-governing; that all points of doctrine or discipline were to be left to the congregation for ultimate decision, and that each church might select its own pastor.

"Because of this stand they were called Independents or Congregationalists, and for a short time nicknamed Separatists. You can imagine, the wrath of the Church of England, as well as the anger of their fellow churches, was aroused. They were persecuted most bitterly, for—"

"I want to speak a very definite truth right here, Calvin. The greater the persecution the stronger grew the church and the greater the increase in numbers. It has always been so in the past; was it not true in this case?"

"You are right, Justis; and history tells us that in 1593 they numbered twenty thousand, in spite of the fact that three of their leaders were hanged for heresy that same year. As the years passed, different men had charge of the work. Persecution increased until they were forced to flee to Holland, and from there a group of them sailed to the new world to found a 'church without a pope, a state without a king.'

"I do not want you to think that they understood religious liberty in the fullest sense, but they had made a fair start along the king's highway of light. They were willing to concede religious freedom to religious denominations, but they had not yet arrived at the supreme truth that liberty of thought is for all men, irrespective of race or belief."

"I suppose you mean by that premise, that you cannot make a man religious by law. I quite agree with you, for I have seen it tried to the fullest extent in Russia, and the result was to make hypocrites and liars. I know you can compel a man to attend church by force of arms or threats, and he will be there physically, but his mind may be a

thousand miles from there. I do know this, friend Calvin: you cannot force a man's conscience."

"You are speaking of conclusions, Justis, and America did not arrive at her civil and religious liberty in government in one step. The Puritans succeeded the Pilgrim Fathers, and the dominant thought of their religion was 'Thou shalt' and 'Thou shalt not.' Men assumed a prerogative that belonged to Jehovah alone, that of judging their fellow men, and woe be to the religion that dared to differ from them in the least particular."

"I want to ask you a pertinent question, John. Why is it that people who have suffered religious persecution, even in its most terrible forms, become the worst persecutors when the power of the government is placed in their own hands? Naturally, we would conclude that they would be the most lenient people in the world."

"There is a principle in it that is well worth considering. I remember my mother's telling me that the cruelest overseers in slavery days were the ones chosen from the colored race. I have often wondered about it, and have come to this conclusion. Mind, I am not saying it is the true solution, but it is a start.

"Christ was crucified by His own people, and some of our most horrible wars were carried on under a religious flag. The Inquisition was religious propaganda. It has always been so, and always will be so, until the Prince of Peace returns to establish His kingdom.

"There are two powers seeking for the throne in the heart of man; one would establish the kingdom of love, the other the kingdom of force. One is truth, the other is falsehood. Wherever you find an individual, a people, a nation, you find this contention. It began in heaven, it will end on earth.

IS IT a strange thing that this war should be carried to the new world? Is it a new thing that the church should demand the assistance of the state to enforce the dogmas that she lays down as gospel truth?"

Justis was thoughtful. "I know the history of the old world, and history repeats itself; but tell me just how all this was carried out, and what made the change from the past to the present?"

"The Puritans demanded church attendance, the Quakers claimed the right to worship when and where they pleased. The Puritans believed in infant baptism, the Baptists immersed their believers, and demanded civil and religious liberty. The Puritans had a compelling weapon to enforce their laws—the state.

"The Quakers were branded with red-hot irons; they were beaten; three women were stripped to the waist, tied to the tail of a cart in midwinter, forced to

walk through the deep snow from town to town, and receive ten lashes apiece on their bare backs with a three-twisted, knotted-thong whip.

"Be it said to the credit of Salisbury town that they refused to obey the Puritan law, and set the captives free. The Baptists were persecuted, and their leader, Roger Williams, driven out in the dead of winter to the shelter of the forest and the kindly succor of the Indians he had befriended. Those were the days, friend Justis, when men and women gave their own bodies to keep the altar fires of liberty burning."

"And all this was done in the name of religion," mused Justis.

"Yes, in the name, but not the true spirit, of the Master of all religion," replied his friend. "Force is always a man-made religion, not a God-made one."

"Tell me a little about this Roger Williams. I have heard of him before."

"Someone must pay the price for the foundation of liberty for this government, and God chose Roger Williams for that work. The established church contended that 'it is wicked for falsehood to persecute truth, but it is the sacred duty of truth to persecute falsehood.'

ROGER WILLIAMS answered: "That to compel men to unite with those of different faith is an open violation of natural rights; and that to drag to public worship the irreligious and the unwilling, is only to require hypocrisy. Persons may with less sin be forced to marry whom they cannot love, than to worship where they cannot believe. No one should be bound to worship, or to maintain a worship, against his own consent."

"For this, Roger Williams wandered for fourteen weeks, not knowing what bed or bread did mean, his shelter a hollow tree; the stars by night, the sun by day, his guide. But God, who gave the 'light' into his hands and made him a 'keeper' thereof, took care of his needs, and brought him at last to the desired haven.

"The foundation principle of Rhode Island, the state that honors Roger Williams as its founder, has this statement in its Constitution, 'Any breach of the civil law shall be punished, but the freedom of different consciences shall be respected.' We find this same thought in the Constitution of our own United States: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'"

"I like that thought very much, and no matter what the cost price of such a principle, I consider it well worth paying. Tell me more."

Calvin's face wore a pleased look as he continued: "I want you to think about this: Government is of the people; for people do not exist for the government, but the government for the people. The government of the United States

is a civil government and has to do only with the things that pertain to civility or incivility. This places religion and all things that belong to it in a separate realm."

"I am free to say, John," and Justis gestured emphatically, "that I think your direct separation of church and state is responsible for the peace and prosperity of your country. No wonder that the people from lands where a state religion exists look with longing eyes to the freedom to be found in America. We of Russia have longed and prayed for the things you possess so abundantly. Particularly is this true of the Jewish people; for every pogrom planned against the Jews was instigated by the ecclesiastical arm of the government, and carried out by the soldiers of the Czar."

"I THINK the founders of our Constitution believed in the words of the Man of Galilee; for they laid them as the cornerstone for all time: 'Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's.' This command, if fully obeyed, would end 'man's inhumanity to man' the world over."

"Yes, I think you are right, but oftentimes we who claim to be followers of the word of the great God transgress it more often than do those who make no profession. If we only believed what we are supposed to believe, the world would be a much better place to live in."

"All right, Justis, I am glad you understand the value of these things, and when I tell you that 'governments derive their just powers from the consent of the governed' you will know that we are in truth and reality 'The Keepers of the Light.'

"I see the force of your reasoning, and also the great need for the light of truth to shine through the whole world; for wherever it shines, peace and prosperity spring forth. But the altar fires are burning, the light is shining; then why the necessity of 'Keepers of the Light?'"

There was a tone of deep seriousness in John Calvin's voice as he replied: "Lights have been known to go out, vessels have been wrecked, lives lost; and what has been done may be done again, if there is no one on guard. We

have great need to be watchful and alert in America, for we have an enemy of truth who never sleeps, is ever vigilant, and whose great desire is to re-establish a union of church and state."

"What?" and Justis sprang to his feet. "Surely you do not mean what you say?"

"I wish it were a needless alarm," answered his friend, sadly. "But beyond the shadow of a doubt, men and organizations are seeking, by every means known to the archenemy of human liberties, to commit our legislatures to religious laws."

"In what way?" demanded Justis. "Through a national Sunday law,

civil government is based on the moral law, and the church, God's representative on earth, is the interpreter of that law. Therefore the church, backed by the civil government, has the right to enforce any and all laws that relate to religion and religious things."

"But what about the man who does not believe in a Supreme Being? Will the compulsion of the civil-religious law make him a Christian?" Justis was intensely interested.

"You may, by coercion, make his lips repeat what his heart denies, for some men will do anything to save themselves pain, suffering, or perhaps death. Men will work or refrain from working on a designated day if a national Sunday law compels them to do so."

"Listen, Calvin, do not men know that they are only placing a religious veneer on worm-eaten morals, and calling the product 'religion'? How can any one professing the name of Christ attempt to do the thing that God himself will never do—compel the conscience against the will of the individual? Cannot men see that the first deviation from the law, 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's,' will open a flood of religious persecution that will engulf the world?"

"They have not given the future that much thought, Justis.

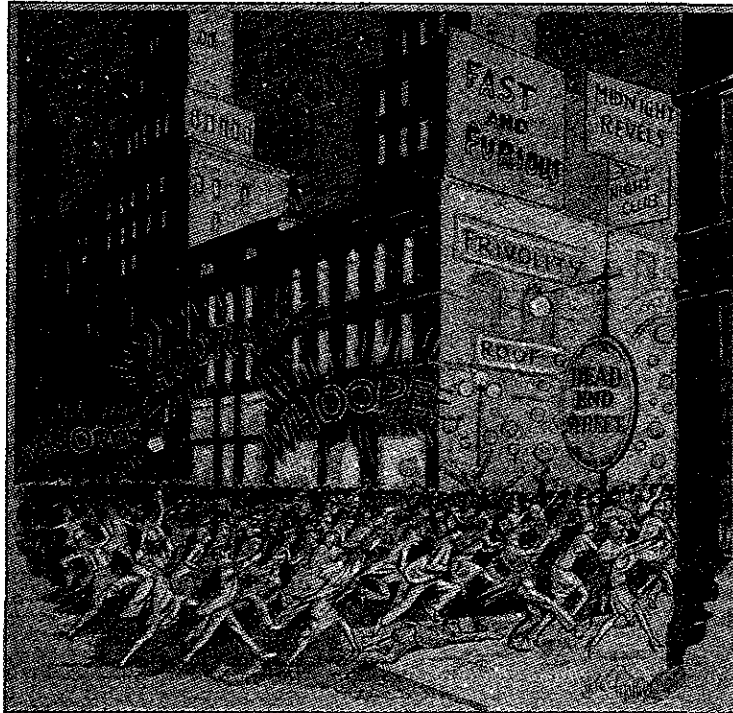
They are like the man who drilled a hold in the dam to fill his water bucket. He did not realize that the stream would grow larger from the force behind it until it overwhelmed him and swept the peopled valley below.

"WILL they succeed in passing this Sunday law?"

"They will, unless we 'Keepers of the Light' are faithful to our trust. We are to enlighten the world with the torch of liberty, yea, though it takes our bodies to keep the altar fires burning."

"And if we fail?" Justis gripped his hands in the tenseness of his purpose.

There was a sternness in John Calvin's voice that reminded his friend of the words that won the war for democracy and the liberty of the people. "They shall not pass." And then, "God depends upon us to carry this truth to earth's remotest bounds. We will not fail; for 'we are the Keepers of the Light.'"



Nate Collier

Exit!

This cartoon in the *Saturday Evening Post* pictures night life as it is in the cities

setting apart the first day of the week as a time of religious worship for all people. Time and again this bill has been before Congressional committees in one form or another, and up to the present it has met with defeat. But the time will come when, through political coercion, it will be passed. If not as a straight law, perhaps as a rider on another bill."

Justis was thoroughly aroused. "Do you mean to tell me that any party or parties would be insane enough to force the issue of a union of church and state in this country?"

"My dear friend, the arrangement is not hard to follow. God's government is one of love and persuasion; the power of evil, a government of force and compulsion. The government of heaven is based on the moral law, the governments of earth on the civil law. In order to deceive people, the Prince of darkness combines the two, insisting that the

Calendar Change Issue

(Continued from page 5)

fill one's coffers with shining gold, so that moral standards are shifted by the will and caprice of men, then the welfare of society and the stability of human government are placed in jeopardy. If the government yields to the commercial spirit of the age to make money at any price and any sacrifice of religion and tradition, then the safety of business and property itself is endangered.

Whenever reverence and respect for divine authority and institutions are destroyed, then loyalty to human authority and institutions is likewise lessened. When men are taught to disregard the binding claims of God upon the soul, they will have less regard for the claims of men over the bodies and properties of men. In the same proportion that we destroy respect for God's laws, we destroy respect for the laws of men.

ATTEMPTS TO CHANGE WEEK

WHEN the government of France, during the French Revolution (and of Russia, during the Soviet Revolution), turned its back upon God and religion, and officially attempted to overthrow all divine institutions, and ridiculed and persecuted those who followed their former religious convictions, and changed the weekly cycle from seven to ten days that the government might have nothing in common with religious customs, it was not long thereafter that the right of man to hold property above a specified amount was confiscated. The rich were exiled or their heads were placed on the proscription list at so much a head, dead or alive, and all they had accumulated in the past was placed in the public exchequer. Big business wants to take warning from these historic examples and not extract the last dollar they can from the people by sinister methods and God-defying measures merely to gratify covetousness.

An announcement was made by the League of Nations on the 19th of October, 1930, that an International Conference on Calendar reform will be held in October, 1931, following the convening of the fourth General Conference of Communications and Transit in May, 1931, at which time all reports will be considered and committees appointed to bring the matter properly before the International Conference for definite action in October of the same year. The League Council will meet in January, 1931, to send invitations to the various governments, including the United States to participate in the International Conference on Calendar Reform. The League, it is alleged, is planning to appoint an American expert on calendar reform as a member of the International Preparatory Committee which is to meet in May or June to coordinate the views that have been voiced in different countries, and prepare

proposals for consideration at the final conference.

"The American delegation to the final conference, as well as those of other nations," it is asserted by an official member of the National Calendar Committee in the Philadelphia *Public Ledger*, under date of October 20, 1930, "probably will be composed of representatives of industry, transportation, finance, science, education, labor, etc., headed perhaps by a diplomat."

It will be noticed from the above statement that no provision is being made, or even proposed, by the National Calendar Committee to have the interests of religion represented in the delegation. No question more vitally affects religion than the proposed calendar scheme of "year-days," which changes the fixed religious days of every religion or compels them to wander through the weekly cycle of the new calendar, thus making it extremely difficult for conscientious people to practice their religion. Such a deification of commercialism, exalting it above the highest claims of religion upon the soul, making it exceedingly difficult for dissenters and non-conformists to follow their religious conviction, can result only in a moral catastrophe to the nation.

It is high time that the various religious organizations take alarm at these innovations, which threaten the removal of the ancient landmarks of time and the overthrow of religious institutions. It is far better to raise the voice of protest now than to wait until the dominant spirit of commercialism has swept all religions into the vortex of a financial and legal maelstrom, from which it will be next to impossible to extricate themselves. The voice of protest from religious organizations is growing, and we trust it may soon swell into a mighty chorus, that true religion may not perish from the earth.

Are Sinners Tortured?

(Continued from page 19)

to adjudge a man to receive a thousand strokes of the paddle every day for thirty years, as to say that God places a man in an eternal hell. In the first instance, the poor creature would expire long before his sentence was finished. And in the second instance, there is nothing about man's nature that could receive eternal punishment, even though God should desire to administer it. Note what Isaiah 57:16 says:

"For I will not contend forever, neither will I be always wroth: for the spirit would fail before Me, and the souls which I have made." There is nothing left of a man after he is dead that God could punish, unless he be resurrected. And even then the end of punishment would come at death.

Just notice for a moment the nature of man's creation, and seek if possible for some part of man's being which could be

seized upon and punished forever. The record is in Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

We find here in this divine record that man was made of two different materials, one called dust, the other called breath. Dust formed in the image of man, plus breath imparted by divine will, makes a living man. It is just as true an arithmetical problem to say that dust minus breath makes a dead man. Death is nothing more than the separation of these two parts. Then man ceases to exist as far as he personally is concerned. God may again bring these two parts together, and we have a resurrection. But without this divine act there is nothing to punish, unless it be the unfeeling dust, or the intangible breath, which has been exhaled into the air about us. What, indeed, is left of man after death, that can be roasted in the fires of hell?

Fourth.—The lack of a place for hell disproves the theory. If we want to find the final place of punishment for the Evil One and all his wicked host, we may look for it in Revelation 20. In the ninth verse we are told that the wicked host which is led by the Prince of Devils, comes up "on the breadth of the earth" and surrounds the camp of the saints. This is none other than the New Jerusalem, brought to view in Revelation 21:2, where we are told that this grand city comes down from heaven to earth. As the great multitude of the wicked see this wondrous sight, and the mighty band of the glorious saints within the dazzling city, they make a rush to seize upon it, when fire comes down from heaven and devours them. And in the fourteenth verse we are told "that death and hell were cast into the lake of fire. This is the second [eternal] death."

Thus we see, that if hell is anywhere it is immediately outside the camp of the saints and upon the earth on which we now live. Such a theory is forbidding to a clear-minded thinker. Here, if anywhere, is to be enacted the parable of the Rich Man and Lazarus. The sort of place the New Jerusalem would be, with a hell burning without its gates, with the saints coupé up within its walls forever lest they see a loved one in the pangs of hell fire, is too foolish to imagine.

NO MEMORY OF HELL

FIFTH.—We are told that all former things are to be forgotten when we reach the heaven of bliss. (Isa. 65:17.) Is this true, if we are to be continually reminded of sin and punishment by the calls of the suffering wicked ringing in our ears, as some literally interpret the above-mentioned parable of Christ? No. Christ's parable must be taken as an allegory, and not as a fact. There are other lessons to learn from this wonder-

ful illustration of Christ, but not the doctrine of hell fire.

Sixth.—Heaven is to be a place of fullness of joy forever more. The fires that come down to devour the evil host are also to cleanse the earth of all defilement, and every trace of sin. It is to be a new earth cleansed from every stain. (2 Peter 3:11-13.) And the saints are to go out into its four corners and build themselves cozy homes in which the memory of former trials and tribulations are to be smothered out by the love and joy that pervades every nook and cranny. (Isaiah 65:21-25.)

Seventh.—We are told in Jeremiah 3:12, Micah 7:18, and in Psalm 103:9 that God will not keep His anger forever, and in many other texts of Scripture we are given to understand that this is true. Thank God that it is true! We are not to be faced with a continued outburst of His divine wrath. We are not to have eternally ringing in our ears the cries of the tormented. But only love, joy, and peace will ever attend our footsteps, and we will be satisfied, knowing God just.

I hereby give my allegiance to a God who has declared Himself to be, "the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and *that will by no means clear the guilty,*" for He is also just. (Exodus 34:6, 7.)

The Wandering Jew

(Continued from page 7)

realized, God's plan for the Jews and all nations is rapidly developing and its triumph is hastening on apace. This plan is broad and comprehensive. God promised to Abraham and to his seed "all the land of Canaan for an everlasting possession." (Genesis 17:7, 8.) On another occasion the Lord promised to Abraham and to his seed the land lying in all four directions. (See Genesis 13:14, 15.) The Scriptures interpret this to imply the whole world. (Romans 4:13.)

But Abraham never lived to enjoy the fulfillment of that promise. All he ever owned of the land of Canaan was the sepulcher in which he was buried. Of him as of the patriarchs it is written, "These all died in faith, *not having received the promises,* but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country, . . . that is an heavenly: wherefore God is not ashamed to be called their God; *for He hath prepared for them a city.*" Hebrews 11:13, 14, 16.

These men of large faith and vision were satisfied to die before receiving the promised inheritance. They were familiar with God's plan for the ages, and they entered whole-heartedly into it. To them was revealed in broad outlines the

divine plan of salvation from sin: the coming of the Just One who was to be the great "Korban" (Hebrew word for "Sacrifice") for the sins of the whole world; His expiatory death on the cross; His resurrection; and then His coming again in the clouds of heaven with power and great glory to receive unto Himself those who had accepted Him as their Redeemer and Advocate; and, finally, His triumphant return with all the saved to this earth, while the City of God, the New Jerusalem, descends to become the glorious Capital of the renovated and beautified earth, the everlasting possession of the saints.

This was the home that Abraham looked forward to, "for he looked for a *City which hath foundations,* whose builder and maker is God." (Hebrews 11:10.) This was the City which Paul beheld in vision, for he writes: "But ye are come unto mount Zion, and unto the *City of the living God, the heavenly Jerusalem.*" Hebrews 12:22. Lest some should confound the earthly with the heavenly, Paul makes it plain that "Jerusalem which now is . . . is in bondage with her children. But *Jerusalem which is above is free,* which is the mother of us all." Galatians 4:25, 26. And lest some should endeavor to spiritualize away this inheritance of Abraham, John the revelator was given a prophetic view of the actual descent to this earth of that City whose Architect is God himself: "And I, John, *saw* the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21:2. As he contemplated the great "recompense of the reward" that awaited the faithful, Abraham was willing to be a stranger on the earth, that he might be a partaker of the glorious inheritance.

INFINITELY BETTER PLAN

BUT God's plan is infinitely more comprehensive than to include merely Abraham and his literal descendants in these privileges. The promise to Abraham was, "In thee shall *all* families of the earth be blessed." Genesis 12:3. All the nations are here included. The Talmud and the extremists among Jewish rabbis assert that all the Jews, and they only, will partake of Abraham's inheritance, but not all literal Jews are truly sons of Abraham. Jesus clearly defined what was meant by a child of Abraham when He addressed some of the Jews who were Abraham's children in name only: "If ye were Abraham's children, *ye would do the works of Abraham.*" John 8:39. Not literal descent merely, but conformity of one's life to that of Abraham is what constitutes one a child of Abraham. "For they are not all Israel, which are of Israel. Neither, because they are the seed of Abraham are they all children." Romans 9:6, 7. "If ye be Christ's, *then* are ye Abraham's seed, and heirs according to the promise." Galatians 3:16, 29.

From all nations God is through the gospel gathering out those who, like Abraham, are willing to obey Him, regardless of the cost or consequences. In Christ there is neither Jew nor Gentile. Those who obey are accepted; those who disobey are rejected. Mere outward distinctions are of no value before the Great Judge. "Circumcision is nothing, and uncircumcision is nothing, but *the keeping of the commandments of God.*" 1 Corinthians 7:19. In the gospel of Christ alone there is power to overcome sin.

Says Jesus, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matthew 24:14. This is the hour of the Gentiles. The gospel is *now* being preached to every nation, kindred, tongue, and people. Scattered among the different races in the earth, God has many chosen ones, who through the Messiah are becoming sons and daughters of Abraham, and heirs according to the promise.

OPPORTUNITY FOR JEWS

THIS is also the day of opportunity for the Jews. Says the prophet Hosea: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. . . . Afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and His goodness *in the latter days.*" Hosea 3:4, 5. The only returning here anticipated is the returning of the Jews to *seek the Lord their God and David their King.* The Hebrew word for "return," used in this scripture really means, "shall be converted." The prophet as much as says that in the latter days the Jews shall be reconverted to the Lord their God, and to David their King. And King David is the Messiah. (See Jeremiah 23:5, 6.) Glorious promise this, that soon many of the Jews will find their Messiah from whom they have been separated through unbelief for two millenniums! Says Paul concerning the Jews, "If they abide not in unbelief," they "shall be grafted in: for God is able to graff them in again." Romans 11:23.

The last two decades have witnessed a great change in the attitude of the Jews toward Christ and Christianity. Twenty-five years ago but few Jews dared to own or read a New Testament, for the rabbis would excommunicate, ostracize, a Jew who "defiled" himself by reading the New Testament. Now this interdict has to a large extent been removed, and an ever-increasing number of Jews contemplate the life and words of the Son of God. They are seeking "the Lord their God, and David their King,"—and those who seek Him shall surely find Him, for God "is not far away from every one of us." (Acts 17:27.) Or, in the words of a renowned religious writer, "As they [the Jews] see the Christ of the



The Watchman's Torch

AN EFFECTIVE TEMPERANCE SPEECH was made by a school athlete in response to the presentation of a prize cup. "Gentlemen," he said, "I have won this cup by the use of my legs. I trust I may never lose the use of my legs by the use of this cup."

MARCONI says that radio waves go far off into space, being reflected back at distances as high as 25,000,000 miles from the earth. To any one who contemplates, even with the unlearned layman's mind, the mysteries of radio communication, faith is strengthened in the mystery of prayer.

"VITAL" is the term recently used by Dr. Charles W. Mayo, of Rochester, Minn., to describe religion. "When a man is about to go on the table in an operating room, if he wishes a visit from a minister in whom he has faith, it gives him confidence which no science can furnish," he said in an interview.

THE "SOWER," fitting symbol of a great agricultural commonwealth, is a 7-ton bronze statue recently placed upon the 400-foot tower of Nebraska's famous new capitol. The huge figure, "poised in the act of scattering grain, is an emblem of fertility and promise," says a reporter. It is that. And its promise is that soon the seed-sowing of the gospel message of Christ's advent will be finished throughout the world, and the harvest, which Jesus said in Matthew 13: 39 "is the end of the world," will be upon us.

A WHITE DOVE frequently seen near the grave of Sir Arthur Conan Doyle is claimed by Lady Doyle to be her husband's spirit, who has chosen this form in order to remain close to earth to watch over his survivors. She takes great comfort in this supposed nearness of her husband's spirit. The word of God, however, tells the bereaved to be comforted in the sleep of our beloved dead, unconscious of earth's sorrows, until Jesus awakens them at His coming, to be with Him forever. And for our help we have His Holy Spirit and the powerful and sinless angels. Read Ecclesiastes 9: 5, 6, 10; 1 Thessalonians 4: 13-18; Psalm 34: 7.

BRIGHT-COLORED "GERMS" have been found alive in masses of Pennsylvania anthracite coal, mined at 1800 feet. The supposition seems necessary that they were buried with the vegetation that became coal. But when the finder goes on to the supposition that the bacteria are 200,000,000 years old, it takes too great a stretch of faith. Just because the coal is 200,000,000 years old, the bacteria must be. But the coal is that old just because the theory says so. We prefer to believe God's own word on the upheaval of earth's surface by the devastating Flood and the destruction—and burying—of all life on the earth at that time.

A "COMING OUT PARTY" given in Washington, D. C., recently for a millionaire's daughter, has exceeded all other social functions of the season in extravagance and show. It has been severely criticized by such public men as Senator Norris on the ground that a flaunting of wealth while multitudes are jobless and starving is akin to the recklessness before the French Revolution and will bring similar outbreaks in America. We see the fulfillment of James 5: 5: "Ye have lived in pleasure on the earth and been wanton," and anticipate the fulfillment of verses 1 and 9: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . Behold, the Judge standeth before the door."

FEBRUARY, 1931

"PROHIBITION HAS INCREASED American purchasing power five billion dollars a year," is the verdict of Professor Paul Nystrom, of Columbia University, New York.

CHRISTMAS CUSTOMS have few features that originated with Christ. The very date is not really His birthday, which is unknown. It is instead a pagan festival of Rome, the Saturnalia, in honor of the sun god's triumph over the short days of the winter solstice. Yule log, mistletoe, holly, wreaths, candles, feasting, exchange of gifts—all are pagan customs adopted into the Christian church during its first five centuries and given Christian names. God gave no command in His word for the observance of such a season of merrymaking and gift making. Christ *did* command a year-round, life-long loving of our neighbor as ourselves. This loving habit of the truly Christlike heart will find itself in harmony with the best spirit of Christmas.

THE PUBLIC IS WARNED against fake petitions to Congress to oppose Prohibition. Newspaper publicity has been given to a petition against Prohibition by a women's organization, purported to have been sent to Congress with thousands of names. Investigation by Representative Ludlow of Indiana shows no such petition ever to have been received. It was just wet propaganda for the consumption of a gullible public. A Chicago wet organization recently collected about 50,000 names, at a dollar a name, the names ostensibly for Congress, the money for "expenses." Not a name was even sent to Congress, and the solicitors got but 10% of the "expense money." The safest place to put one's name, in regard to Prohibition, is on the total abstinence pledge.

FOG of unprecedented heaviness has darkened Europe this fall on several occasions, bringing down with it chemical factory fumes that killed scores in Belgium, causing many collisions at sea, and affecting people's spirits to the extent of increasing London's death rate by 2% and giving doctors a 25% increase in bronchial cases. To offset these fruits of gloom, a London paper advises its readers to "eat, drink, and be merry." Still better is to "rejoice in the Lord," and "joy in the God of our salvation," in whom there is no darkness, and whose love "shed abroad in our hearts" lightens all spiritual and mental shadows. In these abnormalities of nature we see the fulfillment of the fourth sign in Matthew 24: 29—"the powers of the heavens shall be shaken"—and accordingly rejoice, because our redemption draws nigh. (Luke 21: 28.)

THE YEAR 1930 was the year of the great slump in governments as well as in stocks. Nine governments (Argentina, Bolivia, Brazil, Haiti, Peru, Dominican Republic, Abyssinia, Roumania, and Spain) underwent changes by revolution, *coup d'etat*, or threat of war, with varying degrees of bloodshed. Four governments (Austria, Belgium, Egypt, and France) were modified by Parliamentary action. Six governments (Chile, Cuba, Ecuador, Uruguay, China, and Spain) suffered attempts at overthrow by arms. And this does not include India's turmoil. Not since the World War has there been such instability in governments. But "see that ye be not troubled," said our Lord, in foretelling that such conditions would prevail just before He returned again. We rather rejoice, not in bloodshed and rebellion, but because every change in ruling power works out to the greater liberty of God's messengers who proclaim to every corner of earth the "gospel of the kingdom."

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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.

Cain's Wife

Who was Cain's wife?

This question is always bobbing up. We are not much concerned about her; but we conclude she must have been his sister.

Healing by Suggestion

Is healing by suggestion divine healing?

We understand healing by suggestion to be the changing of a sick person's mind by another so that he gets better, because the mind has a powerful influence over the state of the body. This is possible, but limited. Only in cases where the notions of the mind are the chief factors in the disease can it be effected, such as in hysteria. So any strong-willed and optimistic person can help the sick by suggestion. To this degree the method is wholesome. But we would not say that such cures are divine in the sense that they are miraculous, though they are putting into use divine principles. "A merry heart doeth good like a medicine." In a sense all healing is divine, since only by applying God-made principles of life and health can even doctors cure disease, by aiding nature to effect a cure.

Natural and Spiritual Body

What is the difference between a natural body and a spiritual body, as mentioned in 1 Corinthians 15: 44?

It is certain from this verse that both are *bodies* — substance, flesh and blood. And the spiritual body is not, as some have been led to suppose, a spirit, ghost, or something airy and infinitesimal. Paul's whole argument in this very enlightening chapter indicates that the natural body is the sinful body we now possess, and the spiritual body is this same body immortalized after the resurrection at the coming of Christ (verses 51-54). It is raised from the dead sinless and immortal, free forever from evil or pain. A misconception sometimes arises from the statement in verse 50 that "flesh and blood cannot inherit the kingdom of God." True, flesh and blood will not *inherit* the kingdom of God, but flesh and blood will *inhabit* the kingdom. That is, sinful flesh and blood have no *right* by inheritance to be saved, for "the soul that sinneth, it shall die," and the sinner is doomed. But by *purchase* by the blood of Christ and adoption into the family of heaven, sinful flesh made sinless will be given the kingdom, and spiritual (righteous) bodies will be its citizens.

The Saints During the Millennium

Many Bible students teach that Christ and the saints spend the millennium on this earth in peace, but you teach that they spend it in heaven. How do you prove your stand?

A careful study of *all* the Bible teaches on this subject reveals that the prophecies concerning the habitation of the righteous in this earth, made new, refer to a period *after*, not *during*, the millennium. There are two resurrections of the dead (John 5: 28, 29) a thousand years apart (Revelation 20: 5), the first, of the righteous ones at Christ's second coming; the second, of the wicked after the millennium. Between those two dates the earth, which has been desolated at Christ's second coming (Luke 17: 26-30; 1 Thessalonians 5: 3; 2 Thessalonians 1: 7-9; Revelation 6: 14-17; 19: 11-21; Jeremiah 25: 31-33), remains desolate during the millennium (Jeremiah 4: 23-26). When Christ returns, the righteous are "caught up together with Him in the clouds" (1 Thessalonians 4: 16, 17), and the inference is that they go back to heaven with Him. This is also gathered from John 14: 1-3 where Christ says He will go away from this earth to His Father's house, and will come again to receive His people unto Himself. Peter wanted to accompany Christ, but Jesus promised him that he would *follow* Him hereafter. (John 13: 36.) The righteous are "redeemed *from* the earth" (Revelation 14: 2, 3), not redeemed *in* the earth.



gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world."

As soon as the gospel has been sounded to all nations, Jesus will come to receive the saved unto Himself. But those living will not be with Christ before the sleeping saints, "for the Lord himself shall descend from heaven, . . . and the *dead in Christ shall rise first*: then we which are alive and remain shall be caught up *together* with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 16, 17.

Among the resurrected saints will stand out Abraham, the father of the faithful, and he will be followed by the patriarchs and the righteous of all the ages, for "thus saith the Lord God: Behold, O My people, *I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel.*" Ezekiel 37: 12. In the plan of God the return of Israel *must* be preceded by a resurrection. "And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and *my servant David* [the Messiah] shall be their prince for ever." Ezekiel 37: 25. That will be a real homecoming of God's people. No longer will Israel, God's obedient ones gathered from among Jews and Gentiles, be pilgrims and strangers in the earth. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35: 10.

"Him that *overcometh* will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is the New Jerusalem, which cometh down out of heaven from My God." Revelation 3: 12.

Lord of the West

(Continued from page 13)

avored the growth of the Papacy was the fact that some of the early popes were true statesmen, quick to press the advantages that offered. Under their influence the Sardica Council in the fourth century established the principle of optional appeal to Rome by the other bishops. A little later the emperor Valentinian was persuaded to make this appeal obligatory in all important disputes. Pope Nicholas went a step farther and claimed the inherent right of the pope to judge in all ecclesiastical matters, whether appealed or not. The East drew off in time, but all the West

now bowed to the self-styled successor of the fisherman.

With the spiritual supremacy established, and armed from the ninth century on with temporal power, the popes set out to get recognition for their ultimate claim, supremacy over the kings of the earth. It was this effort that led to the events of 800, its successful culmination. But the end was not yet. Kings were now ready to be crowned by the popes, and to profess the religion of the popes, and even to help propagate that religion and punish dissent; but they were not willing to submit to papal interference in their secular affairs. A new campaign was waged for four hundred years by such able popes as Hildebrand, Innocent III, and Boniface VIII. And in the end the proud Hohenstaufen rulers of the Holy Roman Empire were destroyed by the Papacy. Papal courts rose above the feudal courts of the nobles and could be appealed to even from the decisions of royal courts. All kinds of civil and criminal cases were handled in the courts according to the church's own codes. The vast army of Roman clergy could be tried in no other courts. They were completely outside the jurisdiction of the secular authorities. They stood behind thrones and dictated state policies.

TRIUMPH

BY skillfully playing the game of politics among the many aspirants for royal and imperial honors, the Papacy finally, in the thirteenth century, and under the rule of Innocent III, reached the pinnacle of which the events of 800 had been a forecast. Innocent held the strings to every important throne in Europe. He directed the succession to the throne of the Empire. He won a contest with the powerful French king. The unfortunate English king, John, was forced to cede all England to the pope, receiving it back as a feudal fief upon which an annual rent had to be paid and for which the king had to humble himself and do homage to the pope. The wealthy kingdom of Sicily was given outright to Innocent. Over the extensive and turbulent States of the Church he ruled with an iron hand. The Papacy had won its fight for position. In all Europe there was no ruler or organization that even approached the popes in power or their courts in splendor. This Church, whose ruler sat among the mighty, a prince living in a royal palace, had gone far from the place that the early church occupied when the Founder of Christianity taught the people from a boat on Galilee, or walked the dusty roads of Palestine on foot—with not where to lay His head.

In considering the importance to history of this gigantic ecclesiastical organization we are faced with this question: In this, the heyday of its power, when its opportunities were well nigh unlimited, what did it do for

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.

Persistent headache.—What may be the cause of a persistent headache between the eyes? P. H. B.

A persistent headache between the eyes, and often just above the eyes, is usually due to an infected condition of some of the nasal sinuses.

Malted foods.—Just what is meant by the word "malted" in names of foods as "malted nuts," or "malted milk"? What purpose is served by malting? M. H. M.

The word malted in "malted nuts" or "malted milk," means the addition of malt-digested cereals to the nuts or the milk. The purpose served by malting is to increase the digestibility of these products.

Running sore.—Can anything be done for a running sore on the ankle of an elderly man, about eighty years of age? A. D. D.

An old wound in an elderly man is often very persistent. Apply vaseline to the sore and then expose to the sunlight or electric light daily. The carbon arc light and water-cooled quartz light are also very good, but the sunlight or electric light is usually more available.

Wry neck.—What is the best treatment of wry neck? O. W. N.

In asking about wry neck, acute wry neck or torticollis is meant, and this usually responds to treatment very quickly. Keep the patient quiet in bed and apply heat to the neck. This may be as fomentations, a hot water bottle, electric light pad, or direct heat from an electric light. To prevent acute wry neck, avoid sleeping or sitting in drafts, and see that general body elimination is kept up.

Catching cold.—I take colds very easily when in the least draft or change of temperature. The cold is mostly in my head, as my eyes and nose are affected. What can I do for this condition? C. I. M.

A person subject to frequent colds is usually constipated. So see that this condition is corrected. Then you may tone up your body by taking cold baths every morning. Be sure you get a good, glowing reaction from the cold baths or sprays. Then be sure you are not dressed too warm, but see that there is an equal distribution of clothing all over the body, and especially see that the extremities are warmly dressed.

Effects of sugar.—What is a good proportion of sugar in the diet? What are the effects of an excess of sugar? M. H. M.

There is no good proportion of sugar in the diet. Cane sugar is the result of imperfect plant digestion, and caused by the absence of the digestive ferment in plants which form the fruit sugars from the cane sugar. The effect of cane sugar is that of an irritant, and this irritation gives rise to gastric catarrh, acidity, and indigestion. Ulcer of the stomach and hyperacidity in many cases are caused by use of cane sugar.

Psittacosis.—What is Psittacosis? What are its symptoms? Is it a fatal disease? W. A. S.

Psittacosis, or Parrot Fever, is an acute infectious disease, characterized by fever, and chiefly affects the lungs. The symptoms are: Sudden onset with rise of temperature to about 103° F., and headache in back part of head. The course of the fever is about three weeks, and a pneumonia quickly develops affecting a large area of the lung. The abdomen is distended. The fever gradually falls to normal. The disease is fatal in about forty to fifty per cent of cases.

Effect of alcohol on the heart.—What are the effects of alcohol on the heart? O. T. H.

When a poison such as alcohol enters the body, the system immediately begins to rid itself of the poison, and the heart, to aid in this work, must exert itself beyond its normal work. As a result of an increase in the heart rate, we find the heart soon fatigued and weakened. Even a slight increase in pulse rate adds an amount of work on the heart in a day equal to lifting several tons a foot. Besides being fatigued and weakened by the continued use of alcohol, the heart is deprived of nutrition, and soon degeneration of the tissues appears. Another change that comes to the heart through use of alcohol is the thickening of the lining of the heart. Then the valves of the heart become lax, and the walls of the blood vessels leading to the heart lose their elasticity. Finally all blood vessels in the body are thus affected, and with the degenerative changes in the tissues of the heart itself, any sudden increase in the demands on the heart becomes too much, and the heart ceases to function altogether.

European civilization, and, more important, what did it do for God?

The answer is full of contrasts. The Church of the Middle Ages was the patron of the arts in so far as the arts were the handmaids of the Church. What learning there was the monasteries contained, but they also contained much of sloth and vice. Had it not been for the diligent labors of monastic scribes, working often in secret, fanatical monks would have destroyed all the ancient Greek and Roman manuscripts in Europe. Had it not been for the missionary activity of the Medieval Church the barbarians would not have become sons of the Church; had it not been for the bigotry which the priests taught the barbarian converts it would not have fared so hard with those the Church branded as heretics, many of whom possessed a purer Christianity than did the Church that delivered them up to the rack and the stake. By curbing the combative habits of the feudal barons the Church saved thousands of lives; but in the day of its power the Church condemned to death many tens of millions whose only crime was distaste for the superstitions that Rome imposed.

It should not be difficult to weigh the evidence and find the heavier side. Then let the Protestant world heed and take warning of a resurgent Papacy, again seeking world power. Is it any more likely to advance civilization than it did in its prime, the Dark Ages? Is it any more likely to advance God's plan in the earth now than it was then, this power which boasts that it never changes?

Door of the Church

(Continued from page 9)

The only power by which godliness may be perfected in the human character is the power of the spotless life of Jesus Christ. And when the leaders of modern Protestantism deny the divinity of Christ, His sinless life, and His atonement for our sins, they are literally fulfilling this prophecy of the apostle Paul when he says that in the last days men will have "a form of godliness," but deny the power thereof.

Modern Protestantism has prostituted the simple fundamentals of Christianity upon which it was founded just as verily as the Roman Church had departed from the teachings of the early Christian church, which finally led to the great Protestant reformation. Honest-hearted men and women can no more belong to the nominal Protestant churches today and be true to their convictions than could the Reformers stay within the ranks of the apostate Roman church four hundred years ago.

In leaving the churches of modern nominal Protestantism, the great mass of men and women are actually following the Bible admonition given by the apostle Paul, "from such turn away," although probably the majority are

ignorant of their part in fulfilling God's word.

The apostle John, in the Revelation, records a most interesting line of prophecy regarding the history of the church down through the ages. In this prophecy, found in the first three chapters of the Revelation under the symbols of the seven Churches in Asia; namely, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, the whole period from the birth of the apostolic church down to the second coming of Christ is covered. Each of the churches represents one period of the history of the church.

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In his book, "Bible Doctrines," Pastor O. A. Johnson describes the experience and period of each of the seven churches. He says of the seventh church:

"Laodicea means 'judging the people,' and denotes the Christians living during the investigative judgment until Jesus comes. Laodicea is reproved for making a high profession while it is lukewarm and destitute of real life. (Revelation 3: 14-22.)"

This last development of the church, the Laodicean church, is representative of the church today. Of it, the Scripture says, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Revelation 3: 15-17.

Could a better word picture be drawn

to illustrate the condition of the Protestant church today? There is a strange similarity between this Scripture and the message of the apostle Paul, "having a form of godliness but denying the power thereof."

But wherever the word of God has a rebuke, there also may usually be found a promise. So following this reproof the church is admonished by the Lord through the pen of the Revelator, "As many as I love, I rebuke and chasten: be zealous therefore and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father on His throne." Revelation 3: 19-21.

There is little hope for the nominal Protestant church today. It has simply ceased to protest against the practices and teachings of the Roman church that are contrary to God's word. Instead, a marked tendency toward the same practices and forms is creeping into the protest-less Protestant churches. It was the "protest" in Protestantism that gave it its power. Shorn of her power Protestantism is headed Rome-ward.

Doctor Stelzle says that the fact that "the people as a whole accept the doctrines which the church teaches though they do not accept the church is a world phenomenon." But it is no phenomenon to the careful Bible student. God's word says that only a remnant will be found faithful at the second coming of Christ, "keeping the commandments of God, and the faith of Jesus." They will be those who in honesty of soul have come out of the apostate churches that have repudiated even Christ himself. Let us pray that we may be found among these faithful when Jesus comes to claim His own.

The Man Without a Job

(Continued from page 15)

the honest sweat of the brow. Unhealthy riches are those that come by playing the stock market, speculation, pyramiding wealth on wealth for the sole purpose of making a "clean-up." And can it be denied that much of our present depression today is caused by this very fever of speculation, market cornering, dumping, etc., which are certainly "corrupted" ways of acquiring wealth?

This whole economic question is one of the most serious problems the world is facing today — so because it touches the pocketbooks of men everywhere; and when you strike at a man's pocketbook it comes a very close second to striking at his very life. People must live, particularly in these days of increasing money demands. We cannot stand a depression for any length of time. Forces of popular discontent and

political danger to governments would rise that would mean ruin. The sad fact about it all is that there will be no solution of this problem. Let us not deceive ourselves with roseate, optimistic hues. We are seriously in earth's last days. We need a new order of things, which only our Lord himself can bring. Should this depression pass, as it may very likely do, the very economic complexity and tenseness of world business only makes it patent that further and worse ones will follow. And so it will be until Jesus comes, which is our only hope.

The Temple of Solomon

(Continued from page 23)

To Adam and Eve the promise of the Seed was given. (Genesis 3: 15; Galatians 3: 16.) The experience of Cain and Abel shows that the sacrificial service had been instituted to point men to the coming Saviour who would die for man. In the offering of the lamb, Abel showed faith in God's promise.

It was because Israel was to be a missionary people for God that the elaborate system was given in the Sanctuary and Temple. By it the work and sacrifice of Christ was foreshadowed.

If a man, for example, should unlawfully defraud his fellow man of something, either by theft, or lying, or deceit, the repentant sinner must restore the thing taken with one fifth of its value added to the principal. Then he was to bring a lamb for sacrifice before the Sanctuary. (Leviticus 6: 1-7.)

The priest met the sinner there. Placing his hands upon the head of the lamb, the repentant sinner confessed his sin, transferring his guilt to the lamb, his substitute. Bearing the sinner's guilt, the lamb as his substitute must die. The sinner himself must take the knife and slay the lamb. (Leviticus 1: 3, 4.) The priest then offered the lamb for an offering as the law instructed him. He took the blood, which he carried into the Holy Place for the sinner. Dipping his finger into the blood, the priest put a drop on the horns of the golden altar. And as the incense and prayers went up to God it was accepted as a propitiation for sin.

Thus, for ages sinners took hold of God's promises by faith, believing that the Redeemer would some day come to Zion and make the supreme sacrifice for them. They died in faith, having not seen the Saviour come; but by offering the lamb they showed their faith in the promise. At last He came. John the Baptist presented Him to the world, saying: "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29. When He died on the cross, as He yielded up His last breath, "the veil of the Temple was rent in twain from the top to the bottom" (Matthew 27: 51), showing that the end of the sacrificial service had come. No more

needed the sinner look forward to His coming. He *had* come!

The slaying of the sacrifice was not all the work to be done. The blood was then borne by the priest into the Sanctuary to be presented before God in the sinner's behalf. So Christ must needs go to heaven to do a work after His death. This work the temple service foreshadowed. The service of the priests back there was only "the example [copy] and shadow [duplicate] of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle: for, See, saith He, that thou make all things according to the pattern showed thee in the mount." (Hebrews 8: 5; Exodus 25: 8, 9.)

The pattern that Moses copied was "the Temple which is in Heaven." (Revelation 14: 17.) "But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building [the earthly tabernacle]; neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us. . . . For Christ is not entered into the Holy Places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9: 11, 12, 24.

John says: "I looked, and, behold, the Temple of the Tabernacle of the Testimony in Heaven was opened." Revelation 15: 5. Much of The Revelation is about the High Priest Jesus and His work in heaven. John saw the throne of God in the Temple in Heaven (Revelation 16: 17), corresponding to the Mercy Seat of the old tabernacle on earth. Ezekiel describes the train of cherubim and their reverence around God's throne. (Ezekiel 1.) John saw the altar of the Heavenly Sanctuary. (Revelation 14: 18.) He saw "a Lamb as it had been slain." (Revelation 5: 6.) Also: "The Temple of God was opened in Heaven, and there was seen in His Temple the Ark of His Testament." Revelation 11: 19. The true or original Ten Commandments are in heaven in God's Temple. The ancient Sanctuary was only "the example [copy] and shadow [duplicate] of heavenly things." (Hebrews 8: 5.)

Moreover, John saw the golden altar of incense and the ministration of prayer between heaven and earth (Revelation 8: 3, 4.), also the "seven lamps of fire," the complete ministry of the Holy Spirit in light and power to the world as Jesus promised to send Him (Revelation 4: 5). Hence the whole Sanctuary service on earth was but the sacrifice and ministry of Jesus foreshadowed.

The glory of the temple has passed. Now we look back upon His death, which we commemorate, not by the Passover lamb, but by the broken bread and cup of wine, the emblems of His broken body and shed blood for us.

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The Shields are made in two sizes, printed in red and blue, and may be secured at the nominal rate of 75c per 1,000 for the size illustrated above, and \$1 per 1,000 for the stamp size by addressing Miss Mary Lewis Reed, 150 Fifth Avenue, New York.

Will you help us in our crusade for education in total abstinence?

Prohibition

(Continued from page 11)

France had become a larger per capita consumer of the stronger alcoholic beverages than any other country in the world. Wine in France paved the way for whisky, and whisky paved the way for absinthe.

For many years beer was the favorite drink in Great Britain. The price of the stronger drinks was kept up by special taxation to discourage their use, but beer cultivated a craving for more alcohol and stronger drinks. In the year 1825, to meet this demand, the duty on strong drinks was reduced from twelve shillings to seven shillings a gallon. We are informed that "the thirst for the new liquid spread with the rapidity of lightning." The thirst for alcohol, cultivated by the use of beer, later demanded the stronger beverages. Then a misdirected effort was made to counteract the growing use of whisky. An act was passed in 1830 allowing beer to be sold without license, under the supposition that beer would crowd out whisky. The Duke of Wellington affirmed he was sure the measure "would be attended with the most beneficial consequences." He proclaimed it "a greater achievement than any of his military victories." The results were, however, disappointing, for it still further increased drunkenness and debauchery. The English press, which

had favored the bill, changed its attitude to condemnation of it.

Why should America, with the history of other nations before it, go on blindly and repeat their sad experiences, by heeding the same seductive and persuasive arguments presented in favor of beer?

When in a crisis nations were brought face to face with the drink problem, Hon. David Lloyd George, the representative of beer-drinking England, said, "We are fighting Germany, Austria, and Drink, and the greatest of these deadly foes is Drink." And the Kaiser, representing beer-drinking Germany, made the prediction: "In the next great war, the nation which consumes the least alcohol will win." These statements still apply.

Instead of speaking lightly and jokingly of Prohibition and thus encouraging lawlessness and a disrespect and disregard for all law, let us ponder the following statements made by the Judicial Section of the American Bar Association (composed only of judges) at an annual convention held in Cincinnati: "The people of the United States, by solemn Constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide; they are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

SHINING EXAMPLE

PRINCE EDWARD ISLAND is the only Canadian province that has refused to be influenced by her sister provinces in adopting State Control and still adheres to Prohibition. The question naturally arises: "Why was Prince Edward Island uninfluenced by her sister provinces?" Evidently she must have good reasons for adhering so tenaciously to Prohibition. Here are a few facts that seem worthy of careful consideration. William S. Dalton, in referring to this remarkable province, says in an interview recently printed in a magazine, "As to the unemployment, there isn't any on the Island." Poverty, he tells us, "is unknown." Although its laws permit divorce, "only one divorce

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was granted from 1868 to 1927." During the year 1927 "there was not a single case in the whole province of assault on wife, indecent assault, desertion of family, neglect of children." As to crime, we are told there exists "no crime problem as we know it."

Here are a few other facts that are food for thought: "This island has, per square mile, twice as many people, four times as many cattle, and eight times as much poultry, as any other province of Canada. It has more railroads per square mile, more post offices, more telegraph lines, and more churches, and its people have more money in the savings banks per capita, than have those of any other Canadian province."

It seems almost unbelievable, but we are further informed that "there are no highwaymen on its roads and no thugs and bandits on its streets. There is no commercialized vice, if vice exists there at all, as we recognize it today. The total regular police force of the Island numbers only thirteen men. There is no penitentiary in the province.

"Progressive, prosperous, and up-to-date, enjoying the newest comforts of modern life and familiar with its luxuries, the 88,000 folks of this island go nightly to their beds untroubled and unscathed by those dark problems which are keeping our own police, sociologists, and preachers awake or tossing with bad dreams. . . . The island hasn't had an execution in forty years."

PATRIOTIC DUTY

MR. DALTON concludes, "While recognizing the limitations of provincial Prohibition and the evils flowing from a limited amount of rum-running and bootlegging and the abuse of physicians' prescriptions, the people of the island have decided to maintain in its entirety the law which has brought such benefit to them for so many years."

It appears to me that the only position for any citizen of the United States to take is expressed by Joseph P. Howe, a prominent New York lawyer. He says, "I feel it a patriotic duty to subject my own desires in order that the greatest good to the greatest number may be served. As Prohibition is a law, I really have no other choice as I attempt to be a law-abiding citizen. A law is a law, and we must obey it even if we do not like it. We cannot set aside some laws, and say we will not regard them because they do not suit us."

"Some people say Prohibition curtails their liberty. Of course it does. So does

every other law. Not being permitted to drive seventy miles an hour, also curtails their liberty. Liberty is a much misunderstood word. Liberty means lawlessness to some. The man who says no one has a right to tell him what to do, and that he is going to do what he wants, is simply talking childishly. He has not grown up. He is the same boy who drew pictures on his slate just because the teacher said he must not. He pets his infantile inclinations and says no one is his boss. The people, banded together, working for the country's best interests, are his boss. No man who is a patriot will drink nowadays. He swears he will live by the Constitution, and let him do so or be punished with other law-breakers." When the people of the United States take this attitude toward Prohibition, Prohibition will exceed the expectations even of its most enthusiastic advocates, and will be pronounced by all to be a success.

Official Meeting of the Southern Publishing Association

Notice is hereby given that a meeting of the constituency of the Southern Publishing Association will be held February 18, 1931, at 9 A. M., in the chapel of the Southern Publishing Association, Nashville, Tennessee, for the purpose of electing a Board of Directors for the ensuing two years, receiving the financial and other reports of the affairs of the Association, and such other business as may properly come before the meeting.

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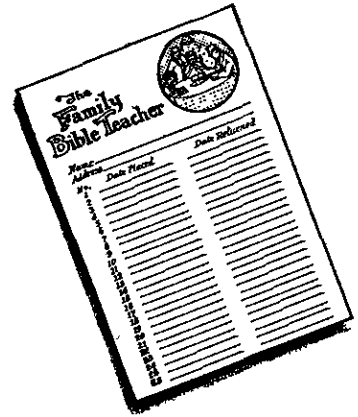
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