

The
Watchman
Magazine
AN INTERPRETER OF THE TIMES



By Ewing Galloway, N. Y.



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Magazine
AN INTERPRETER OF THE TIMES

Edited by Robert Bruce Thurber



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

Vol. XL, No. 10

NASHVILLE, TENNESSEE

October 1, 1931

A PASSION FOR GOODNESS

PASSION is an intense emotion, an overmastering desire.

All of us have our passions — to hear or produce music, to paint, to collect something, to love the opposite sex, to play, to get riches, to gain fame, to be let alone, to be healthy, to get happiness by way of drugs, even to steal and kill.

Christ's passion is so called from the physical suffering He endured in connection with His crucifixion. But more appropriately His passion was the climax of His intense desire to save mankind from sin and its penalty.

Passion dominates us, consumes us. Whatever it is, through every waking moment we are conscious of it. It is our night-cap when we go to bed, and our eye-opener when we rise in the morning. Compelled for a time to give attention to other things, our minds revert to it at the first idle instant.

The pursuit of passion is its chief thrill, but that thrill would soon fail if passion's objective were never attained. So we are permitted to get temporary satisfaction in reward of our search; then, renewed passion spurs us on again to get more. We desire a certain sum of money. After an exciting and laborious struggle, we get it. Stayed for a time by its glamour, we rest content. Then, restless without struggle, and pricked with the desire for added wealth, we burn ourselves out trying to acquire a larger sum.

Passions are at once our saviors and our destroyers, depending on the ones we allow to dominate our lives. Born with some, we acquire others. We can kill a passion by

deliberate failure to exercise it; and we can acquire one by willingly fostering it.

God, give us a passion for goodness!

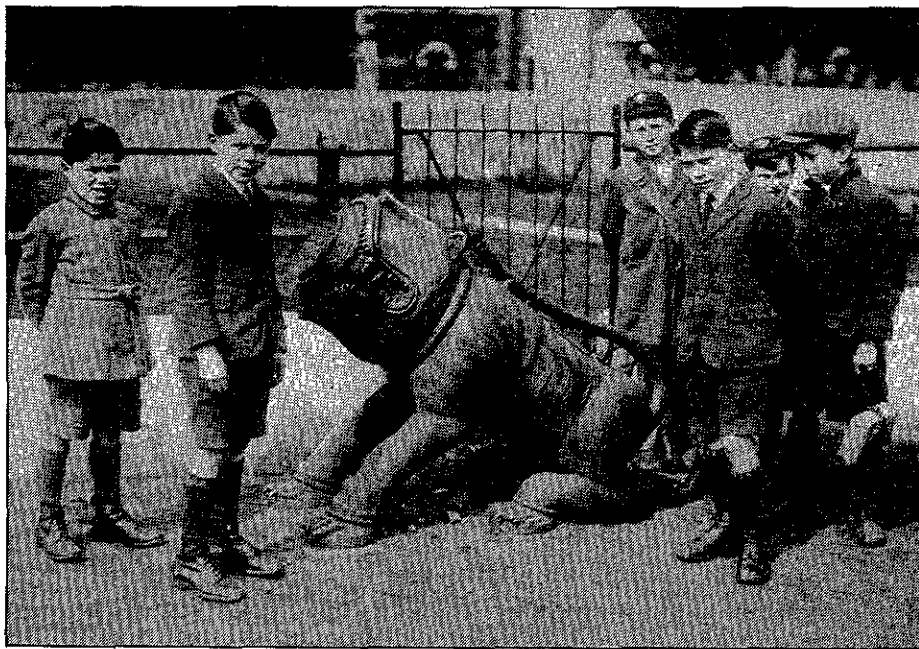
Make it as intense as the very elemental desires. For, "happy are they which do hunger and thirst after righteousness." They are happy in the hungering and thirsting, if righteousness is the ruling passion. And they are happy in the anticipation of the final reward, "for they shall be filled."

But, unlike the passions for baser things, this passion for goodness does not meet only partial fulfillment now and complete fulfillment later. All the time we hunger and thirst we are filled with Christ's righteousness; and on the final attainment of perfection of character we are filled with our own.

We do not mean by goodness the mousing of religious phrases, the exercise of the forms of ritualism, the wild extremes of the fanatic, nor the selfish solitude of the ascetic. The Example of the good life did not station Himself and practice rigorous self-punishment; nor was He content with the preaching of virtue. "He went about doing good."

We urge a passionate pursuit of goodness. No other passion except the passion for the souls of men, with which it is linked, can possibly give greater and more thrills and keener satisfactions in life. Let us treasure good deeds like dollars, count the attainment of virtues like steps toward fame. Not that they will recommend us to God nor exalt us before the world; but they will afford us the exhilarating consciousness of living life to the brim and the overflow.

Entered as second-class matter, January 19, 1909, at the post office at Nashville, Tenn., under act of March 3, 1879, by the Southern Publishing Association (Seventh-day Adventist), 2119 24th Ave. N. Published monthly (except October, when semi-monthly). Price 25 cents a copy, \$1.00 a year.



Herbert Photos, Inc.

Now a relic in the Tower of London, this figure which looks very much like the proverbial war dog, once served as a cannon in time of war.

The Chains of the War Dogs Weaken

By EDWARD J. URQUHART

BACK in the decade preceding the world deluge of war there was much conscientious effort extended to preventing war and bloodshed. Hopes ran high, and men of intelligence and power predicted that the world had reached a state of civilization and universal good will in which it was quite impossible for a war of any magnitude to develop. "Peace! Peace!" was the encouraging slogan of these sincere but deceived souls.

However, in spite of the efforts of men and nations, the time came when, like a bolt from the blue, war smote the earth with its terrible and far-reaching consequences. The cataclysm, like a mighty vortex, drew nation after nation into the struggle until practically the whole world was engaged in an orgy of destruction. But in spite of the hell that was let loose, in spite of human passions whose lust demanded satisfaction in the warm blood of fellow human beings, idealists coined the phrase, "The war to end war." It is strange how a phrase will catch and hold the attention of men! Strange how some illogical and contradictory term will claim the attention of even strong minds! It was the thrilling and compelling ring of such a slogan that caused Woodrow Wilson, the idealist, to lead the American people into the war declaring:

"There are, it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great, peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts — for democracy, for the right of those who submit to authority to have a voice in their own governments, for the right and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other."

Such ideals, upheld and maintained on the part of America, caused subject races and downtrodden peoples all over the world to rise from the helpless lethargy of hopelessness and despair to dreams of betterment, and hopes of prosperity and peace, through freedom from alien powers that held them in bondage and shame. I was in the East when Mr. Wilson

set off for the Peace Conference at Versailles, proclaiming the theory of the "self-determination of races." And I know the reaction that followed throughout the length and breadth of the Orient. I saw the standard of revolt lifted in defiance of stronger colonizing powers, and I saw it put down with machine gun and sword.

Then the arbiters of peace met at Versailles and began the arduous task of writing ideals of freedom and liberty into national pledges and international treaties, while the spirit of the old diplomacy clamored for its right of precedent and the security and well-being of the great nations at the expense of the small. Thus idealism clashed with the sterner and stronger power of bold reality found in national pride and selfishness, a selfishness that was manifested in a hundred ways, and not least in the desire of national expansion.

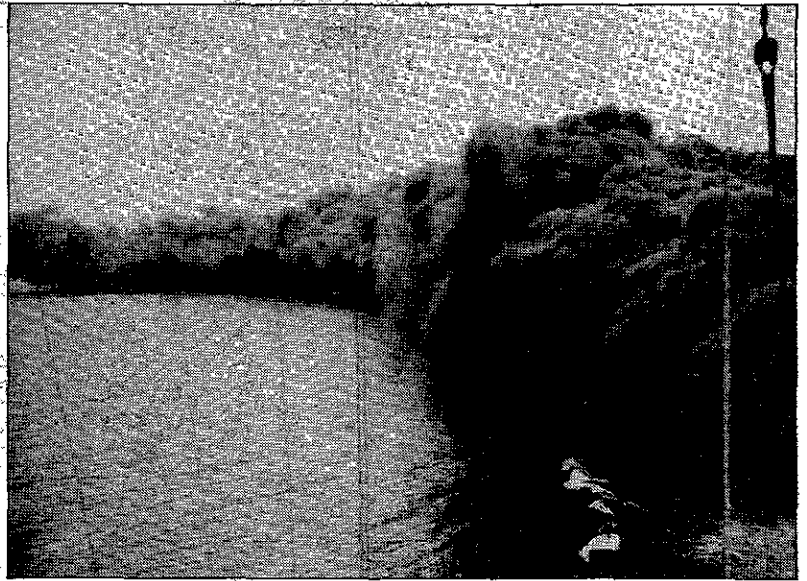
It is said that "at the Paris Peace Conference, a statistician, with a whimsical bent, estimated that, in order to satisfy all the territorial aspirations of the victorious nations — so many of them coveted the same vineyards — it would require an area five times that of the entire globe."

Thus it is not strange that ideals were pushed aside or scrapped, and that the old diplomacy held sway at the Peace Conference, and that a peace was finally signed and ratified that held within it "the seeds of a hundred wars." Dreams were thrown to the winds, hopes were crushed, and subject peoples slid back into the gloom of despair, while dissatisfied nations began laying their plans for expansion, for reprisals, and for future conquests and glory.

It is now quite evident that the war did not prove a war that ends war; that the Peace Treaty did not make the world safe for democracy or democracy safe for the world; and that ideals, good though they be, are weak and ineffectual in the face of stern realism and materialism. Europe maintains larger armies than she did before the days of the deluge. Greater preparations for war are now in progress than at any previous period in the world's history.

THE THEATER OF WAR

IN VIEWING the threatening world situation, are we furnished with an index as to the probable place of the next world cataclysm? And is the Bible silent as to this event? Even before the holocaust days of the world deluge, there hung for decades on the horizon of the world a threatening cloud of awful moment to the white races known as "The Eastern Question." Europe might shape and reshape the boundaries of its nations, it might align and realign its forces, but it could not eliminate that cloud of



International Newsreel

A view of an American war fleet as seen by the enemy. It has laid an effective smoke screen.

inky blackness that overhung the Bosphorus and the Dardanelles. At that time the Eastern Question embraced Turkey and the Moslem world. However, in more recent years it has enlarged to include the Orient.

MODERN EASTERN QUESTION

GEORGE HORTON, for years in governmental service in Turkey, in his book, "The Blight of Asia," makes a quotation from a French journal published in Salonika, bearing the date of July 22, 1910, which not only gives us the probable place of the next world war but gives us the Eastern Question in its latest form. He quotes:

"In the space of three years, the Orient, twice and from its two extremities, has marvelously astonished the civilized world: first, by the great victory won by the Japanese over the strongest of Occidental peoples, and next by the wonderful revolution in Turkey! In fact, it is a marvel which is being accomplished today! There is no comparison between the Orient of today and that of ten years ago. What is more curious is that this Oriental movement has taken the form of two separate currents, which, starting from the two extremities of the Orient, are going to meet and their points of junction will be, in all probability, India.

"At the head of these movements will be found the peoples belonging to the same race — the Mongolian. Each one possesses the unquestionable title to the moral and intellectual supremacy of the great countries over which their influence extends.

"The Japanese are incontestably at the head of the peoples professing Buddhism, the doctrines of Confucius, etc.; the Turks, defenders of Islam for centuries, are the incontestable leaders of the peoples professing Islamism. Therefore, the two movements, starting from the two extremities of Asia, from the

Bosporus and Tokyo, go spreading, each one in an appropriate field prepared in advance by history itself to accept it; then, since they are essentially the same, they will unite at their point of junction, to form a common and formidable Asiatic current. With this in view, the Occident is feeling uneasy and agitated."—Page 36.

THE REVOLT OF ASIA

WHAT was apparent twenty years ago is plainly discernible today. The little cloud has spread over the sky, the little brook has become a threatening river. "The revolt of Asia," is a term quite as common today as was the phrase "A war to end war," a decade ago. And the slogan, "Asia for the Asiatics," is quite as formidable as any slogan coined and used by awakened peoples. Thus the following from Stoddard is filled with truth:

"Dragon's teeth have been sown over both Europe and Asia; and unless they are plucked up, they will probably grow a crop of cataclysms that will seal the white world's doom. . . . There are many men wise to the East, who today not only feel that this [revolt of the East] will happen but that, once freed from the heel of the white West, and with the adoption of the science and culture of modern warfare, these billion men will seek revenge, and that again black, brown, and yellow hordes may swoop over white Europe and its great outposts of civilization."

After fifteen years of residence in the Orient, I can say with the force of conviction, after watching these various movements at close range, that the assertiveness of Japan, the murmurings of India, the military developments in China, and the rumblings of Soviet Russia furnish a situation that is very real

and threatening, and might, very easily, throw the world into another horror of world-wide and world-destroying war.

But stronger than any words of men, however keen their perception or deep their survey of present-day trends, is the sure word of prophecy. The Revelation of Jesus Christ declares that just previous to His second coming the waters of the great River Euphrates will be "dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16: 12-16.

DESTINY DECIDED

THE kings of the East are to face the Western powers in Asia Minor. The hub of the ancient world becomes the hub of the modern. The battlefield where the destiny of a hundred nations has been decided will mark the destiny of the world and the human race.



AS WE GO TO PRESS, the greatest natural calamity of recent time is turning the valley of the Yangtze River in China into a scene of indescribable horror. The river has suddenly spread to twenty miles, and 30 to 50 millions are homeless, with at least a third as many dying from water, famine, and pestilence. In such times of national and human agony we turn with profound thankfulness to the hope of Jesus' soon return to end such tragedies.

Belshazzar's Feast

By EDWARD J. URQUHART

A thousand lights are sparkling bright
Within the festal hall;
Where rich perfume and amorous tune
The souls of men enthrall.

The festal board is fitly stored
And decked in rich array,
Where cups of gold their nectar hold,
With dainties on display.

Chaldea's best from East to West
Hold drunken revelry;
E'en though there waits before the gates
The Persian enemy.

Beauty of face and stately grace
The moons of love enshrine,
Making each sprite of that fell night
As ravishing as wine.

The revelry's enchanting glee
Grows as the wine is poured,
And viands sweet and sav'ry meat
Are eaten from the board.

And thus they dine, till crazed with wine
And dazed to siu and shame,
The wanton king would have them bring
And fill the grail of fame.

But scarce he sips with profane lips
The wine that stains the bowl,
When pallor creeps into his cheeks
And terror grips his soul.

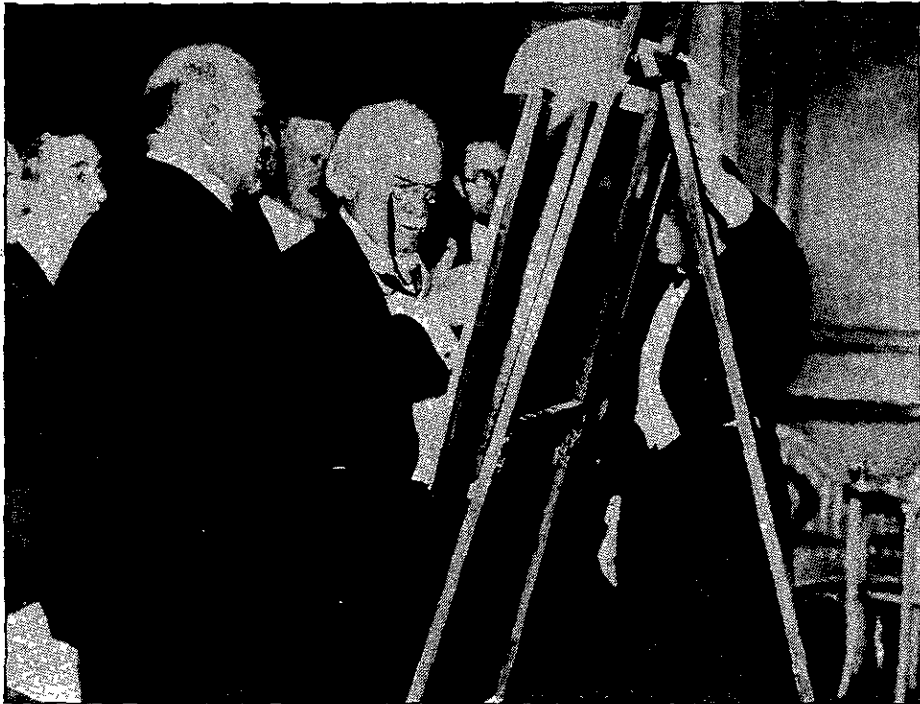
Before them all upon the wall
A hand is seen to trace,
In letters stern that blaze and burn,
The downfall of their race.

Soon foemen's shout is heard without
And soldiers rush within;
Where swift swords flash and cut and slash
Mid blood and awful din.

Not one is spared — e'en beauty shared
The thrust of foeman's sword—
Thus perish all within the hall
Around that festal board.

That race is gone but still lives on
That lesson of the past—
The seed we sow is bound to grow
And yield its fruit at last.

Will Zion Be BOUGHT



International Newsreel
David Lloyd George, the great English statesman, being shown a map of Palestine by Doctor Weizmann, of the Zionist Federation. The Zionists are still eager for a fulfillment of Lord Balfour's promise of a homeland for the Jews.

WITH 100,000 new recruits now residing in Jerusalem, brought there during the past ten years to make "Jerusalem for the Jews," the religious world cries, "We have beheld a remarkable fulfillment of the prophecy in which God said, 'I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.'" [Jeremiah 29: 14.]

An Arabian leader in Palestine, throwing up his hands in despair, has affirmed, "We are helpless against Zionist wealth."

However, centering in Jerusalem today is neither peace nor the "blessing of God," but rather fear, bloodshed, and distrust. Political leaders call it the "sore spot" of the world.

But great as is the political fear, the religious significance stands paramount in the minds of men. All eyes are turned Jew-ward, wondering, "What next?" The modern world exodus of the Jews centers religious thought in the question: "After all, are the Jews right; will there be a world conversion?"

Surely a God ruling in the affairs of men will fulfill His promise to the extent that "blessing" will attend the efforts of men in carrying out that prophecy. Long ago God said, "For I know the

thoughts that I think toward you, saith the Lord, thoughts of *peace*, and not of evil." Jeremiah 29: 11. And God is here referring to the gathering of Israel.

But today Palestine is torn and ripped with the struggle of human passions. There is that Arab "wailing wall" still looming into view as the cause of much fighting. After night has fallen, no Jew dare leave the shelter of his home for fear of being stabbed in the back. God said "peace," but the Jews in Palestine are in "torment."

Although many Jews have poured an endless stream of gold into Palestine, and bought great tracts of land in their former beloved home, and put forth relentless efforts to make Palestine Jewish, Jerusalem is not yet won. That land where Christ trod, and which is held sacred by the greater percentage of the world's inhabitants, is not now a land of peace, but a land of war.

Inflammable hate is piled high, and only England with arms of iron is holding back the torch that would ignite the world in another "Holy War." A prominent Israelite, possibly not realizing the tenseness of the situation, and the power of England in holding back a war, recently said: "We believe all our calamities are caused directly by the British. England cruelly and shamefully betrayed us. We were told, 'You will be free, you will be independent.' We know them all to be broken promises."

with MONEY?

By ALGER H. JOHNS

It seems that the Jews of the world think their own power of the sword is sufficient to completely drive the intruder out of Jewland, and this is maintained by one of the leaders of the Zionist movement. "Do you remember when the Jews came from Egypt with Moses, how they burned villages leaving not even sticks nor stones behind them, exterminating the people, the cattle, everything? The Jews who come to Palestine today come in the same spirit. They come to re-establish their kingdom, and woe to him who stands in their path." Such a spirit will never establish the New Jerusalem, and it will ever be the land of the sword.

How hopeless an endeavor! What a tremendous amount of wealth wasted! It takes more than an endless stream of gold to overthrow a "thus saith the Lord." The Jewish nation blindly crucified their last vestige of earthly power, and by their rebellious act doomed themselves to a perpetual unhappiness, and troubles never to cease.

The Jews have never been a nation in the fullest sense of the term. From a wandering tribe, being led by God to perform His work, they temporarily became a settled people, only to finally lose their home and be scattered over the face of the world. And the few remaining Jews in Jerusalem suffered as their brethren throughout the world. A Heaven-inspired plan selected them from all other earthly inhabitants; but ceasing to do the will of Heaven, they now blindly hope against hope to gain again their favor with God, not realizing that their Christless plan will never usher in a peaceful conversion of the world.

HELD BY BRITISH GUNS

EVEN with England a powerful ally, coupled with tremendous wealth for bringing thousands of Jews to Jerusalem, still Palestine as a Jewish home will always witness bloodshed, racial hatred, and discontent. Triumphant Jewry shouted the victory song too soon. Jehovah evidently had not chosen a

second Moses to carry the victorious arms of Israel to Palestine, and although they marched around the walls of Jerusalem shouting the song of triumph, the city was not theirs, and the small number of immigrants represented only a limited portion of the Jews over the world. Great Britain holds sway by consent of the League of Nations, and only the smoke of Britain's guns has cowed the vengeful populace.

But the prophecy of God does not refer to the literal returning of the Jews to Palestine and thence to convert the world, and the "success" vouched for in the Jewish press seems to have been disputed in an editorial of a large Jewish weekly: "To have even a faint understanding of the vehemence of Arab feeling in Palestine, one must remember that

all the East is fanatically nationalist, that a political issue stirs a profound response, that political interests are deep-rooted, of the very nature of life itself. Remember, too, that Palestine's neighbors are far from peaceful."

Should the guns of England leave, the war dogs would be lashed into fury; and even if the outside stream of gold should continue, the modern Zionist movement would be merely an echo of a misconstrued conjecture.

HOPES AND THREATS

A DESCRIPTIVE message for interested Jews vividly pictures the country: "A visitor does not need to be told about the agricultural experiment stations and vast acreage of

dredged and drained swamp land, of the millions of trees planted. It is all there to see, a gigantic feat of reclamation, a permanent, ever-growing, ever-flowering monument to Jewish faith and hope in the Zionist ideal." Then again: "We stand not by the Balfour Declaration but by God and Abraham, who recognized this land as ours. There are eighteen million Jews in the world to draw from, and nothing will stop us. For all those sacrificed, others will come. We can get Jewish soldiers, if we shall need them."

But in the face of such (Continued on page 33)

Agnostics

By NATHANIEL KRUM

O God, forgive them, for
They know not what they do,—
These bold agnostics in this modern age,—
They know not that their lives
Thou hourly dost renew,
They grant not that of earth Thou'st set the stage.

They are so near to God—
The very books they write
Denouncing Him, of God's own trees are made;
The air they breathe is God's:
Is it for cruel spite
They fling love's off'ring back in hate's dark fusillade?—

Yet, O how far! How far
From constant truth are they!
As swine they trample round God's footstool here;
They do not look above,
But nose the mire and clay,
And calmly wallow in the Presence others fear.

O God, forgive them, for
They know not what they do,—
These bold agnostics in this modern age,—
I pray, mete not to them
The sentence justly due,
Nor banish from Thy care in righteous rage!



Pass Your Own Volstead Act

By CLAUDE E. HOLMES

WHEN a boy, nearly fifty years ago, I passed a "Volstead" act for myself against intoxicating liquor.

This was not done hastily or without due study and thought. Committee reports were brought in by my father and mother, and various hearings were voluntarily and involuntarily given to others. Observations were made both consciously and unconsciously.

There was no direct lobbying on either side, and up to the calling of the roll I had perfect freedom of judgment. The vote was unanimous for a bone-dry life. I have never broken this pledge nor desired its repeal.

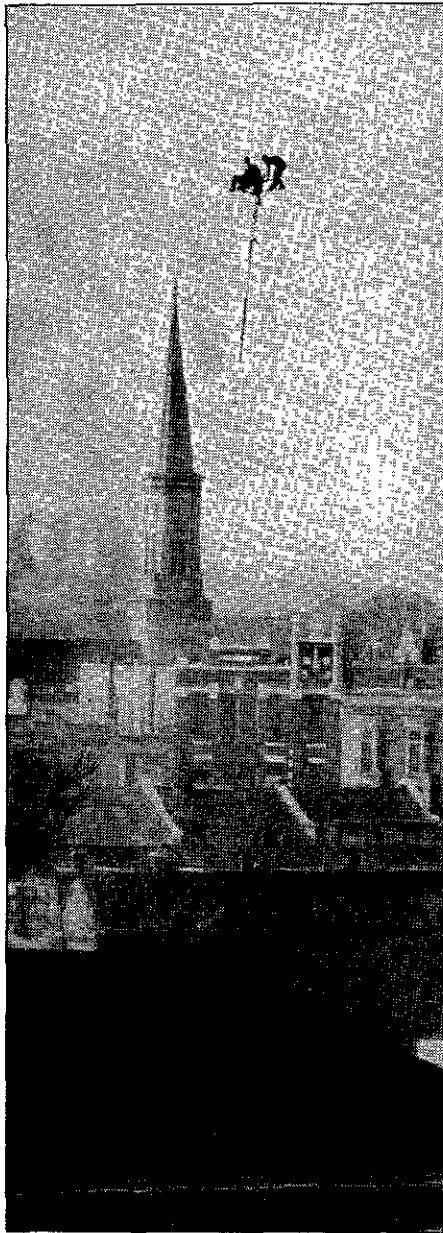
Some of the facts, observations, and arguments that caused me to make this decision and to keep it inviolate may be of interest and value to others.

A PRICELESS KEG OF POWDER

IT DAWNED upon me one day that there was no saloon in the little college town in northeastern Iowa where I was born and reared. I inquired of my father the reason for it. He replied: "Years ago a saloon was opened and the same night it was blown to pieces by a keg of powder. There has never been another one opened since."

I had never heard of a community becoming so opposed to grocery stores, hardware stores, or clothing stores that the people sought to destroy them. Why should they have so hated the saloon?

How many boys and men were saved from drunkards' graves by that keg of powder? How many homes would have been wrecked and families scattered had it never been set off? Would I have escaped the clutches of the drink demon had I grown up in the shadow of this saloon? Who can tell? I am glad that the saloon



International Newsreel

At Macon, Georgia, a slack-wire walker, far above the city streets, wheeled a man in a wheelbarrow, and both of them kept their nerve. It is the iron will and the steady nerve of each individual that will win out for temperance and self-control rather than dependence upon a liquor law. But laws must take care of the weak-willed.

went into an early grave instead of me or some of my schoolmates.

For years I was a newsboy and acquainted with the hundreds of students who attended the college every year. I do not remember of ever seeing a bottle of intoxicating liquor in the hand of a student, and I was often in their rooms and boarding places. The result was a quiet and orderly school.

THE LIQUOR DRINKER'S ZOO

IN THE college museum were many bottles containing snakes and other animals, preserved by alcohol. How much better to have the animals in the alcohol than to drink the stuff until one's mind is filled with horrible creatures. Alcohol will preserve anything that is dead, and kill anything that is living. Keep it in a bottle and not in your stomach.

There was no saloon in town, neither was there a policeman. Where there is no liquor-disturbing element, there is little trouble. The old community jail, or calaboose as it was called, was used as a lodging house for tramps that might be passing through. It began to decay, and before I left that place it had fallen down and disappeared.

A man in our neighborhood spent considerable time traveling. He had a beautiful and faithful wife and he spared nothing to make his home comfortable and attractive inside and out.

When returning home he occasionally brought with him some liquor. One day I heard a commotion at his house. Going into a drunken rage, he

chopped up his piano with an ax and destroyed everything of value in the house and drove his wife away. In one hour he destroyed the work of months. Is that a good return on an investment?

One fall my father took me on a trip into Minnesota. We camped for months beside a beautiful lake near the home of a prosperous young farmer. He was blessed with a devoted wife and two children. But while on a visit to the city to secure necessary supplies, he was persuaded by some friends to indulge in a swallow of liquor. This was the beginning of a series of drinks.

I noticed that as he applied this liquor to his stomach, it took the paint off his barn and the boards from his fence. His flocks and fields became strangers to him. It also took the shoes from his children's feet and the clothes from his wife's back.

The last I heard of him he was rapidly traveling the road to ruin. It fills me with sorrow even today as, in my memory, I can see his companion sitting alone or beside her liquor-stupefied husband, weeping bitter tears. Who wants to be an actor in such a picture?

Yes, it is true, as some say, that Nature makes wine. Nature also makes putrid meat and rotten apples. Those who wish to eat and drink whatever Nature makes are welcome to do so, but I prefer to choose the best.

Solomon was a wise man. He brought in a report on various kinds of drinks after, as he said, "I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things," "concerning all things done under heaven." Ecclesiastes 7: 25 and 1: 13.

He became concerned over certain conditions that prevailed in his day, which are common even in our time. "Who hath woe?" he inquired, "Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? *They that tarry long at the wine.*" Proverbs 23: 29, 30.

PERSONAL LIBERTY CORRALLED

SOLOMON saw enough to convince him that *light* wines were *heavy* with evil results. And three thousand years have not disproved the truthfulness of his reasoning and observation.

A committee once called upon Christ. This delegation was composed of legalists — the Herodians, who were sticklers for the civil law — and religionists — the Pharisees, who were strong advocates of the religious side of life.

They sought to flatter Christ by representing that He was a "free lance" — that He was a believer in personal liberty. "Thou regardest not the person of men," "neither carest Thou for any man," they suggested. (Matthew 22: 16.)

So they craftily inquired: "Is it lawful to give tribute unto Cæsar, or not?" In other words, Should one obey the civil law? Christ quickly met their challenge. He utterly repudiated the idea that He was against either religious or civil law or that He did not respect the rights of His fellow men.

To the surprise of His inquisitors, He propounded a principle of jurisprudence that has been an as-

tonishment to the world ever since. He revealed that every person is a subject of two great rulers — God and Cæsar. Both of these are entitled to honor and respect. He said: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matthew 22: 21.

Some may not choose to recognize and obey the divine injunctions; for this they will give account to the Creator in the day of judgment. Others may not heed the statutes of "Cæsar," or civil government; they may be arraigned before the bar of human courts and receive punishment.

"No man liveth to himself," is the testimony of the Scriptures. All are bound to the universe by the divine law and to their fellow men by the codes of Cæsar and of humanity. Every problem and every act must be tested by the principles of these realms.

LIMITS OF LIBERTY

PERSONAL liberty is not a round-trip ticket entitling one to ride at will over the rights and privileges of his neighbors. Liberty must be actuated with the purpose to do as it would be done by — or the Golden Rule.

Paul, the inspired interpreter of divine things, declares that those who indulge in "drunkenness" "shall not inherit the kingdom of God." (Galatians 5: 21.) Though a man may drink himself out of paradise, it is no concern of Cæsar. This is a statute of heaven and can be enforced only by God.

But "Cæsar" also has a responsibility in this matter. "Strong drink is raging" warned a "Cæsar" of long ago. (Proverbs 20: 1.) Poured into a physical organism, it immediately starts an insurrection among the normal functions of the body. Soon reason and good sense are dethroned, virtue departs, and the vital forces become the prey of an irresponsible power.

The "raging" rebellion within soon manifests itself without. Under the control of the drink demon a man rages up a street in a death-dealing automobile, endangering the life and limb of everyone he meets. He staggers along a walk, making himself obnoxious and dangerous to women and children. He becomes a destructive being, a menace to the safety of the community.

Here "Cæsar" should step in and place his hand upon the transgressor. Personal liberty has passed its bounds and is trespassing upon the rights of others.

It is the duty of government to protect the lives and property of its citizens irrespective of their religious beliefs or unbeliefs. Laws are passed against gambling, against "blue sky" stocks, and robbery. Why not against intoxicating liquor?

Men may carelessly throw away their hard-earned wages at races, they may be deprived of their savings by fraudulent investments, or they may be robbed by a bandit. These are only material losses.

When the outlaw Alcohol holds (*Cont. on page 33*)

Call the DOCTOR

*Our Society
Is Ailing*

By L. ERVIN WRIGHT



SOMETHING is wrong! Something is wrong with our physical world. Famine has struck the United States. Millions of dollars have been raised to save starving Americans. Something is wrong with our industrial system. Millions of men are out of work and tens of thousands are in the bread lines. Something is wrong with our social structure. Corruption is eating out the very vitals of home, city, and nation. Something is wrong with our religious life. Churches have degenerated to the level of the lodge hall and the theater. Something is wrong with — shall we say *everything*? It seems nearly so.

Trouble, perplexity, disease, starvation, fear of war, crime, unemployment, and a score of other ills have made our highly developed civilization sick. And it does not take a doctor to see that the sickness is real and that it is acute.

Just before the World War, Alfred R. Wallace, after surveying the whole problem of moral progress in detail, gave this verdict: "Taking account of these various groups of fundamental facts, many of which are so gross, so terrible, that they cannot be overstated, it is not too much to say that *our whole system of society is rotten from top to bottom, and the social environment as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen.*"— "*Social Environment and Moral Progress,*" p. 153.

And since the War, everything has been going from bad to worse.

Take, for instance, unemployment. We read: "Recently a large automobile factory declared dividends (out of surplus) of nearly a million dollars for a period during which it had failed to give work to thousands of its own employees who were besieging the social agencies for help. Jesus said, 'A man is more valuable than a sheep.' This factory didn't think so."

The trouble is, we have left Jesus Christ out of



International Newsreel

A sweat-shop worker. Low wages and unemployment for millions of workers, and money massed in the possession of comparatively few greedy men, have brought an unprecedented economic crisis to America.

our modern civilization, and it has lost its mercy.

Our modern civilization will lavishly spend \$50,000 on the occasion of the debut into the social world of the daughter of a wealthy scion of society, and that in the course of a single night. This actually took place in Washington, D. C. And while about 1,500 invited guests spent a "delightful evening" at this function, in the same block hungry men and women were applying at free soup kitchens for something to eat.

Is that Christian? Is it even humanitarian?

GREED

WE HAVE made all sorts of diagnoses about the unemployment situation. Production is with- in fifteen per cent of being normal in manufacturing lines, and yet this small percentage throws all the cogs out of gear. What sort of civilization is this, when fifteen per cent off normal production will paralyze a nation and a world?

One favorite diagnosis of the world's industrial trouble is that we have overproduction. Too much wheat, too much corn, too many cattle, too much oil, and too much everything. What! Too much wheat and corn and cattle, and thousands of people on the verge of starvation! What sort of thing is this that we have too much of and still not enough?

What we have too much of is *greed*. Modern civili-

zation is a lover of sin rather than a lover of God.

Folks tell the fellow who is having a lot of hard knocks, and who is doing his best to make ends meet and having little success, that hard knocks are invaluable to character and discipline. "No one, of course," says a writer, "denies the value of discipline; but there are a few things more worth our time and study than the excellent effects of hard knocks. It is more important, for example, to act in such a way as to save others from hard knocks. It is more important to do our best to shorten the handicaps and lighten the loads of others."

TRUE SOCIAL WELFARE WORK

AND that is the Christian way. Says the Inspired Word: "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are afflicted to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isaiah 58: 6, 8, margin.

Were modern civilization Christian, would half of the wealth of the nation be in the hands of fifty-nine men? Were modern civilization Christian, would there be an unemployment situation? Were modern civilization Christian, would we see graft on every side? Were modern civilization Christian, would there be the vast difference in the status of classes of mankind? Christianity answers, No!

Civilization may convalesce to a certain point, but if we have made a correct diagnosis, a fatal relapse is then inevitable.

In the meanwhile, we shall have a sick civilization to doctor. The doctor bill of modern civilization is tremendous. In California alone, more than seven million dollars was spent in 1930 on its jail wards. This falls on the free citizens, the tax payers, and the burden grows heavier with each passing year. What is true of California is typical of every other state.

Recently at Los Gatos, California, a unique school for the heirs of broken homes was opened. Perhaps, as one writer has suggested, most children would be better trained if they were trained entirely by trained teachers.

Judge Frederick P. Cabot, of the Boston juvenile court, describes the national delinquency problem as so pressing "in sheer size" that it threatens our doorsteps. About 250,000 different delinquent children crowd the juvenile courts each year, and the number grows.

What has become of the fathers and mothers of America?

In California half of the convicts are under the age of twenty-nine. Who is to blame? What is to blame? At least we know something is wrong.

Lack of moral training in men and women, and in boys and girls is everywhere evident. Dr. Thomas H. Briggs, professor of education of Teachers

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College, Columbia University, believes that the "movies" influence morals more than the Sunday Schools. The "movies" are at least one source of the unmoral training that adult and youth alike receive.

There is even a certain element of unmoral training constantly coming into American homes via radio. Silly, sickly, sentimental songs may be heard from morning to night. One would think the nation was made up of morons were there not something still worse on the air. But think of listening to words like this set to a catchy tune: "I know that *any sin* with you would be *divine*!" And our boys and girls sing and whistle songs of this nature and proceed to act accordingly.

Recently Professor C. E. Merriam, head of the political science department of the University of Chicago, made the following statement about the government of his own city, Chicago: "When crime is strong enough to organize against the organization called government, there is something rotten in the government and among the citizens. There is then need not merely to scan the law books and set up the gallows, but to search our own greedy attitudes and grasping interests, our unwise enactments."

More than twenty-five hundred years ago, the prophet Micah described the trend of the modern world. His picture is so graphic, one would rather suppose it was penned by a writer contemporary of our day. Micah wrote: "The godly man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. Both hands are put forth for evil to do it diligently; the prince [the statesman] asketh, and the judge is ready for a reward [a bribe]; and the great men, he uttereth the evil desire of his soul: thus they weave it together." Micah 7: 2, 3, A. R. V., margin.

PRETTY BAD

THERE is no mincing of words here. And the man who thinks that he is "pretty good" should thoughtfully consider the next words of the prophet: "The best of them is as a brier; the most upright is worse than a thorn hedge." Verse 4.

Times will become so bad that the prophet further declares that a man cannot trust his own wife. The accounts of divorce proceedings, infidelity, and murder of husbands would indicate that we were entering the times mentioned. Micah advises: "Trust ye not in a neighbor; put ye not confidence in a friend; keep the doors of thy mouth from her that lieth in thy bosom [thy wife]. For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house." Verse 5, 6, A. R. V.

It is when conditions have reached the culmination as described by the prophet that few who have been made righteous by the righteousness of Jesus Christ and who come through the latter-day corruption unscathed will be looking for (Continued on page 33)

PAGE ELEVEN



THE Hand that intervenes, the Eye that never dims, the Mind that governs a mighty universe undoubtedly is evident in many of the historical events, settings, and happenings as related to this world of ours — a mere speck in the great universe of the Eternal.

Because of the entrance of sin into this world, undoubtedly the great, eternal, omnipotent, omniscient God has a special interest in this earth, which He created and formed to be inhabited. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45: 18. While sin has entered the world, and an enemy has usurped God's control of it, sin and death reign, and iniquity prevails; yet in and out of it all God's eternal purpose will be made manifest to principalities, powers, and man.

Perhaps one of the most interesting series of providential coincidences of either ancient or modern times is the events centering around the discovery of this New World of ours, the Western Hemisphere. Because Christopher Columbus was possessed of a profound conviction that by going west over a new route of travel across unknown and uncharted seas he would find a new, shorter, and quicker way to the East Indies than had hitherto been known, he went from court to court in the Old World, begging means and an opportunity to venture out on a voyage of discovery, only to meet one disappointment after another. In this ardent zeal, which the writer believes, was born of the Spirit of the eternal God, undaunted and perseveringly he held his hope until, after the many rebuffs and disappointments encountered through the years, on that eventful day, October 12, 1492, he set foot upon the shores of the new Western World, landing on San Salvador, "Holy Saviour," as he christened it, one of the small islands of the Bahama group of the West Indies. Yes, while all this was being accomplished during those years through never-ending zeal and determination — the indomitable spirit and courage of the Discoverer of the New World — other important and equally interesting events were taking place in the intellectual and religious world.

INVENTION OF PRINTING

FAUST and Gutenberg of Germany had only a few years previously invented the art of printing from movable type and had completed the first edition of the first book by this hitherto unknown method. Before this, books and other literature had been reproduced only by the slow and laborious methods of hand writing and carving. Only a limited few of the human family could thus be reached.

Strange indeed — no, not strange but providential — the first book to be produced by this marvelous invention was the Holy Bible. In 1456, after six

Mere Chance

*Is NOT the way things
work out in this world.
Remarkable coincidences
of God's method of work-
ing things together.*

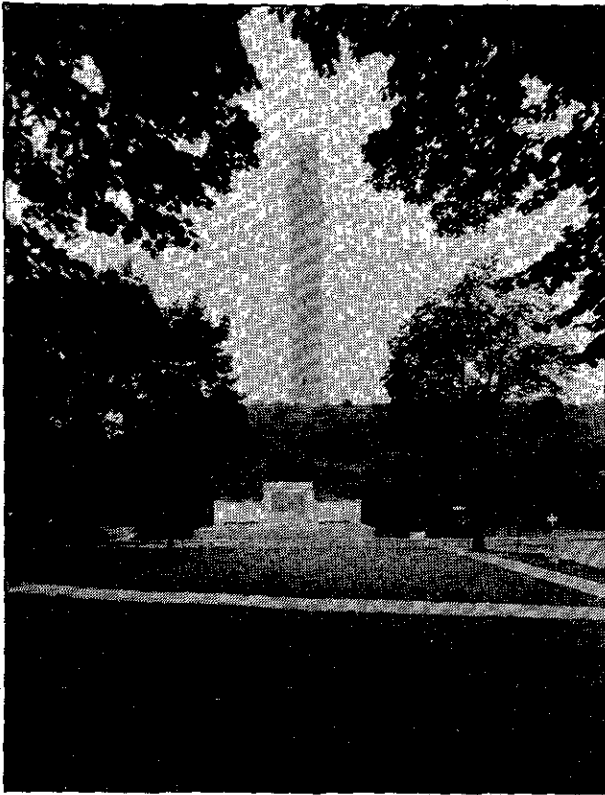
By A. R. OGDEN

years of arduous toil and labor, the efforts of Faust and Gutenberg were abundantly rewarded by a complete edition of the Bible coming from the press, produced by this invention of the movable type. Crude indeed were the metallic type and methods used, but it was the dawn of a new era in literature publication — one that has revolutionized the art of recording thought to that which we have at the present time. The great printing presses of this our day would have been impossible without those first noble endeavors and the faithful work of Faust and Gutenberg. It is interesting to note that one of the forty-five known copies of this Gutenberg Bible yet in existence recently sold in Philadelphia for the neat sum of \$106,000. Other copies of this work have been sold for correspondingly huge sums.

BIRTH OF LUTHER

THEN, too, contemporaneous with the invention of the printing art, over in Europe a child was born, — a little boy whose parents christened him with the name of "Martin." It was he who was to give emancipation to the longings of the human soul for a full and free salvation. With the birth of this new son, a reformation in the religious world was conceived — a reformation still in progress.

Martin Luther was born November 10, 1483, entered the University of Erfurt in 1501. In 1511 he was sent on a mission to Rome. The abuses of the church made an unfavorable impression on his mind and heart. To make a long but most thrilling story short, he eventually nailed his ninety-five theses to the church door at Wittenberg. In the decade preceding 1517, he had accepted the doctrine of salvation and justification by faith: "The just shall live by faith." He attacked the doctrine of indulgences, and it was on that memorable day, October 31, 1517, that he nailed the ninety-five articles to the Castle Church door — only twenty-five years, a short quarter of a century, after Colum-



Publishers Photo Service

The tower monument at Providencetown, Mass., erected to the memory of the Pilgrims who came over on the Mayflower. The hand of God was at work in the settlement of America by these pioneers of religious freedom.

bush had made his epochal discovery of the New World.

But to go on with the story of the reformer. Martin Luther had his noted debate with Eck in 1519 at Leipsig, where he called into question the authority of the pope, whose word none had for long centuries hitherto dared challenge. In the place of the authority of the pope and the general council, he advocated putting the authority of the Holy Scriptures. Pope Leo X issued a bull of excommunication in 1520. Luther's reply was the public burning of the document. No greater insult could have been offered. Luther was put under the ban of the empire. His friends concealed him in the Wartburg Castle for a year, during which time he translated the New Testament, which was published in 1522. So the year was not lost to the cause of the Reformation, to which this servant of God had dedicated his life. During the same year (1522) he returned to Wittenberg and set about to organize a new church — the church which has since borne his name — the Lutheran Church.

DEBT WE OWE HIM

HE renounced celibacy and other doctrines of the Catholic Church and was married to Katherine von Bora in 1525. At the Diet at Augsburg in 1530 the Confession of Augsburg was adopted, and Protestantism, despite all obstacles, was permanently established among the German states

and rapidly spread to other countries. The religious movement that Luther initiated changed the face of Europe and effectually divided Christendom into two great sections — Protestantism and Romanism. He died February 17, 1546. His life was not long; but filled with activity for the cause that he loved. He truly broke the shackles of the Roman Church that had for the centuries past held such domination and sway over the bodies and souls of men. A man of God was he. In all of his career, courage knew no bounds. Today we are enjoying the liberties and blessings of a free gospel because of the devotion and courage of the Reformer.

WONDERFUL HALF CENTURY

WONDERFULLY interesting — providentially so — that within the same half century the printing art should be developed (1456); the New World discovered (1492); and the great religious reformer Martin Luther born (1483). Were these mere happenings? No, indeed, the all-seeing and eternal God, who sees the end from the beginning, had destined that they should be so; for let me ask, how could our modern civilization and enlightenment have been developed without the printing art for the dissemination of information and knowledge? Without the discovery of the New World? Without the great religious awakening for the emancipation of sin-sick souls of men, led by Martin Luther during his short lifetime, 1483-1546? Great events! The emancipation of the intellectual, physical, and spiritual world, — all in the providence of God.

From this present year of 1931, it was 475 years ago that the Gutenberg Bible was produced by movable type. It is 448 years since Luther was born. It is 439 years since Columbus discovered America. Again I ask, Was it a mere chance, just an incident, that all three of these great events — each one so necessary for the civil, religious, and economic betterment of mankind — should have happened within the same half century? The answer, to one who sees an overruling providence in the history and affairs of the human family, is unqualified. No, it was no mere chance; but God, who sees the end from the beginning, designed that it should be so. He had an all-wise and far-seeing purpose in it all.

What was that purpose? We believe that Jesus gives the clue in response to that earnest, sincere question of His disciples in Matthew 24: 3: "What shall be the sign of Thy coming, and of the end of the world?" The Saviour, responding to their inquiry, gave many signs; but in the fourteenth verse he gives the *sign of signs*: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Thus it is evident that before Jesus could fulfill his promise, "I will come again" (John 14: 3), this gospel must be preached in all the world. But how could this have been accomplished before, or without, the discovery of the great western half of the world? And how could (Continued on page 32)

The Coming World Power

ONE of the leading characteristics of this twentieth century in the Western world is the definite trend toward a world religious-political confederacy. This trend is very significant to the earnest Bible student; because it is made very plain in the Book of Revelation that for a short space prior to the end of time in connection with the final conflict between truth and error, and the movements of the nations for the final struggle at Armageddon the Western world will be dominated by a great world religious-political confederacy.

This last-hour confederacy is spoken of in three different ways, by three sets of symbols, in the prophecies of Revelation.

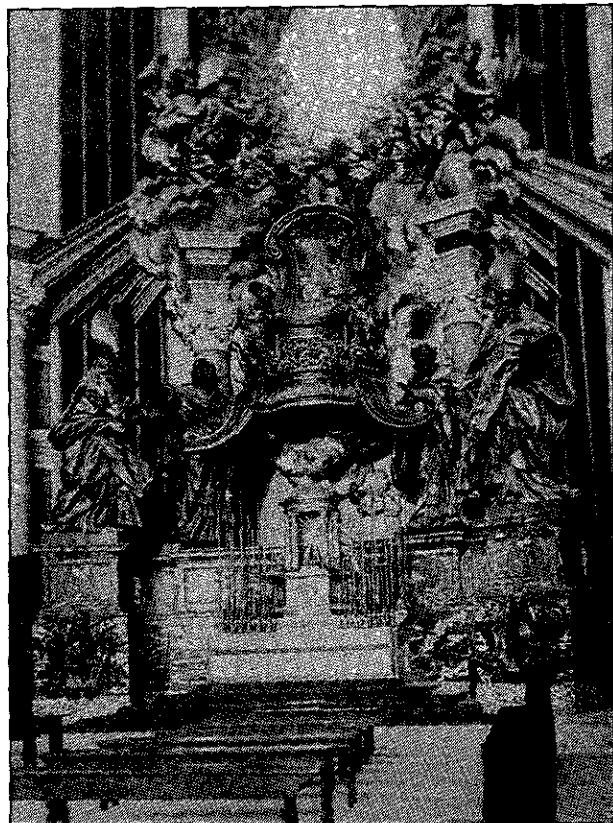
1. "The Beast" and "His Image."

In Revelation 13 there is a plain prediction that in the closing days of earth's history nearly the whole world will be led into apostasy and false worship contrary to God's commandments by the dual alliance of two great world powers. One is called "the first beast" which exercised great power over the people and nations for forty-two prophetic months (Revelation 13:5, 7) or 1,260 literal years (See Ezekiel 4:6; Numbers 14:34, where prophetic days are explained as symbols of literal years) from A.D. 538 to 1798. At the end of this period this power received a deadly wound, which later on was healed. (Revelation 13:3.) The other power is represented by "another beast" with two horns like a lamb, which arises at the time when the first beast receives its deadly wound, and later this second beast becomes a dominant world power. (Revelation 13:11.) Just before the end, this two-horned beast is to make an image to "the first beast, whose death-stroke was healed," and will compel the people by the most drastic measures to do homage to this first beast. (Revelation 13:14-17.)

A careful study of this prophecy makes it very clear that this first beast is the papacy, or the Catholic hierarchy, which arose to great power among the kingdoms of western Europe, after the downfall of the Roman Empire in the West. (Revelation 13:2.) A "deadly wound" to the supremacy of this papal power was inflicted by the Reformation and the political upheavals of the latter part of the 18th century, culminating in the French invasion of Rome and the imprisonment of the pope in 1798.

UNITED STATES

THE second power with the lamb-like horns, which the prophet saw rising on the world's stage in the latter part of the eighteenth century, is the United States of America. And true to this prophecy, this country has become a dominant



Herbert Photos, Inc.

The famous cathedral of St. Peter, in Rome, Italy, contains this throne upon which, so says tradition, the apostle Peter sat. Based upon that tradition, an ecclesiastical power has grown until the rulers of religion bid fair to dominate both church and state throughout the world.

world power during this past century and a half.

The "image" to the first beast, as set up by this second beast with the two lamb-like horns, represents a coalition of those churches and religious elements that have refused to accept the teachings of God's word, as set forth in His great threefold message of Revelation 14:6-12. Or in plain language, the "image to the beast" is that form of apostate Protestantism which shall be developed when the churches shall receive the aid of the civil power for the enforcement of certain religious institutions.

Thus we see from this thirteenth chapter of Revelation that, in the closing days of this age, the Western World will be under the religious domination of a dual alliance of the first beast, whose death-stroke was healed, and the second beast, with two lamb-like horns—or in plain words under the control of a religio-political coalition of Roman Catholicism and apostate Protestantism.

This confederacy will so control the commercial world that no one will be able to buy or sell unless they adopt the mark of the papal power. (Revelation

of the WEST

By JOHN L. SHULER

13: 16, 17.) It will have such great power of control that men will be compelled to subscribe to the form of religion that it prescribes. An attempt will be made to visit the death penalty upon those few who, like the three Hebrews of Daniel 3, refuse to worship "the beast" and "his image." (Revelation 13: 14, 15.)

MOTIVES IN WRITING

IN SPEAKING about these matters we have naught against a single Catholic or Protestant. We would not attack any man at any time. We condemn no man who differs with us. Our only purpose and desire is to make plain the principles of truth as they appear to us from the Word of God. If one does not have the light we have, it is our duty, under God, to help him receive that light; and if he rejects it, we are not either to hate him or wish him evil.

2. The "Scarlet-colored Beast."

In Revelation 17 this confederacy is spoken of as "a scarlet-colored beast" (Revelation 17: 3-5) under the control of a dissolute woman named "Babylon the Great" as its rider, which "was, and is not; and is about to come up out of the abyss" (Revelation 17: 8, A. R. V.) just before the end, and with which ten kingdoms are to confederate their power for a short time (Revelation 17: 12, 13). In connection with the final conflict of Armageddon, "these shall war against the Lamb, and the Lamb shall overcome them." (Revelation 17: 14. A. R. V.)

Some may ask, How can these things be? How can the nations be induced to ally their power with the apostate system known as "the beast"? Prophecy plainly declares: "These have *one mind*, and shall give their power and strength unto the beast. . . . For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." (Revelation 17: 13, 17.)

3. "The Beast" and "the False Prophet."

In Revelation 19: 20 this confederacy is called "the beast" and "the false prophet." This text explains that the false prophet is the one who works miracles in the sight of the beast for the purpose of deceiving the people into adopting the mark of the beast and worshipping his image. In Revelation 13: 13-17 we find that *this is the very work performed by the two-horned beast of Revelation 13: 11, 12* as the confederate and accomplice of the first beast of Revelation 13: 1-10 in the work of apostasy. Therefore it is perfectly plain, that this *false prophet is identical with this two-horned beast*. This false prophet, through his miracle-working power in deceiving the people, will be the leader — the propelling and controlling element — in the making of

the image of the first beast and the enforcement of its worship under the rule, or power, of the two-horned beast. In other words, the false prophet is an apostate, counterfeit, sign-working religion dominating the power of the two-horned beast to its own ends — the enforcement of the worship of the first beast of Revelation 13: 1-10.

ONE OF LAST MOVEMENTS

THE forming of this dual alliance between the beast and his image, or in plain language Catholicism and apostate Protestantism, will be one of the final movements in the history of the world. As the approach of the Roman armies was a sign to the early Christians of the apostles' time betokening the impending destruction of Jerusalem (Luke 21: 20, 21), so the coming of this apostate alliance upon the stage of action will be a sign to prophetic students that the limit of God's forbearance is reached; that the measure of Christendom's iniquity is full; that the angel of mercy is about to take her flight, never to return; that the time has come for the marvelous working of Satan (2 Thessalonians 2: 8, 9) in the climax of his drama of deception; and that the end will be ushered in very quickly.

Some will dismiss this matter with the thought that such an alliance is altogether out of the question between Catholicism and Protestantism. But remember we are living in the day of the unusual — the day of sudden and unexpected turns in affairs. Already steps are being taken toward this predicted alliance and religio-political confederacy.

It seemed impossible during the first few generations following the day of Pentecost, that paganism and Christianity would ever unite. But that is exactly what happened during the fifth century. This unholy union between paganism and Christianity resulted in the development of "the man of sin," "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thessalonians 2: 4.)

Under the cloak of this compromised Christianity, Satan insinuated himself into the church, to corrupt the gospel, and to lead the people away from the truth. This unholy union of paganism and apostate Christianity produced the papacy, the greatest apostate power ever known. That gigantic system of false religion is a masterpiece of the effort to seat a religious power upon the throne of the world to rule the earth according to his will.

So this unholy union of the beast and the false prophet in the closing days of this earth's history will result in the development of the most dangerous and truth-opposing system of all time. It will be the capsheaf development of the (Continued on page 22)

PLAYING FAST *and* LOOSE

With Nature's Laws

*You may "get by" with it today, but
tomorrow comes with the suffering*

By M. M. Martinson, M. D.



WHAT is the matter with the enchanted minds of our day? Do we believe in God and in nature's laws; or are we a set of sophisticated philosophers, deceived into believing that we are on the broad road to success, when really we are on the brink of ruin?

Does the liberal-minded believe that we are still evolving into a more complete mental and physical state of life with no physical restrictions, and that we are at liberty to do as we please, and enjoy life's pleasures at our own dictations, without any natural and physical laws to govern us?

Even though one is a rank atheist in theory and practice, he has to learn that he must obey the physical laws of nature, and that the body deteriorates under physical wear, abuse, dietetic indiscretions, and social diseases. If he has not learned to obey nature's laws, he will sooner or later be forced to recognize her demands at the point of the bayonet that we call pain. When we violate the laws of nature by disobeying her demands and are intemperate, we will suffer. There is no escape.

We are too liberal with ourselves. We want a good time, and as a result, the average human being spends much of his time in bed, sick or incapacitated. We would not allow an animal to live that would demand emotional sprees and drunken revelry; but many think it is all right for a man.

The liberal mind loves to amuse itself with imaginary, social stories, written or played by social evolutionists, who specialize in emotional sports and social freedom. If the atheists or evolutionists or modernists could reverse nature's laws and banish pain, they might increase their social sports without any danger of suffering, but it is a fixed law that when we allow the emotions to rule,

we lower our vim and vitality. Then pain and disease stop the revelry of iniquity, and compel obedience to natural laws. You can have your choice, "Obey and be happy, or disobey and suffer."

Sexual impurities and social diseases are on a rampage. People are not willing to fight the moral battle of life. They boast of what they can do, but they soon get a knock-out blow from sin, and find themselves paralyzed and unable to resist physical impulses, until the life forces burst out in agony, pain, and suffering. Then they call on God to have mercy. When God and the devil do not hear them, they call on the dope shooter to relieve their pains.

I once heard a young girl tell her companion, "I'm not going to stop until I have married three husbands." There may be some fun in that kind of living, but pain and disappointment will outweigh the deceit of false pleasures in the end. Pleasure has its limits. Dissipaters may escape for a while, but not for long.

You cannot fire your boiler with rich, highly seasoned, demineralized foods to satisfy a perverted appetite; it will not hold its steam of physical energy on that kind of stuff. Add to your gustatory enjoyment, social freedom, and open the floodgates of all passions, and nature will soon force you to endure the acid test of pain.

LABORATORY PROOF

IF YOU teach your child that it has a right to eat as it pleases, and do as it likes, I will tell you how it will suffer. People young and old are clamoring for social freedom, and they are getting it. The best proof that such liberty is wrong is that our laboratories are busy making compounds of mercury, silver, copper, and arsenic for injection to keep men and women from getting worm-eaten and germ irritated, and our doctors are coining money giving these chemicals internally, externally, and eternally. Those who are not busy that way have put on their rubber gloves and are busy in the hospitals taking out diseased tissue infected from social impurity. The multitude of diseased and organless creatures should be the best evidence that social temperance is the only sane mode of living, to say nothing of the spiritual wickedness of social freedom.

We call ourselves "nice boys and girls," and yet many of our modern homes are tottering with adultery, cruelty, desertion, drunkenness, and failure to provide, to the extent that we have about 200,000 divorces a year in this highly civilized land of ours. "Do not tell my wife" will not stop suffering, disease, or an operation. We are not stretching statements when we say that over fifty per cent of the operations on the fair sex in the hospitals are traceable directly or indirectly to social diseases. These operations at their best are only patchwork, as the knife cannot restore diseased organs. Young people cannot dip into social revelry without becoming diseased. They cannot sell their jewels of youth and moral purity for false pleasure, without

physical disaster sooner or later; and yet, with all this evidence, our girls walk right into these destructive traps with wide open arms and closed eyes.

Our modern evolutionary ideas are creating supersports so that we have no use for a home for mental repose, physical rest, and spiritual reflections. The playhouses have outwitted our homes and pulpits on social instructions and standards of Christian and moral living. For a few cents the theaters are willing to put on anything which will excite the plastic mind, be it good or bad. The worst atheist who has the power to paint a vivid picture of the wildest, social, carnal, emotional life can reap a fortune and his name is idolized.

Mental and physical work very seldom produces disease or a nervous breakdown, as the body is a wonderful machine when it is used with moderation. But when we work physically and mentally all day, and fatigue ourselves at night with modern, high-tension sports of an emotional character, we soon are forced to draw on our body reserve. We feel that we are let down, so we begin to stimulate the system with sweet, concentrated foods, tea, coffee, tobacco, and doped alcohol. The appetite fails, the digestion lags, and the nervous vim is exhausted day by day. When the emotions and stimulants over-balance the nervous forces, the organ regulators fail to co-ordinate. The blood vessels go into spastic contractions and we call that high blood pressure. The intestines double up with spasms so the food cannot pass along, and we call that spastic constipation. The stomach is irritated by spicy foods, and it produces too much acid, and we call that hyper-acidity, which ends in ulcer.

You may call yourself a modern Christian, a scientific atheist, or an evolutionist with liberal views on social standards, but it is not much credit to your moral fiber to be forced to reform after you have sown your wild oats and have been compelled to take shots and caustic medicine to keep from being canker-eaten with sores, until you die.

You can curse your God and modernize your moral standards, but you cannot control or even modify the physiological laws of life and the spiritual standards of heaven.

PHYSIOLOGICAL HEAVEN OR HELL

EVERY one of the body's functions are governed by nature's laws. These laws are as fixed and are as immutable as is the Creator himself. They are as dependable and as unchangeable as gravitation and light.

Every change in each organ produces a specific effect, and all organs co-ordinate one with another,



Wide World Photos

Two million dollars' worth of opium, cocaine, and heroin seized by government officials on a railway train traveling from New York to Chicago. Increasing thousands in America every year are becoming addicted to body- and soul-destroying drugs.

which ends in harmony or discord, joy or pain. When you feed the body, you increase its power and enjoyment. Starving it decreases its efficiency and increases its pain.

All the physiological laws of the body are self-rewarding or self-punishing. Obeying one law creates one kind of enjoyment; and obeying another, some other pleasure.

All may trace their enjoyment and suffering to the laws they obey or transgress. Obedience is virtuous and moral, and is rewarded with health and happiness, while disobedience is punished by the penalties of disappointment, failure, sickness, and suffering.

Pain and suffering are merely symptoms to the sufferers that they may realize the importance of physiological condemnation. So pain is a blessing in disguise, prompting the violator to stop before there is a general smash-up. Paul had a very clear understanding of the laws of life when he said: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Romans 8: 13. And again he said: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6: 7.

But there is no necessity that we reap degradation and disease. Let us choose to sow to life and not to death. And there is tremendous need right now for thus choosing life. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk decently, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Romans 13: 12-14, margin.



THIS is an age of marvelously devised robots. Install one in an airplane, and with no human being at the controls the machine will start, cleave the air, fly to the desired goal, drop its load, and then return to its place on the flying field. Similarly an auto, a submarine, or the various mechanical units of a great factory may be caused to function perfectly with only an electric robot as the guiding hand.

And now big business, in the name of modern efficiency, would scrap our present reckoning of time, and substitute in its place a perpetual, automatic calendar that could hang in our homes and offices for centuries without requiring change. In doing this, however, the original week and Sabbath that have come down to us from the morn of creation would be ruthlessly set aside, and the rights and convictions of conscientious Sabbath keepers wholly ignored and disregarded.

The advocates of this scheme enter the field of religion to tell us that Moses instituted a mechanical year with a "robot" Sabbath, and hence contend that their plan is not iconoclastic or irreligious. A careful survey shows that in this they are altogether mistaken.

ANNUAL FEASTS

THREE times each year, all Israel was to assemble for worship at the sanctuary in Jerusalem. The Passover, a memorial of the deliverance from Egypt and a forecast of the greater deliverance through the world's Redeemer, was celebrated in the early spring. Fifty days later came the feast of harvest, or Pentecost; and in the autumn, when the year's work in field, orchard, and vineyard was completed, the day of atonement and the Feast of Tabernacles, respectively, were observed. In connection with each of these gatherings were annual sabbaths, hallowed by Jehovah, and concerning which He solemnly charged His people, "Ye shall do no servile work therein." These occurred on the fifteenth and twenty-first days of the first month, the eleventh day of the third month, and the tenth, fifteenth, and twenty-second days of the seventh month. (Leviticus 23:4-36.) From these numerals alone it is clearly evident that there was no attempt made to force the week into conformity with the annual sabbaths; for, as is seen, there was one interval of five days, one of six, and another of seven. These annual sabbaths fell on different days of the week, even as the Fourth of July and Christmas do now; and Jewish authorities inform us that at those times when an annual sabbath coincided with the weekly Sabbath, the occasion was known as "an high day." (See John 19:31.)

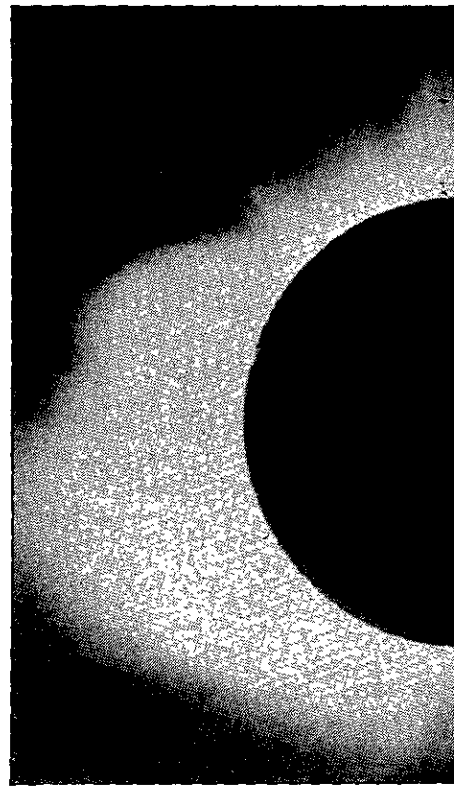
After enumerating the various annual assemblies and sabbaths, the divine record continues: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day: beside the Sabbaths of the Lord,

and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord." Leviticus 23:37, 38.

Note carefully the above words of Inspiration. Lest anyone should confuse the two, God himself makes clear the distinction between the yearly and the weekly rest days, and enjoins Israel to observe all these holy annual assemblies "beside the Sabbaths of the Lord." The seventh-day Sabbath was instituted in the beginning before the entrance of sin; while the yearly sabbaths were not appointed until twenty-five hundred years later. (Genesis 2:1-3; Leviticus 23:4-44.) The seventh-day Sabbath is enjoined, not at the beginning or close, but in the very bosom, of the moral law that defines sin; the others were given to Israel as object lessons of God's remedy for sin.

(Exodus 20:3-17; Leviticus 16:29-34.) The seventh-day Sabbath was proclaimed by the Lord himself from Mount Sinai, was written by the finger of God on the tables of stone, and formed a part of the royal law that reposed in the sacred ark of the covenant; the other sabbaths, being part of the temporary, typical system, were rehearsed to Moses, who wrote them in a book which was placed in the side of the ark. (Exodus 20:1-17; Deuteronomy 4:13, 14; 10:1-5; Exodus 24:4, 7; Deuteronomy 31:24, 26.)

The seventh-day Sabbath, as an integral part of the law of God, stands unshaken and eternal; while the annual sabbaths, serving as but "a figure for the time then present," "a shadow of good things to come," passed away when Christ offered Himself on Calvary's cross. Type then gave place to antitype.



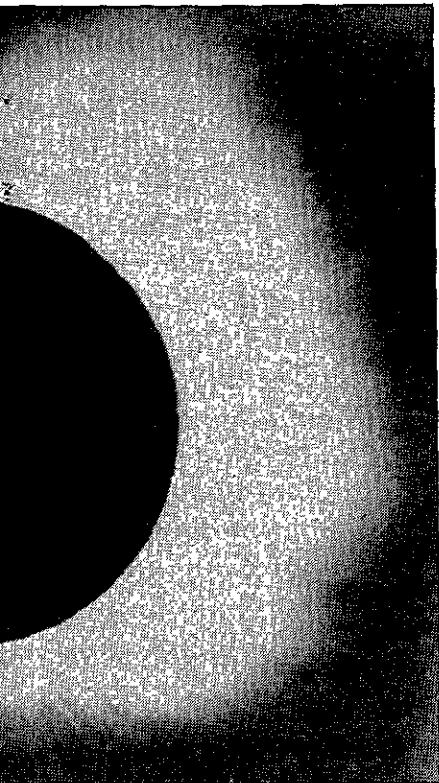
Herbert Photos, Inc.
A photo of the sun during an eclipse. God's rate are they that movements of the heavens created the weekly cycle. Let men beware when

Did Moses institute a mechanical

A Robo

which matter

By ROY FRANK



ator has set the times for this world. So accuracies can be calculated to the second. He seeks to break it by a change of the calendar.

al calendar with

Sabbath

very little if changed?

IN COTTRELL

The true Light appeared and the shadows faded away. (Psalm 111: 7, 8; Isaiah 66: 22, 23; Colossians 2: 14-17; Hebrews 9: 9-11; 10: 1-4.)

Accordingly, those who accepted of Christ as the "Lamb of God" no longer brought their sacrifices to be offered upon an altar of stone or of brass. They no longer celebrated the feast of unleavened bread, the sprinkling of blood, and the passover sabbaths; for, with Paul, they gloried in the knowledge that "Christ our passover is sacrificed for us." (1 Corinthians 5: 7, 8.) No longer with vigils and fastings did they observe the ancient day of atonement and other ceremonial sabbaths; for they unhesitatingly testified, "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Romans 5: 11.)

The terms Sabbath, Sabbaths, and Sabbath days are employed sixty times in the New Testament, and in every case save one, refer to the seventh day of the week. That exception occurs in the following language: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Colossians 2: 16, 17.

REAL MEANING

DOES this Scripture grant license for all to eat and drink what they please, and to keep any day, or no day whatsoever, as the Sabbath? If this be its intent, it speaks in utter contradiction to all those Bible principles and precepts that enjoin sobriety, temperance, and Sabbath devotion. Peruse
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it carefully and you will observe that it counsels the believer to stand firm in the right; that in the face of bigotry and opposition, he is to be unshaken in his religious convictions.

The Christians of that day found themselves struggling between two extreme classes of religionists. Many of the converts from Judaism clung tenaciously to the traditions, superstitions, and ceremonies of their fathers and zealously sought to force all these upon the early Christians. On the other hand, paganism with its multitudes of degrading rites, its subtle arts, and gilded pomp, menaced the infant church, and from the hour of its birth stood ready to swallow it up. Between these two opposing systems of error, the followers of Christ were to walk the straight and narrow way. They were not to be warped and enslaved by the prejudices and fables of Jewry; they were not to be lured by the glitter and gold of pagan society.

The "sabbath days" here mentioned are explicitly stated to be "a shadow of things to come." In thought we are taken backward to the time our first parents sinned and were driven from Eden. In contrition for sin, and as an expression of faith in the coming Deliverer, they were instructed to bring an offering. The innocent victim died for guilty man; and the slain lamb was a prophecy or shadow of "the Lamb of God that beareth away the sins of the world." Many centuries later, when Israel emerged from Egyptian bondage, these typical rites were expanded into a beautiful, comprehensive system.

THE ROYAL SABBATH

BUT the Sabbath of the Lord, established before the entrance of sin, and forming no part of the shadowy, ceremonial law, remains the same throughout all ages and generations. As Article IV of the "royal law," it is not subject to amendment or repeal. While forcefully teaching both by precept and example that the Levitical ritual had passed away, the apostle to the Gentiles adored the law of God as the very constitution of Christianity. He said: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3: 31. On the other hand, the same apostle referred to the annual sabbath days which were "a shadow of things to come; but the body is of Christ." He was the body, the substance that cast the shadow; patriarchs and prophets followed the shadow which led them to Christ.

Again we are told by calendar reformers that no definite day is required as the Sabbath, that the only essential is one seventh part of time. If this were true, every man could suit his own convenience; the farmer could reckon the rainy days as sabbaths; one could count his periods of sickness as sabbaths; and another could work the first sixty years of his life while vigorous, then rest during the ten declining ones. But no, the Lord is altogether explicit, and directs His people to rest upon the seventh-day Sabbath, even during the strenu- (Continued on page 34)

The News Interpreted

Communism—Bogey or Blessing?

WITH planless capitalism groping about for a way out of the present economic depression, and planful communism, as exemplified in Russia, working successfully on a solution of periodic ups and downs in business, the much-dreaded ghost of Karl Marx scares the Western world.

Overall and white-collar laboring men are watching with intense interest the play and counter-play of economic and political leaders, and stand ready to espouse the side of the one who guarantees them steady jobs and care in old age. They see the dole system of England, a sop forced as a last resort from capitalists by the labor government, now bringing that government to its fall in the most serious economic crisis the British have met in years. They see another hard winter facing millions of unemployed in America, our government struggling to escape the dole trap, our capitalists greedily holding their money and letting go just enough in charity to keep the hungry fellows from breaking loose in bloody revolution. They see communistic Russia enthusiastic over its five-year plan, every man, woman, and child said to be sacrificing, but employed happily. And they wonder.

One thing is sure: Unless money-minded capitalism springs a quick plan for emergence from our present depression, mass-minded communism will gain the support of the toilers; and, since it is certain that age-old capitalism will not give up without a struggle, we are due an economic and political, and therefore a militaristic, upheaval such as the world has never yet seen. Stubborn facts and alarming trends face us. It will be interesting, if not tragic, to be alive during the next few months and years.

Never were so many stirring issues coming to a head at the same time. Besides the economic question, there is the armament question, the calendar question, the church-and-state question, the crime question, the drug question, the sickness and insanity question, the race question, and many others. Any one of them is enough to set the world afire.

Whither are we drifting? Sometimes we try to reason it all out, as millions of the best minds in the world are doing almost desperately. But when we do, we come to the same conclusion all of them do, and will continue to do,—we get nowhere. It is beyond man to straighten out this world's tangles.

PAGE TWENTY

But it is in man to see how God will unravel them. "It is not in man to direct his steps."

One mighty blow of the divine sword will cut this Gordian knot of world dilemma. It will be a "short cut" to peace and prosperity. We don't know whether communism is only a bogey or will eventuate in a blessing. But we do know that God stands watch above His own; and that very soon, in fact in the midst of the greatest turmoil this earth has seen or will see, He will send



International Newsreel
The family of Merrill J. Brown, Indianapolis, Indiana, is said to be the most nearly typical of the average American family.

His Son to redeem His people and renovate the world of sin. For sin, stark and hideous, has put the question mark after every human relationship and endeavor. Our one hope of peace, prosperity, steady employment, and eternal assurance of happy life lies in the appearing of our Lord and Saviour, Jesus Christ.

What Will Come in 1935?

NOTHING unusual, that we know about. We hear that Wilbur Glen Voliva, overseer of Zion City, north of Chicago, and successor to John Alexander Dowie ("Elijah III") of a generation ago, predicts that the world will end, Christ will come, and the millennium will begin in 1935. It is said that Mr. Voliva also predicted the world end in 1923, 1927, and in 1930. So not much faith is pinned to this latest forecast.

We would not be concerned with these definite time prophecies, except for the fact that Seventh-day Adventists

are thought to have made such unfulfilled predictions in the past, and that they are still making them. This is absolutely untrue. Seventh-day Adventists have never made a prediction of the time of Christ's coming, have never made any prediction that the Bible does not plainly make, and none of their predictions from the Bible have ever failed.

We know from the signs that we are "in the time of the end," but we do not profess to know the end of time. We believe it will be comparatively soon, and that is as far as we are warranted in going, if we stick to God's word.

Beware of "false christs and false prophets." They are due now, according to the prediction of the true Christ long ago. (Matthew 24: 24-27.) You may know them by their unfulfilled predictions, "by their fruits," and by the fact that their prophecies contradict true prophecy. "But of that day and hour [of Christ's advent] knoweth no man." Matthew 24: 36.

Spain Cuts the Shackles

FOR many centuries Spain has been an almost impregnable stronghold of Catholicism. High seat of the Inquisition in the Middle Ages, it has ever since been a staunch supporter of Rome. With church and state united, the state supporting the church financially and the church dominating the religious life of the people and most influential in the political life of the nation, it has seemed incredible that there should ever come a breaking away.

But, as is inevitable when peoples become enlightened and wake up to their shackles, Spain has overthrown the monarchy which was tied to the papal power, and has set up an ambitious republic. And, as also always occurs, it has thrown over the religion that was identified with the old state. So Catholicism as a political power is in a bad way in Spain just now, even though Spaniards continue to be Catholics in religion, except millions of atheists and a few Protestants. Custom is strong.

As is well known, a favorite weapon of the papacy in Catholic countries is the stirring of public sentiment to the use of force in meeting opposition, which amounts to mob violence. In the recent Spanish revolution this weapon was turned on the Church's own head, and many convents and churches were burned; which is to be deplored, even though expected. Reports have it that the Church tried to remain neutral in the upheaval of government. But that was quite impossible, for the clergy was suspected of being in favor of the

THE WATCHMAN MAGAZINE

The News Interpreted

monarchy. And this is natural, since the fabulous financial holdings of the clergy may be confiscated by the Republic.

Fearing this, the Spanish Primate, Cardinal Segura, head of Catholicism in Spain, who had been expelled from the country for his violent opposition to the Republic, recently wrote a letter, it is alleged, advising all the Spanish clergy to turn Church properties into money, with the idea of easily getting the papal wealth out of the country before the state could get it. Aware of this move, the state has made a decree forbidding the sale of ecclesiastical properties till the new legislators can decide their attitude in the matter.

Feeling runs high in Spain just now. The people will not cease to support the Church, but no doubt the government will. Spain will not go Protestant, but we rejoice that religious liberty is sure to come, and the people will get that opportunity that is due every soul under God,—the opportunity to know the word of God, and to choose between a religion of man-made tradition and a religion based on the Bible only. Thus another inaccessible corner of the world is being opened to the "gospel of the kingdom," which is to go in one generation to every "nation, kindred, tongue, and people." (Matthew 24: 14; Revelation 14: 6-12.)

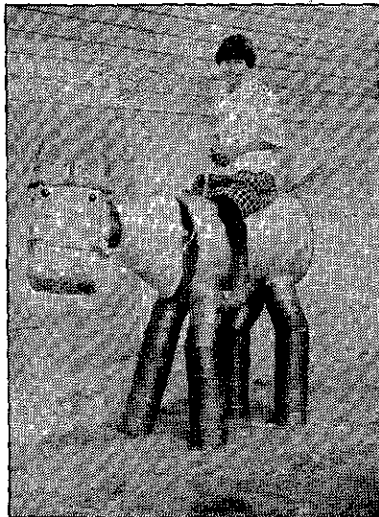
The Filling Station Church

NO, WE are not using a figure of speech and likening the church to a gasoline filling station where folks may be filled with the Spirit. Nor are we making a play on words and intimating that the theories of the preachers these days, with which they are filling the hearers in the pews, are as ethereal as gas and perhaps as ill-smelling in the nostrils of Divinity. We mean that at least one church has gone into the filling station business to sell gas to automobilists. And of course others will follow this lead.

We hear that the entire membership of the church has pledged its patronage to this business venture. The logic of it is as follows: "Our members buy gas and oil some place, so why not let them buy it from the church and we will get the profit. That's one way of beating the tithing system—buy gas from us and lower your church assessment."

Says the *Christian Century* in comment: "If the church runs a filling station at all for profit, even without such a crass appeal to the parsimony of its members, the vicious principle is there. If a filling station, why not a grocery

store and a meat market, a taxi service, an ice cream parlor and soda fountain? In fact, the church might become a purchasing agency for everything that its members may want to buy, from automobiles to zwieback. If the management were good, perhaps the church could make enough money so that 'church assessments' might be not only lowered but entirely obliterated and dividends returned to the members. It is even conceivable that memberships in such a church might come to com-



Herbert Photos, Inc.

One way of indicating that we are living in a mechanical age. We express a hope that we may escape a machine religion.

mand a price, like seats on the stock exchange. To make the plan seem attractive one must forget what its successful operation would do to the popularity of the church in the community and to the prestige of religion, and its effect upon the tradesmen who are already having trouble enough to earn a living without having to meet the unfair competition of enterprises which can undersell them because they are managed gratis by men who are paid for preaching the gospel. The luckiest thing that can happen to this church's filling station is that it should fail."

Why not the churches sell gas? We see some very palatial gas stations. The churches are in the skyscraper business, and have long been in the ice-cream social business, and some are in the stock gambling business. It is all tarred with the same stick. But God's true church eschews all this.

"Beating the tithing system" and escaping the payment of even a self-sacrificed cent to the cause of God is an

affront to Divinity as to the surest, most workable, and demonstrably most successful plan ever devised to support God's message-bearing. The tithing system as given in the Bible, and as used with remarkable results by Seventh-day Adventists, is the envy of every other denomination that observes it. "How do you do it?" they ask, and then sit in futile wonderment. Let any other plan be tried, even with the best methods of "big business" and either the plan or the gospel will fail. "My people are destroyed for lack of knowledge." Hosea 4: 6.

Science and Religion

IN THE *Forum* magazine for August (1931), C. E. Ayres discusses "Can Science and Religion Lie Down Together?" He concludes that they cannot, of course defining science as evolutionary science now taught. We quote a few illuminating paragraphs:

"In order to clarify this issue — for I think it is the real issue between science and religion — I should like to turn to the science of anthropology. I do this not because anthropology is especially distinguished for the exactness of its scientific methods or the precision of its formulas, for it is not. If we take mathematical precision as the standard of science, and for many purposes it is a just standard, then anthropology is far out on the periphery. So far as I know it has no laws unless perhaps this one: that there are no laws. In a sense that is why I am selecting it — because it is in a condition of complete doubt. But what chiefly justifies our interest in it at this moment is that anthropology is a museum of gods. It is the science of superstition, and on that account rather embarrassing to reconcilers. Astronomy is an old story now and occupies a small corner which many theologians have politely agreed to overlook. Very well, what about anthropology? One of its chief tasks is to go about all over the earth spying out arks of the covenant and prying them open and exposing their meager contents to the gaze of students with notebooks in their pockets.

"This is the procedure. An earnest anthropologist goes to a far country and finds there the equivalent of Bishop Manning and the Cathedral of St. John the Divine. He takes photographs of both. He begs, buys, or steals the bishop's vestments; he obtains samples of the Host and the consecrated wine and holy water; if possible, he negotiates for the purchase of the altar, with all the vessels and altar cloths, Bibles, prayer books, hymn (Continued on page 33)

Economy Vegetables

By ANNE SCHUYLER



Paul Thompson

Vegetables for economy and health

“ARE you interested in economy?” Mrs. Lansing asked Mrs. Gibbs as they started off together to do the morning’s marketing.

“Who isn’t?” laughed Mrs. Gibbs. “It seems to me I can always find two places for every dollar, but so far I’ve never discovered any way of squeezing more than a hundred pennies out of each. What special economy have you unearthed?”

“Wise spending,” answered Mrs. Lansing smilingly. “For instance, I used to plan my menus before I went to market, and then I bought the vegetables I wanted regardless of their price on that particular day. Now I look over the snpply and select those that are reasonable. We have just as good meals and I save a worthwhile amount on my vegetable money. I realize the immense importance of having vegetables daily, for without them it is impossible to secure the necessary vitamins and minerals essential to good health; but the cheaper kinds supply these needs quite as effectively as the more expensive ones. Cabbage, onions, carrots, and turnips are almost always reasonable and they are rich in the elements needed.”

“Perhaps they are,” admitted Mrs. Gibbs, “but the question is whether I can persuade my family to eat them with any enthusiasm. I am afraid if I attempt to substitute cabbage for cauliflower or carrots for asparagus I’ll hear a long-drawn-out wail of protest.”

“Not if you cook them attractively,” said Mrs. Lansing earnestly. “Use the

same care you do on the others. Do not forget to include the correct amount of sugar in order to restore the fresh-from-the-garden sweetness and to give additional food value at practically no added expense. Use new and unusual recipes, so the family will believe they are getting a real treat. And for that matter, they will be; for even the humblest vegetable is fit for a feast if it is skillfully prepared and correctly seasoned. Cook most vegetables in very little water, so as to conserve the flavor as well as the important minerals. Use part of your day’s supply of milk and butter to make white sauces for some of them. And in every case, remember the importance of that bit of sugar in giving new and subtle flavor to every garden product. It will not call attention to itself, but it will raise an ordinary dish to extraordinary heights of excellence.”

You, too, can make your everyday vegetables enticing by following these simple but delicious recipes.

GLAZED ONIONS

10 medium sized onions
¼ cup sugar
2 tablespoons melted butter

Peel the onions and cook whole until fairly tender, in salted boiling water, from twenty to thirty minutes. Mix the sugar and butter together and spread over the sides and bottom of a baking dish or pan. Drain the onions and place them in the pan. Bake in a moderate oven until brown, increasing the heat toward the last. Water cooks out of the onions, and the browning process

is rather slow. When finished, the onions should have a rich brown glaze.

QUICK CABBAGE

1 ½ quarts shredded cabbage
3 cups milk
1 cup cream or rich milk
2 ½ tablespoons butter
2 ½ tablespoons flour
2 teaspoons sugar
salt to taste

Cook the cabbage for two minutes in the three cups of hot milk. Add the cup of cream or rich milk, the blended butter and flour, sugar, and salt. Cook rapidly for three or four minutes. The result is a crisp vegetable, delicate in flavor and color.

Riced Carrots

6 large carrots
2 tablespoons butter
½ cup cream
2 teaspoons sugar
salt to taste

Cook the carrots in boiling salted water until tender. Drain. Press through a coarse sieve. Melt the butter in a saucepan. Add the cream, carrots, sugar, and salt. Cook until thoroughly heated and serve at once.

The Coming World Power

(Continued from page 15)

masterful, deceptive working of Satan. Under that confederacy he will make his supreme attempt to stamp out the true worship of the God of heaven, and to hold this world for his kingdom.

This unlawful union of paganism and Christianity in the fifth century was urged by church leaders, who declared that such a combination would result in the conversion of the whole world to the gospel, and would inaugurate a glorious era for the kingdom of God on earth. But just to the contrary, history testifies that this evil union resulted in the most terrible time of persecution for the faithful, and plunged the world into a thousand-year night of stagnation, ignorance, persecution, and apostasy.

So in the closing days of earth’s history this great religio-political confederacy of Catholicism and Protestantism will be urged and set up by those church leaders who declare that such a step will result in the conversion of the whole world to Christianity and the introduction of the long-looked-for millennium of righteousness and the golden age of peace and happiness. But just to the contrary, prophecy shows, and future history will

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record, that this step will result in the persecution of God's elect, and will lead the nations to Armageddon, and will plunge the world into a night of one thousand years of desolation and death, as pictured in Revelation 20.

These are the four principal steps in the union of paganism and Christianity in the fourth and fifth centuries:

1. An apostasy, or falling away, from the truth of the gospel (2 Thessalonians 2:3; Acts 20:29, 30); a substitution of man-made dogmas, human observances, and rites in place of the truths of the word of God.

2. The popularity of the church with the world.

3. The seeking of political power by the church. It is an axiom of church history that when the church loses the power of heaven to convert sinners, she seeks civil power to impose her dogmas by law upon the consciences of men. When by apostasy she loses the power vested in the sword of the Spirit (Ephesians 6:17), she is quick to grasp the sword of Caesar.

4. The enforcement by law of "the day of the sun," now known as Sunday, as a day of rest.

In the final conflict, these same steps will be employed, the same spirit will be manifested, as in all preceding ages. That which has been, will be, except that the coming struggle will be marked with a terrible intensity, such as the world has never before witnessed.

History is repeating itself today. The spirit among Protestants of apostasy from the fundamental truths of the gospel is in full evidence today. (2 Timothy 3:1-5; 1 Timothy 4:1.) The spirit of conformity to worldly customs, the veneration of human tradition above the commandments and truth of God, are permeating the Protestant churches. Never was the church so popular with the world as today. Everybody knows that the church is in politics, and is seeking civil power to enforce certain religious observances upon all, chief among these being the enforcement of Sunday as a day of rest.

NOW PREPARING

JUST as surely as like causes always produce like results, so the following of these same four steps in our day will result in the setting up of a similar religio-political confederacy as ruled the world in the Dark Ages. It will result in the forming of the dual alliance of Catholicism and Protestantism called in the prophecy of Revelation, "the beast and his image," and "the beast and the false prophet." These powers, which are named on prophecy's program for world action in the final struggle of this age, are now certainly making preparations for their appearance.

But our Father has sent a message to meet this great issue, so that all who accept of that message will be saved out of the terrible ruin.

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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.

Large shoes and corns.— I have always worn large shoes and been careful of my feet, and still I have corns on both of my little toes. What can be the cause? F. E. T.

You very likely have worn too large shoes, and ill-fitting ones, and the irritation has caused the corns. Get shoes that properly fit your feet, smaller shoes, perhaps, and your corns will get better and even well in time.

Perspiring hands and feet.— My hands and feet perspire very profusely, and cause me much embarrassment. What is the cause, and the cure, if any? S. W. T.

Excessive perspiring of hands and feet is sometimes found in persons suffering from nerve exhaustion. Also it may be caused by constipation. Whichever of these two conditions you are suffering from, take means to clear them up, and the condition of your hands and feet will improve and finally be restored to normal.

Pain in feet.— I have a great deal of pain in my feet, especially in the region of the heel, and the pain extends up the calf of the leg to the knee. Sometimes my feet are swollen very much, and it is difficult for me to walk about. What can be the matter, and what can I do to relieve this most distressing condition? A. R. H.

I believe you have fallen arches, and have been wearing the wrong kind of shoes. You had better go to an orthopedic physician and have your feet examined. If you are not able to do this, give your feet as complete a rest as you can, and get some shoes made to give you an arch support.

Drowsiness after meals.— I feel drowsy and want to take a nap after meals. Is this a hindrance to digestion? H. M. M.

The drowsiness after meals is due to the fact that a large amount of blood is drawn to the stomach to aid in digestion, and there is a temporary anemia of the brain. A short nap is not particularly harmful after meals, but a long sleep does hinder the process of digestion. Sleep causes not only a slowing in the peristalsis of the stomach, but also an increase in the production of acids in the stomach, and so the food becomes highly acid and causes irritation and pain in the walls of the stomach, and continued sleeping after meals will eventually cause much trouble in the stomach with a great hindrance to digestion.

Vitiligo.— For over a year now, I have been having quite large white patches on my chest and back; also some on my arms. I seem to be quite well, but this condition is embarrassing as it always excites questions. What can I do for it, and just what is the trouble? K. A. S.

Your condition is known as vitiligo. The pigment in the skin is gone wherever you have a white spot. The condition seems to be of nervous origin. We are sorry to say there seems to be no cure for it, although various blood-building remedies are often suggested. You can color the white spots with walnut juice to the same color of the pigmented areas of your skin, and thus avoid questions.

Neuritis in face.— I am suffering from a dull headache over my left eye, and have a heavy, dull ache in region of left cheek bone. My physician tells me that I need an operation for sinus infection. Is it possible that I do not have sinus infection, and can avoid an operation? We are poor folks and can ill afford an operation. N. R. V.

From the symptoms given and the location of the pain, a neuritis is suggested, and I would advise you to have the nerves of your face thoroughly tested for tenderness, and seek for the cause of possible irritation to those nerves, remembering that auto-intoxication and focal infection are two very common causes of neuritis. Be sure to eliminate all possibility of a facial neuritis before you have an operation.

Odor from feet.— My feet always have such a strong odor to them, and when they perspire, the odor is much worse, especially between the toes, and sometimes there are cracks between my toes. What can be the cause, and is there anything I can do for this? I have just tried everything. F. E. T.

You are very likely suffering from a ringworm infection called epidermophytosis. This can quite easily be cured, and you will find your feet smelling better. Soak your feet at night and then dry thoroughly and apply Whitfield's ointment to affected parts. Next morning put on freshly laundered stockings, and shoes that have been disinfected with formaldehyde. Keep this up faithfully for some time, and you will be happy to be rid of your present "strong" affliction.

Martin's Mistake

By

Charles L. Paddock



HELEN was an orphan, alone in the world as far as relatives went. Her father and mother had both died when she was just a small girl, and she had been passed around from one place to another. She was now in her teens and had found a home and friends with an influential and wealthy family in the city of Washington. Rather than use their real name, we will call this man and his wife Mr. and Mrs. Wallace. Helen did her work so well, and proved to be such a help and comfort in this home, that they came to count her as one of the family. Having no children of their own, they called her their daughter, and loved her as though she had been their very own.

Helen became the close friend of a bright, energetic, hard-working young man in the city, and after a time they decided to be married. Martin Hayes was a contractor and builder, just beginning his life work. Being a carpenter, Martin had no doubt planned with Helen the beautiful home they would build for themselves.

MR. AND MRS. WALLACE didn't like to think of Helen's leaving their home, but were happy to know she was to have a home of her own and would live near by. As they sat by the fireplace one evening they talked of what they might do to help the young couple get a good start in life. The wife suggested that they have Martin build a house for them. This would give him employment, and if people knew the young contractor was building a fine house for Mr. Wallace it would be a recommendation for him. Others would then want him to build houses for them.

Martin was called over to the Wallace home and Mr. Wallace showed the young contractor the blue prints, and asked if he could build such a house for him. "The house must be exactly like the plans," he said, "and must be made of the very best material that can be bought on the market."

With pleasure and confidence the young man assured the elderly couple that he could build just the kind of house they wanted. As Mr. Wallace

handed him the blue prints he said, "Now remember, Martin, we have every confidence in you. We are trusting you to build the very best house that can be built."

So the house was started. When putting in the foundation, the young contractor decided to use some cheaper material, and charge for the best. "No one will ever know the difference," he argued to himself, "and I will put the money saved in this way in my own pocket." He thought the foundation would not be seen, no one would be the wiser, and anyway he needed the money. He followed this plan of deception all through the building, putting cheaper lumber into the sub-floors, into the walls, in fact, in every place where he thought it would not be seen. When the house was finished it really did look very well; and as far as Mr. Wallace could see, it was just like the plans.

ONE evening Martin took the keys to the owner. His work was done. The house was ready to be occupied. As he took the keys, Mr. Wallace asked, "Are you sure you have used only the best material, and that you followed the blue print carefully? Have you built the best house you could possibly build?" It was an embarrassing moment for Martin. He was thinking of the cheap material that he had used. A tinge of red crept to his face. He knew he had deceived the man who had been so kind to him, who had trusted him, and tried to help him. But just the same he answered, "Yes."

And then the young couple got the surprise of their lives. "We have been wondering," Mr. Wallace said, "what we might do to help you get a start in life, and we have decided to give you this beautiful house for your very own. We shall not ask you one cent of pay. It is yours." And he handed them the deed and the keys.

How happy Helen was as she moved into this lovely house! It was more beautiful and grand than she had even dreamed of having. But it was not long until the foundation began to settle, and the doors would not open and shut with ease. The plaster began to crack on the walls and ceilings. The windows didn't work right. Imperfections began to show up here and there. One day when



a heavy rain storm came, Martin was sitting in his easy chair in the living room, when the rain began to drip, drip, drip down onto the floor. He bowed his head on the table and wept bitterly. When his wife inquired as to what was wrong and tried to comfort him, he said, "Helen, if I had known we had to live in this place, I would have built a better house."

We are all building too, building characters. We will be tempted to be careless in our building, to do slipshod work, to use poor materials. The difference between our work and the young contractor's is that he could profit by his mistake and from that time on build better houses. You and I build only once. When we come to the end of life and look back, there will be no chance to build again.

ANYTHING half done weakens our characters. If we use poor materials, and are careless in our building, we shall some day look back and wonder why we did not do better. On the other hand we may build a character that will meet the approval of God and man.

"What you do, do with your might.

Things done by halves are never done right."

WHITE RAT — By Agnes Lewis Caviness

ONCE upon a time — and a very long time ago it was — there was a boy who had a pet rat, a white rat. The rat's name was Dick. He was wholly white — all except his eyes, and the inside of his ears, and his long, slippery tail. These were a pretty pink. The boy's name was just Boy. He wasn't white or pink anywhere. Mother said he once had been, but he was glad

he'd got over that. Now he was brown, and his hands were usually grubby, and his nails were the kind that make mothers look at them just once and say: "Mercy, child! Such looking hands! Go and wash at once!"

Dick would hunt for corn in Boy's pockets and would go into his sleeve at the cuff and come out at the shoulder, or run down inside his trousers and

The Making of the Home



My little boy steals, and I feel dreadful about it? What shall I do?

The secret of honesty is the sense of lawful ownership and the habit of self-control. Many parents lay the foundation for dishonesty in their children by systematically outraging their sense of ownership through a false view of generosity. How many times you see a mother insisting upon her child's giving up to a visiting child any and all of his playthings because, "It isn't pretty to be selfish." Courtesy and generosity should indeed be taught the child, but not by the sacrifice of his sense of justice. And how many parents insist upon a child's "unselfishness" in letting brother or sister wear cap, hair ribbon, or wrap, or use without permission playthings or books which are that child's own property.

Parents who inculcate this looseness of behavior in the family need not be surprised if later the child filches money from the parent's purse for his own purposes. He has been taught to disregard property rights, because others have disregarded his. Every child should have certain possessions belonging exclusively to himself, and should have control of their use and disposition. Then it is easier to impress him with the property rights of others, and also of his own free will to give or lend.

The second essential is self-control. The child's desires are strong, how strong no grown-up without an unusual memory can imagine. For instance, the appetite for candy is a mania with some children, and sometimes makes a hard fight in the child's mind with the sense of property rights. A beautiful doll or a jackknife may seem to girl or boy so desirable a thing that any action is justifiable to get temporary or permanent possession of it. Repression in such cases is not the cure. We cannot gratify every desire of our children, and it is not always well to do so even if it is in

Perplexing questions on married life, home management, and child training will be answered in these columns by a specialist on the home and its ideals. Readers may address queries to the editor of the Watchman.

our power; but if the parent sympathizes with the child's desire, does all he can to supply the want, and makes plain to the child his effort, he can by even partial satisfaction help the child to restrain his desire. For instance, occasional and restricted indulgence of the appetite for candy or ice cream may be advisable, rather than absolute denial. Self-control can better be taught with partial gratification of legitimate desires than by complete denial.

The tendency to pilfering once begun, the stronger effort must be made to help the child overcome it, having regard to these three things: establishing the sense of lawful ownership for himself and others; impressing by talk, prayer, and correction the moral power; and building up self-control through temperate treatment of desire and application of will.

When your child takes advantage of you in public, would you punish him then and there?

The less the public sees of the mechanics of discipline, the better for all concerned. In a very self-assertive child, the public performance may be planned as a means of attracting attention, and the more it is prolonged by the parent's attempted discipline, the more the culprit's purpose is served. But in any

case, disobedience in public is no isolated offense. The child who disobeys in public is one who also disobeys in private. There is evidence here of the parent's failure in some degree to teach and secure obedience. Force alone does not establish obedience. There must be authority recognized and exerted; but more essential still is the deep love that rightly belongs in the relations of parent and child, and the understanding that comes from the parents' demonstration to the child that the parental government is fair and beneficial. Whether discipline shall be administered publicly depends upon several factors. If in private the parents' discipline is quickly effective, then in public a word of stern command or, if necessary, a sharp physical restraint will probably be equally effective and most quickly terminate the scene. If, on the other hand, the child is accustomed to disobedience in private, with little effective correction, the parents' attempt in public will be the more painful and embarrassing. However, it doesn't matter much what advice we give; the parent will most certainly exhibit in public the brand of government he is used to administering in private.

If worship is conducted first in the morning, should all sleeping babies be awakened at that time?

Not in my house. Bless the baby for sleeping till the breakfast is cooked, and family worship is had, and breakfast is over, yes, if he will, till the dishes are washed. He will praise God better if he gets his sleep out than if he is awakened to sing matins with the birds. If the baby is awake at worship time, bring him in and keep him quiet, shortening the worship in accordance with the frailty of his flesh; but if he sleeps, there will be many years to come when family worship will enter into his education.

poke his pink nose out at the knee! When night came, Dick used to hide everywhere to keep from being put to bed, just like any naughty child.

Boy had a bed beside his mother's, so when he waked up during the night he could put his hand over on her cheek. In the daytime this bed shut up, and had a curtain over it, with the pillows and blankets inside. One night Boy couldn't find Dick, and had to go to bed without putting his pet into his cage. But when Boy was ready for bed, there was Dick curled up in a ball right among the pillows! Boy wanted him to stay there, but Mother made a nose and changed the pillow case in a hurry.

Dick liked to hide other things besides himself. Once, Mother brought a pan of peas to the living room to shell them.

But after she had had to leave the room several times, it seemed to her there weren't so many peas as she had before. She said, "Why, I believe those children are eating these peas almost as fast as I can shell them! I'll have to get after the rascals." But when she went to open the bureau drawer after a while, she found a whole pile of empty pods, and Dick sitting in one corner gobbling green peas as fast as he could

ALL this time Dick was growing bigger and bigger. Sometimes Mother would say: "What a big fellow Dick is getting to be! And such a nuisance! I think we shall soon have to dispose of him."

Boy didn't know what "dispose of" meant, but I think Dick must have known, because it wasn't very long after

that that he disappeared. The house where Boy lived was a big, rambling, old house with a big garret and a big basement, and there were lots of fine places for mice and rats to play tag. So there was always plenty for the pussy cats to do. Sometimes a workman would tell of having seen a white rat here or there, while he was at work, but Boy never saw one. But a year after, he saw Miss Puss come out with a fine young fawn-colored rat in her mouth. Boy raced to Mother.

"Mother! I'm sure I saw Dick in Puss' mouth! I'm sure it was Dick! Only he was all sunburned!"

Mother didn't even smile when she said: "No, Boy, I don't believe that was Dick; but it might have been his grandson!"

When Men Are Judged

By JOEL M. COWARD



VERY one at all familiar with the reading of the Bible, or even remotely influenced by the teachings of the various Christian churches, believes in an investigative judgment, or court of final inquiry, by whose findings all awards for eternity will be made.

A great many teach that this judgment takes place after a general resurrection, when the whole human family will appear in person and be separated in accordance with the parable of the sheep and the goats, in Matthew 25: 31-34, in spite of the teaching of the same people that the souls of men go at death to some place of eternal torture or to some abode of happiness. Such a view would entail the horrible spectacle of dragging the damned out of hell to be tried, after thousands of years of suffering. Just think of such a proceeding among civilized men!

Others, realizing this dilemma, seek to place the judgment at, or just after death. To these I would say that those who come up in the resurrection of the righteous and obtain inheritance in the next world are "accounted worthy" before that time comes (Luke 20: 35), and those same ones who are "accounted worthy" will be enabled to escape the plagues of the last days because of that fact (Luke 21: 36).

Furthermore, in Revelation 22: 12 we read, "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

This could not be true if, after His coming and the resurrection, Christ must await the findings of the judgment. But when He comes and sends forth His angels to gather His elect "from the four winds, from one end of heaven to the other," both the living and the dead, the fate of every human being will have been decided.

We know that the latter are in error, also, "because He hath appointed a day, in the which He will judge the world." Acts 17: 31.

This "day" cannot be made to cover the entire age of the world; neither does it mean a day of twenty-four hours, but a period of time just before the end.

THE PERSONNEL OF THE COURT

IT IS a real court, organized about as such tribunals are among men. Daniel saw it and describes it thus: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool;



His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7: 9, 10.

From this we see that God, the Father, is the judge, and 1 John 2: 1 tells us that Jesus is our advocate. Assisting in this court are the thousands of angels who have been interested in earth's drama, ministering to humanity (Hebrews 1: 14) guardians of God's people (Matthew 18: 10), witnesses who have kept the records (Ecclesiastes 5: 6).

STANDARD OF JUDGMENT

THE standard of the judgment is "the law of liberty" (James 2: 12), the same law that was written on the tables of stone by the Lord himself (Exodus 32: 15, 16) and spoken from Sinai by Him also (Exodus 20: 1-17), the original of which is in the ark of His testament, which now reposes in the temple of God in heaven (Revelation 11: 19). From this we can see the significance of Ecclesiastes 12: 13, 14, and Revelation 22: 14: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

There are at least three books or classes of books, whatever that term implies, used in the judgment. First there is the book of life, in which are recorded the names of all who have repented and started out to live the Christian life. (Philippians 4: 3.) There is the book of remembrance in which is recorded the thoughts and experiences of every child of God. (Malachi 3: 16.) Then there are other books (Revelation 20: 12) in which is the life history of all men, and in which the names of all who do not appear in the book of life, or whose names are blotted out of the book of life, are permitted to remain with all their sins standing opposite. These constitute that great host, "the number

of whom is as the sand of the sea" that come up in the second resurrection at the end of the millennium (Revelation 20: 7-9), and die the second death.

In this court every human being has a case pending, for "we shall all stand before the judgment seat of Christ." (Romans 14: 10.) This does not mean that men will appear there in person, but the books containing our life story will be presented, and there will be no shifting of responsibility, for "every one of us shall give account of himself to God." (Romans 14: 12.)

In this court every secret thing will be brought to light (Luke 8: 17), every idle word spoken (Matthew 12: 36), even the thoughts of the heart (1 Corinthians 4: 5), as well as the environment in which we have lived (Psalm 87: 4-6).

"Judgment must begin at the house of God" (1 Peter 4: 17); that is, the church. But why, some ask, should this be so? Does not God know who should be saved? He does. But the justice and righteousness of each case must be demonstrated to all intelligences of the universe. Besides, there are many names in the book of life that must be blotted out, for only "he that endureth to the end shall be saved" (Matthew 10: 22), and they only will have their names retained in the book of life; and many fail to be overcomers, as we shall see.

DIVINE JUSTICE

IT IS unlawful, even among men, to render a verdict for or against a man without trial, no matter how guilty or innocent the man may be, or how patent those facts may be. "Doth our law judge any man, before it hear him, and know what he doeth?" John 7: 51.

Let us consider the parable of the sower. (Matthew 13: 19-23.) "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." V. 19. This we will call the first class. These names are not written in the book of life.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended." Vs. 20, 21. This second class have their names recorded in the book of life.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the

deceitfulness of riches, choke the word, and he becometh unfruitful." V. 22. This is the third class, and their names are in the book of life.

"But he that received seed into good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." V. 23. This fourth class also have their names recorded in the book of life.

In balancing these accounts, the second and third classes will have their names blotted out of the book of life because they proved to be unfaithful (Revelation 3:5), while the fourth class will have their names retained "in the Lamb's book of life" (Revelation 21:27), and their sins will be blotted out (Acts 3:19).

SETTING OF THE JUDGMENT

THE prophet Daniel was permitted to look down the stream of time and see that when the judgment was set men were living and carrying on here on earth, and that events of international importance would take place while the judgment was in progress (Daniel 7:9, 10, 11, 26), and in the eighth and ninth chapters of the book of Daniel we learn that the day of judgment, or the great antitype of the cleansing of the sanctuary (Leviticus 16) would begin 2300 years (Daniel 8:14), "from the going forth of the commandment to restore and to rebuild Jerusalem" (Daniel 9:25, 26; Ezra 9:7: 11-26), and end in A. D. 1844.

The Scriptures do not tell us when the work will close or how long it will continue, but, beginning with Adam, as we can imagine, each name will be called in the book until finally the cases of all the dead will be finished. Then the cases of the living, one by one, will come in review until some day, not far away, the last one will have been decided and man's probation will be over. Then will go forth the decree: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly." Revelation 22:11, 12.

At that time the restraining influence of the Spirit of God will be withdrawn from the earth, and the wicked will be left to their own devices, as the wrath of God is poured out upon the world in the seven last plagues; "and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

In view of this Bible proof of the solemnity of the times in which we live, does it not behoove us, every one, to watch and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of Man? (Luke 21:36.)



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.

Flying Away at Death

You say the Scripture teaches that the dead are not conscious; but in Psalm 90:10 we are told that when we die we "fly away," which is a very conscious act.

Since scores of texts prove that the dead are *not* conscious (Ecclesiastes 9:5, 10; Job 14:10, 12, 21; etc.) and since the Bible when rightly interpreted does not contradict itself, we conclude that the expression "we fly away" is a figure of speech expressing complete disappearance in death, even as a bird disappears from a place by quick flight. The meaning of the original Hebrew is, besides that of bird flight, "to cover up, wrap in darkness," a vivid picture of death as it is. "We" is a personal pronoun and refers to the whole person, not alone the soul, which is represented by opponents of the sleep of the dead as being separated from the body at death and soaring away. The "labor and sorrow" mentioned by Moses in this text are of the body; and life is labor and sorrow because "it is soon cut off" at death. He gives no argument here for the conscious state of the dead.

Spirits in Prison

If the dead are not conscious, how was it that while the Lord's dead body lay in the tomb, His spirit, or real personality, went consciously to visit the spirits in prison, and preached to their conscious personalities? 1 Peter 3:18-20.

In his question, our querist reads some thoughts into the text that are not there. But the whole question is cleared up when we notice that Christ did not go Himself, but "by the Spirit" (not *His* spirit) which is the Holy Spirit, third member of the Godhead. And when did He go "by the Spirit"? "In the days of Noah," not while Christ was in the grave. It was God's Spirit who strove with man in the days of Noah. (Genesis 6:3; 2 Peter 2:5; John 16:8-13.) Christ always preached to save souls, and if a conscious Christ preached to conscious antediluvians, He would be giving them a second chance to be saved twenty-five hundred years after they had finally rejected God and were destroyed for it. This is quite contrary to the Bible teaching of death's ending man's probation and compels belief in a second chance and the doctrine of purgatory, which are quite unbiblical.

Moses at the Transfiguration

Although Moses was dead and buried, did not his conscious spirit, very much alive, appear at the transfiguration?

The account does not say that the spirit of Moses appeared, but Moses himself. While Moses died and was buried, he stands unique as the one man who has been resurrected from the dead (and has not again died) as a special honor, before the general resurrection of the righteous dead at the last day when Christ comes. (1 Thessalonians 4:16, 17.) This is proved quite conclusively by Jude 9, which reads: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Michael is Christ. (John 5:27-29; 1 Thessalonians 4:16.) No doubt the devil claimed that the body of Moses, a sinner, should remain in the grave, the devil's prison house, but Christ rebuked him and rescued Moses from his grasp, thus making the prophet the representative of all those who will be resurrected from the dead at the last trump. This carries out the prediction of Christ made just before the transfiguration, that there were some standing there who would not see death till they saw the Son of man coming in His kingdom. (Matthew 16:28; 17:1-9.) The "kingdom" was there on the mount in miniature — Christ the king, Elijah to represent those who will ascend at the second advent without seeing death, and Moses to represent the resurrected righteous. (Daniel 12:2.) Thus Moses was conscious at the transfiguration, but he was not dead.



THE ORIGIN *of* SIN



ANY Christians do not believe in a personal devil. They think of Satan as another name for sin. They think of evil as the devil, and of God as good. The Bible, however, says no such thing. Men's opinions are worth nothing in matters of this kind. We must square our different conceptions by the sole authority of Holy Writ. Some say there is no sin in the world. If that be true, there is no difference between Christ and Judas, no difference between the apostle John and the worst "down-and-outer" in the slums of our great cities.

A further thought: Sin, in the very nature of the case, must be manifest in personality. If we talk of a revolution in Mexico, it is not in the air, the rocks, the mountains of Mexico; it is lodged in some people in Mexico. In this thought of personality there is comfort for us; for as we shall see that man did not start sin, so we are not primarily responsible for it and therefore we can have the greater hope of getting rid of it.

As a support for reason in this matter of sin's being inseparably connected with personality, we have the Bible proof: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 9. Can an evil influence be thrown out of heaven? No more than you can cast darkness out with a basket. Again, "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. Can an evil influence be burned? We have, then, indisputable proof that Christ himself believed in the devil as a personality. What shall we say to the clear, unmistakable language of the Saviour in these words: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8: 44. Besides the use of the personal pronouns as most certainly predicating personality, how can we avoid the telling evidence of the words "father," "murderer," and "liar," as proofs of personality? Too, how can a good influence be changed into a bad influence?

DEVIL MADE HIMSELF

GRANTING that the devil is a personality, the reader will want to know how this personality changed from good to evil, and whether this would not place the responsibility upon God as the

By WILLIAM G. WIRTH

creator of this change? These are perfectly proper queries, worthy of study. An illustration will soon clear the atmosphere. I walk along the streets of New York City and I encounter a man, a social derelict, who has the wretched marks of sin in every feature of his face, and I say, "What a terrible specimen of man his mother brought into the world!" Immediately you will correct me and say, "No, his mother brought him into the world as a beautiful, pure babe. The chances are he came from a good family and his mother was a godly woman who cared for him well and endeavored to

in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14: 12-15. These I's show that Satan made the decision himself, by his own will.

But what made Satan sin when he was in such a beautiful place as heaven? No one can give a reason for sin. It is a mystery, the "mystery of iniquity," as the Good Book calls it. Is not that an evasion? Not at all; for as soon as you give a reason, it is justified; and if it can be justified, it must have been in God's plan. Can a reason be given why the man in our illustration above changed from the pure child into the wretched sinner and outcast? It would be dastardly to blame the mother. It is a mystery, and as near as we can come to a reason is that it must be in the man himself. And so it is with Satan.

Life's Question

By ROBERT HARE

*When all is said that may be said,
And done that can be done,
Thesideyoutake,—willitstandright?
The crown be lost or won?
This is the question you must face—
Lost oft to human sight—
Not one of conquest — never! No!
Just, "Am I in the right?"*

*Man's false ideals hedge you round,
Deception seeks to please,
And human hearts are satisfied
With trifles such as these.
But higher than the dreams of time
And all that brings delight,
The mighty question rings anew:
Say, "Am I in the right?"*

*Truth on her scaffold, wrong at ease,
Both now appeal to thee.
Ask not for fame or idle dreams,
Reach for eternity;
It is not conquest that you need,
Or charms that touch the sight,
The question you must answer now
Is, "Am I in the right?"*

make a man of him, but he chose a bad life and has only himself to blame. Don't blame his good mother; she did all she could, but he would go his own way." We think this needs no comment as to the relation of Satan and his creator, God. The devil made himself the devil by his own will. Notice the frequent use of "I" in Isaiah's graphic description of the fall of Satan (Lucifer was the devil's name before he fell): "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation

SUPREME SELFISHNESS

AS NEAR as we can come to it the reason for sin is found in Satan himself. Under the symbol of the king of Tyrus Ezekiel gives us the events connected with Lucifer's fall: "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28: 12-15. Satan was one of the prime ministers of heaven. In order to have him measure up to the rank and importance of his office, God made him full of beauty and perfect in wisdom. He could not stand his prosperity; the heights of his office and influence made him dizzy and self-exalted, and quoting again the words of Isaiah, he said in his heart: "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Sin had its manifestation in supreme selfishness.

Does the reader ask why God did not destroy him on the spot? Satan's great position made it impossible for God to destroy him at once. It does not take



The Watchman's Torch

We Disapprove

Mrs. M. B. McGavran, president of the American Association of Cosmeticians, describes the *effects of smoking on women*: "Their faces are growing sharper; lips pallid, protruding, and twitching; the corners of the mouth sag; the eyes acquire a blank stare."

A *fortune-teller's prediction* that her son would lose his sight and her husband prove unfaithful so preyed on a Chicago woman's mind that she killed herself. Too bad she did not go for guidance to the One who is "the way, and truth, and the life."

Opponents of Prohibition, who yet profess to be enemies of liquor, claim that education unaided by law is the solution to the drink problem. How does it happen, then, that it is left to the Prohibition forces to provide the education, and evidences are not wanting that even where anti-alcoholic instruction in the schools is provided for by law, school boards on which there are *anti-Prohibitionists prevent its being given?*

The Women's Moderation Union is hunting for the signatures of one million women to a petition to repeal the Eighteenth Amendment. The reason for the petition is stated in its preamble: "We see about us the disastrous effects of these [intemperate] habits. . . . Men, women, and children whose characters are ruined, whose energies are sapped, and whose respect for honest work is destroyed." What is it that produces such effects? Prohibition? No, *liquor*. What is it the petition seeks to destroy? Liquor? No, Prohibition.

An increase in the total work done by all hospitals in the United States during 1930 is reported by the *Journal of the American Medical Association*. But there was a significant change in type of patients. Governmental and charitable institutions had a large increase in patients; those that handle pay cases had a general decrease. The greatest increase was in number of *mental and nervous cases*. In 1929 the *Journal* stated: "If the present rate continues, and there is no apparent reason why it should not, by 1934 we shall have more than one-half million persons in our nervous and mental institutions." The 1930 figures bear out this prophecy. One wonders if the boasted "freedom" of this age in matters religious, spiritual, and moral, is bearing desirable fruit.

Draw Your Own Conclusion

Lowell Thomas says the song, "Tell Mother I'll Be There," has lost its drawing power in evangelistic services. Perhaps the *modern* (and modernistic) *mother* can tell why.

The average *depth of the ocean* is 12,500 feet. Its greatest depth is 35,410 feet, in the Mindanao Deep, between the Philippines and Japan. "Thou wilt cast all their sins into the depths of the sea." Micah 7: 19.

"I never believe in *interfering with my children*."—Ethel Barrymore. "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall delight thy soul."—Proverbs 29: 15, 17.

"The modern technique of *living has changed more since 1830* than it had in all historic time before," says Professor Fox of Columbia University. "When ye shall see all these things, know that He is near, even at the doors," said Jesus to His disciples, foretelling His return.

A comic columnist gives as a motive for giving to missions "pity for poor heathen girls who go to bed at a decent hour and haven't learned to drink and smoke." Even after allowing for distortion of the picture of the heathen, there is food for thought in the implications of *American morality* (?).

Bumper crops and money famine is the affliction of other parts of the world than just the agricultural United States. Sir Jogendra Singh, Minister for Agriculture, Punjab, India, bewails the scarcity of money while the granaries of his land are bursting with grain. Read James 5: 1-9 for light on the reason for such widespread unsettled conditions.

Gandhi has uttered a *big "if"*: "If I were appointed dictator for one hour for all India, the first thing I would do would be to close without compensation all liquor shops, destroy all toddy palms from which liquor is locally extracted, compel factory owners to produce humane conditions for workmen, and open refreshment and recreation rooms where workmen could get innocent drinks and equally innocent amusement. Exceptions would be made for Europeans and diseased persons for whom a supply of liquor is medically necessary." Flattering classification in the last sentence!

We Approve

"I believe with all my heart and soul and strength in the *Incarnation*, in the Divine Son of God."—*William Lyon Phelps, Yale University*.

Mayor Walker of New York, now at a European health resort, has been ordered by his doctor to *decrease his cigarettes* and his meat and increase his sleep.

A nation-wide *total abstinence* movement is under way, aiming to enlist 5,000,000 pledges not to drink intoxicants or to patronize bootleggers. Special attention will be paid to secure college students as signers.

An Oregon state legislator recently described to listeners the *difference* between a session of the legislature he was present at "in the good old days," thirty-six years ago, when barrels of whisky were kept in handy places for members' convenience — and by public evidence well patronized — and the past session, during which, he said, "I did not see one member who showed that he was drunk or had been drinking."

Doctors are experimenting with the power of short-wave radio impulses to decrease the virulence of diphtheria toxin — the poison produced by diphtheria bacteria, which causes the disease. Here are possibilities of an invisible way of controlling this scourge of childhood. Here, too, is a faint hint of the *power of the Great Physician*, when here on earth, to "speak the word only," and the sick were healed, at whatever distance.

The Flood, long the joke of Bible critics of all degrees of learning, now is admitted as a fact by Dr. Stephen Langdon, director of the Oxford-Field Museum Expedition at Kish, and professor of Assyriology at Oxford University. Excavations at Kish, in the Euphrates Valley, have shown occupation of the site as a city as long ago as about 4000 B.C. At about 3400-3200 B.C. these early ruins were completely covered with alluvial mud laid down by a flood. Above this the ruins show various generations of occupants up to the beginning of the Christian era. We are reminded of what Dr. A. H. Sayce said in the interview with him published in the September WATCHMAN: "Everything that has been discovered to date confirms the reliability and integrity of the Scriptures."

a judge long to pass sentence upon those from the lower strata of society that are brought before his tribunal, but should the president of the United States appear before his bench it would take a long time before a sentence would be passed. Much evidence would be needed to convict a man of the president's standing. Months would probably pass before the final action. So it is with Satan. He was too great a personality to deal with quickly. But, thank God, the evidence is piling up and soon the final action will be reached and then Satan and sin will be no more.

But why did not God destroy the devil anyway, and thus save the world from all the wretchedness and sin it has suffered? Let us not forget that God is

a God of love, and being such He desires the service of love from a free will, without compulsion. Says John: "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him, because He first loved us." 1 John 4: 16, 18, 19. Had God destroyed Satan as soon as he fell, fear would have taken the place of love, and the angels and all the other creatures of His universe would have served God not because they loved Him but because they were afraid of Him. Time must be given so that the devil and his evil program

could work out their issues, and the whole universe be satisfied that God was clear of all fault and was true to His government of love.

And it is by love, through the gospel of His dear Son, that God is saving men from the consequences of Satan's fall. It is not our fault that we find ourselves in the drowning waters of evil, but it is our fault if we do not lay hold of the rope of salvation that God has so mercifully thrown out to us by His Son in order that we might have eternal life. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. May our heavenly Father help us to requite His love by giving ourselves to Him.

Aunt Margaret's Bouquet

By Mrs. E. E. Andross

"OH, THANK you so much for these beautiful roses," said Aunt Margaret as her eyes once again glanced back to the bouquet that was resting in the carrier for "light" luggage. She was standing on the platform of a long transcontinental train, visiting with friends who had come to see her off.

"Doctor grew them in his own garden," explained his wife.

"Yes, and some of them he grafted on old, gnarly, good-for-nothing stumps," added a friend standing by.

"Well, well. I shall prize them all the more," replied Aunt Margaret.

"Yes," began the doctor, picking up the former thread of thought. "I enjoy grafting and have seen some very interesting results from my efforts. For instance, I read about growing tomatoes on potato vines, and I have a demonstration of that possibility in my garden."

JUST then the train began to glide off. There was a final hurried handshake through the corridor window and Aunt Margaret was gone. The friendly faces were soon lost in the mixed multitude, and the waving handkerchief suddenly disappeared around the bend that trains have a way of making when you are straining for one more look at friends left behind.

But the brief study in grafting was not lost. Aunt Margaret turned it over in her mind several times as she gazed at the glorious autumn landscape—fresh green meadows, bordered by bronze hedges, and trees in variegated array. She loved the land she was now bidding farewell, and a lonely feeling gripped her heart as the swiftly moving horizon was cutting it off at the rate of a mile a minute.

Two hours brought the seaside to view. There lay the S. S. "Cavina,"

awaiting her human freight; and much that was not human.

By and by, all was ready. Even the tide had come up to help the steamer down through the shallow harbor to the deep again. The roses had been adjusted in a vase in the little cabin. How beautiful they were!

"And some of them grew on worthless

My Garden

By LESSIE M. DROWN

*I walked in my tiny garden
As it basked in the noontide sun,
And rejoiced in the little plant-things,
As I fondled them, one by one.
But something moved in my pathway—
Then silently glided on,
And I knew as I froze in horror
That my joy for the day was gone.*

*But early the next-day morning
I longed for my garden fair,
And heeding the eager impulse,
Found only destruction there.*

*The innocent snake at noontide
Had filled my soul with fright,
But the cutworm killed my garden
While I calmly slept at night.*

bushes," soliloquized Aunt Margaret. And then, in the stillness of the night, the roses began to speak of that which through the wonderful process of grafting had been made to grow. In grateful reflection, her eyes scanned again the mission field to which she was returning. Now, in spiritual things, grafting is done in a way contrary to nature. There the worthless twig is grafted into the divine stock and contrary to nature produces the divine fruit.

There was that noble Indian worker

who had been rescued from the depths of depravity. What a transformation God's wonderful plan of grafting had made in his character! Truly, his life was a marvelous demonstration of the saving and keeping power of God! She recalled some of the good talks she had heard that Indian give; how his earnest appeals in behalf of others sitting in darkness had thrilled her soul.

YES, it was indeed a great change that had come over that Indian, because God had permitted his worthless life to be grafted into the stem of heavenly love. That one-time gnarled twig of humanity was now yielding the glorious fruits of the Spirit. Joy was stamped on that Indian's beaming face; love had taken the place of hatred in his heart, temperance cast out riotous living, meekness and patience sat on the throne where retaliation and cruelty had held sway and sent forth their poisonous arrows by tongue and hand.

And this illustration of grafting from the mission field is only one of the hundreds that might be cited. Many of them flashed through Aunt Margaret's mind as she thought of God's great plan for grafting these poor hopeless twigs of humanity into the sturdy stock of divine love. Down deep in her heart she thanked God for the lesson in grafting, and she thanked Him again as she looked back over the years and remembered how in the days of her youth she had been persuaded to let Him graft her own sinful heart into the branch of His wonderful love. Of course, thoughts of regret came to her mind as she recalled how frequently she had interfered with the Master's pruning. However, the Lord in His great mercy had never removed her life from the safe place where He had permitted it to be grafted. But, patiently nourishing it, He had called her finally to devote her time to the great work of persuading others at home and in foreign lands to let the Master graft their lives into that same branch of love before it was too late.

Testing and Tasting



TO TEST, taste, classify, and standardize seems to be an outstanding feature of the scientific age in which we live. The water we drink, the food we eat, even the air we breathe, are subjected to tests to see if they reach the standard of purity found essential to health.

A degree of exactness, unknown to previous generations, is demanded in the various trades and professions. Industry demands of the engineer that he know the strength of the materials he uses as well as the strain to which they will be subjected, both from the weight of the structure and from the fury of storm and wind. Of the mineralogist it demands that he shall know by analysis the exact percentage of gold, of silver, or of platinum contained in that ore in which some prospector is interested. The astronomer, whose field is the heavens, takes the light of some distant star and, by passing it through the spectrum, forces it to tell him what gases are undergoing combustion in that far-off sun.

AGRICULTURE TESTED

EVEN the farmer, most conservative of all classes, finds he cannot do everything by guess and rule of thumb. He tests his seed for vitality, his cattle for tuberculosis, and he may have his soil tested by the chemist to see if it contains the proper amounts of nitrogen, potash, and phosphoric acid.

In no department has the demand for more accurate knowledge been more noticeable than in the profession of medicine. A generation ago the doctor was usually content to count the patient's pulse before giving his remedies. Now, if you call an up-to-date physician, he must know your temperature, your blood pressure, and the quality of your blood. In conducting a thorough physical examination today, the physician will summon the chemist to tell him the composition of the body's secretions and excretions; he will call on the bacteriologist to tell him what kinds of germs have invaded the body and something of the numbers of the invaders. Then, with that marvelous searcher of hidden things, the X-ray, he looks deep into the interior of the body, watches the organs as they perform their functions, and notes any irregularity or halting of movement.

Would you know how strong you are? A machine has been devised that records the strength of every muscle and the total strength of all the muscles. Would you know your mental equipment? You will find the expert ready with an intelligence test to tell you how much you know, and if you react quickly

By William E. Videto

enough to signals to warrant your becoming a bus driver or an air pilot.

When your child goes to school, teachers learned in psychology may classify his temperament as nervous, sanguine, bilious, or lymphatic. If he falls much below the standard in his studies, they may use that most humiliating word—moron.

But the list would be too long if we told all. For weighing, machines have

substitute for the sense of taste that God has given to man, and expert tasters are employed to test the quality of foods. There are candy tasters, liquor tasters, and tea tasters whose gustatory sense has become so keen that it can quickly discover if these articles fall below the standard required of them.

"Every piece is tested" is the slogan with which the high-class automobile is introduced to the public. If you are privileged to go through a factory that does careful work, you may see the workmen, micrometer in hand, measuring the different parts that enter into the auto, and even using an instrument that shows the degree of hardness of the metal used. Twenty years ago, autos were sent out with the caution that they should not be run more than twenty-five miles an hour. They were not built to stand the strain. Now they are built to endure a speed of sixty and even eighty miles an hour. This has been made possible by innumerable tests, by putting into them better and more finely tempered steel. The times demand it, otherwise the cars of today would not stand their strain.

But if cars need better and finer material for this intense age, what about men? Can we let down moral standards and expect to avoid disaster? The plea for more liberal standards, with easy divorce and companionate marriages, shows the trend of the times. A certain poet of the twentieth century has written sneeringly of "these worn-out, puritanical standards of right and wrong."

WHY THE TESTS?

ASK the maker of the airplane why he subjects every piece of material to such careful tests. "If I do not find the weak places now, the fierce contest with wind and storm will discover them and there will be disaster and loss of life." This is all good reasoning; but if it be folly to put a weak piece of wood into the propeller of an airplane, what shall we say of the man who will put rotten timbers into the building of his character? The great apostle Paul had evidently something like this in mind when he cautioned men against building of wood, hay, or stubble, because he believed that there is a time coming when "every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Corinthians 3: 13.

If we truly believed that every man's character and work must pass in review before God, we would not urge a lowering of moral standards. To men who are constantly testing the value of substances by weighing and measuring,

Emmaus

By EUGENE ROWELL

*"Oh, foolish Cleopas and friend,"
I many times have said
As their Emmaus pilgrimage
In wonder I have read,
To have their Saviour all that way
Their fellow traveler be,
And even while He spake with them
Know not that it was He.*

*But now a deeper thought has come
To me with later years,
As unto one whom twilight brings
Remembrance dimmed with tears:
How is it that mine eyes are held
On life's Emmaus way,
And I see not my risen Lord
Walks with me every day?*

*How is it I do not discern
By every vale and hill,
Through weariness and dreariness
He sojourns with me still?
Why should my spirit be so dull
And all my heart so slow
To understand the things divine
He longs for me to know?*

*Alas that I, like them of old,
Should walk the pathway dim,
Nor know that ever as I go
I share the road with Him;
Or wait the breaking of the bread
There at the journey's end,
To see He walked the way with me,
My Saviour, and my Friend.*

been devised so delicate that you may obtain the weight of your signature by weighing a small piece of paper before and after writing on it. For measuring time, you may use a stop-watch that will record the eighth of a second. Do you need to know to a thousandth of an inch the measurements of parts of some delicate machine? The scientific world employs measures that are accurate in recording distances too small to be seen by the unaided eye.

But the machine has its limitations. For some tests, industry can find no

He uses the same terms to show how He measures the moral worth of men. To Belshazzar, king of Babylon, sunken in vice and debauchery, came the dread sentence: "Thou art weighed in the balances and art found wanting." This is not an isolated case, but is given for the sake of every man whose fate is to be determined in the day of final judgment. As our sense of smell warns us against that which is contaminated, so the Lord says of certain self-righteous people, that they are "a smoke in My nose." Isaiah 65:5. To a people fastidious about their food, He says: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth" (Revelation 3:16) — reject you as you would reject a disgusting mouthful of food.

LAW THE STANDARD

HE WHO subjects every soul to careful scrutiny, describes Himself as separating wheat and chaff and retaining only the wheat. He refines character in the furnace of affliction until He brings out a man as pure gold. (Isaiah 13:12.) He is as a man examining laundry and demanding that every piece shall be stainless, without "spot, or wrinkle, or any such thing." (Ephesians 5:27.)

But if God is to test men in the judgment, what is the standard by which they are to be accepted or rejected? Romans, chapter two, verse twelve, tells us that "as many as have sinned in the law shall be judged by the law." Again we read: "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing." The very law at which men scoff as obsolete and annulled, comprehends in its ten brief statements the whole duty of man. Truly, as the psalmist says, "Thy commandment is exceeding broad." Yet man, who has refined his measuring devices to the thousandth of an inch, presumes that Heaven will throw away its only yardstick for measuring character. If the parts of an auto, which today spins over the highway and next season goes into the junk heap, should be carefully measured, to how much more searching scrutiny must men and women be subjected before they can be admitted into the pure atmosphere of heaven and the presence of God, there to abide throughout eternity.

What shall it profit a man to measure the hundredth part of a second, and find in the judgment that he has no more time to live? What shall he gain, though he can make scales so delicate that he can weigh a single hair, if he hear the sentence, "Thou art weighed in the balances and art found wanting?" What though he can give to some rare old wine its proper label, if he find himself but a nauseous morsel whom the Lord will spue out of His mouth in disgust?

Mere Chance

(Continued from page 13)

the gospel of the kingdom be preached without the printed word of the kingdom? Hence the providential development of the printing art by Faust and Gutenberg, which makes it possible in this our day to have the word of God, the Bible, translated, published, and circulated as is being done at the present time in over nine hundred languages and dialects of the world. And how could it have been accomplished without the great Reformation?

But again I ask how could the gospel have been preached "as a witness unto all nations," when previous to 1492 the

south, west, but there the foot of man has trod during these recent years. And keeping pace with the discovery of new lands comes the translation and circulation of the word of God, the Bible, in hundreds of languages and tongues as the great light. (Psalm 119:105.)

PURPOSES OF THE ETERNAL

HOW great the contrast between this our time and the days of Columbus! Today every mariner knows by chart and compass just where and how to direct his course. But not so with Columbus — no one had preceded him on his course. He knew not whither he was going or to what shoals he might be headed, and yet by the eye of faith he saw new, undiscovered lands, — he saw a new path connecting east with west, — and on and on over this uncharted ocean, through waters hitherto untraveled by man, day after day, and for long wearisome weeks, he sailed westward, never once losing faith, never once failing to see the goal of his ambition — land ahead. His comrades feared, wavered, mutinied, threatening to take the life of their captain by casting him overboard and turning back to their homeland, of which they were certain. But how different with Columbus! By earnest pleading and the offering of new and greater rewards, he persuaded his sailors to keep on just a little longer until their efforts would be abundantly rewarded. What resolute determination! What an ambition in that which he saw only by the eye of faith! Was all this mere chance? No; a divine power was at the helm, impelling him onward, onward, onward. No chance in all this. The Eye that never sleeps kept the eye of Christopher Columbus peering through the darkness straight ahead westward until the coveted goal was reached, — until civilized man's foot was set upon a new world. And what a marvelous development and outgrowth of these less than four and a half centuries of time! Great continents now the abode of many millions. Towering cities with millions of human beings. Skyscrapers reaching into the clouds, outdoing the ancient tower of Babel. Surely a new dawn of civilization and progress followed the footsteps of Columbus, Gutenberg, and Luther.

Great are the purposes of the Eternal. Wonderful His providences in the unfolding and development of His divine will, in behalf of man, made in His own image and created for His glory. Wonderful indeed the outgrowth — the far-reaching results to all the world — of the events referred to in this article. The discovery of the New World, the birth of the great reformer, the printing art, have indeed brought a new era, opened a new epoch in human history, let in a new day, and we, living in 1931, are enjoying the manifold blessings of the new and marvelous age in which we live — the age introduced by these "coincidences."

LOOK!

For Vital Articles in the
**NOVEMBER
WATCHMAN**

on

Calendar Change
Whisky and Gangsters
This Economic Depression
Evolution in Tennessee
Crime Cure
The Question of Hell
Sunday Observance
Relation of Mind to Health
*And Many Other Features of
Interest and Profit*

whole great western world was unknown to civilization? Hence the necessity of these three great developments without any one of which the words of Jesus could not be fulfilled.

How wonderful are the providences of God, who takes the mere coincidences of men and in, through, and out of them all prepares the way for the accomplishment of His mighty and eternal purposes. Thus is fulfilled God's word through the ancient prophet: "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11. God's word, the Holy Bible, is today accomplishing great things in human hearts in all lands. Today the whole world is an open geography. All lands have been discovered from pole to pole. No island of the sea is not charted. No new, undiscovered lands north, east,

Thus we see divine providences worked out in human events. I repeat, it has all been brought about in the providence of God to make possible the accomplishment of His last great work for the whole world in one generation. The last great work of God for this earth is forcibly and clearly brought to our attention for the last days under the symbol of the three angels' messages in Revelation fourteen. This chapter and the messages contained therein will be the theme for later articles.

Will Zion Be Bought?

(Continued from page 7)

"advertising," comes the almost prophetic utterance of Kazim Pasha: "We have done our best to secure understanding, but the future? No one knows but God." God surely knows, and reading His word leads to the true interpretation. God describes the breakdown of Jerusalem and gives no hope for the future. "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: 11.

In the book of Jeremiah the Jews are called a green olive tree, and Paul speaking of them in the eleventh chapter of Romans makes the whole matter clear. He says: "Because of unbelief they were broken off, . . . and they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again." But it is sad to read the scathing denunciation in Jewish papers of any Jew who accepts Christ. And the few places the name Jesus is mentioned are ironic in the extreme. The true *Christian* today is a Jew and is recognized as such in Romans 2: 28, 29. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter."

There will surely be a great gathering of Israel; but never on this sin-cursed earth will the God of righteousness reign. Only the *New Jerusalem* will harbor the saved of ages. "And then shall appear the sign of the Son of man in heaven; . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24: 30, 31. "And so all Israel shall be saved." Romans 11: 26. Only at the second coming of Christ will the Jews be gathered together. "Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put

My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it." Ezekiel 37: 12-14.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven." Revelation 21: 1-3. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.

How hopeless the task of re-Judaizing Palestine! The "permanence" is only a vague dream. Perhaps many Jews will

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assemble at Jerusalem, but the disillusionment of high hopes will finally end in destruction. When the purpose of the movement fails, Jerusalem will be the battle ground of the nations.

Our hopes should center on the "New Jerusalem," whose "builder and maker is God." And a true discernment of spiritual things should prepare us to enter that city.

Your Own Volstead Act

(Continued from page 9)

up men at the point of a wine glass or a rum bottle, he takes not only their money but the priceless things of life—health, position, home, family, self-respect, dignity, character, and spirituality.

The government, or Cæsar, is justified—yea, is under solemn obligation—in wrecking the commerce that wrecks the homes of its citizenry; to neutralize the poison that stupefies the consciences

of men; to slay the monster that swallows women in sorrow and sin; to starve the specter that starves innocent children; to dam up the flood that drowns the world in perdition; to place the iron hand of law upon the lawless traffic that knows no restraint but its own will. This is not religion; it is only justice and common sense.

Can the liquor interests rightfully complain when they are paid in their own coin; when they are treated as they treat others?

I have no ambition to be the champion long-distance drinker, or to win a stagger race. I wish to meet my fellow men and my opportunities in life with a clear eye, a firm step, and a conscience void of offense. I cannot do this and indulge in the use of intoxicating liquor.

I want the best the world offers, that. I may give my best to the cause of God and humanity. Man expects it; God demands it.

Call the Doctor

(Continued from page 11)

the return of their Saviour to save them out of this sick and dying world. In his prophecy, Micah pictures himself with this few and he gives their cry: "But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me." Verse 7.

Don't you long for a trouble-free world, a trouble-free life? Are you actually satisfied with what this world offers? After all, don't you feel that sin is cheating you? Have you longed to be free from sin? Jesus Christ alone can help you and release you. He alone can give you hope in a world that offers no hope. He alone can guide your life through all the evils and corruptions and troubles of our present day. The question is, Will you let Him? If you do, you may look forward to the soon appearance of Jesus Christ to save His people.

Science and Religion

(Continued from page 21)

books, and other accessories of worship; and he bundles the whole lot up very carefully and ships it back to America where it is set up in the social anthropology room of the American Museum of Natural History so that we can all go and look at it and reflect how odd are the lives of the savages.

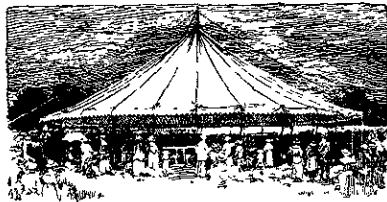
"This, I submit, is not a very devout performance. But it is a scientific performance. It is the essence of science. As a matter of fact, science takes a great interest in Christianity. Although, like social anthropology, they are not mathematical sciences, psychology and history and comparative religions are at least university departments conducted for the most part by men of scientific bent who approach their material in a spirit of doubt and proceed by the technique

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of experimentation. Their attitude is impeccably disrespectful.

"Not only do science and religion not occupy small corners: each pervades the whole of life. The antagonism which they symbolize is not even an opposition of one civilization to another, like the opposition between the Christian and the Mohammedan civilizations. Religion, as it is opposed to science, stands not only for the whole of Christian civilization but for all civilization; and the opposition of science to religion is an opposition not to Christian dogma merely but to the whole structure of obedience and devotion and belief which Christianity symbolizes in our civilization and in others, Mohammedanism, Buddhism, Taoism, Shintoism. Science proposes to face all problems, of human behavior as well as of planetary orbits, in the spirit of skeptical detachment, and this is a very dangerous program. The effect of it is to inoculate the whole of the educated classes with the virus of disrespect, and civilization is founded on respect. We may say that we are only analyzing primitive peoples and heathen institutions, but that is not true. We are unveiling the fundamental institutions of our own society and we know it. . . . Civilization is founded on belief and respect, and science means unbelief and disrespect.

"Such is the issue between science and religion, and it is an issue of terrible gravity. I say this although I know that many Modernist theologians and many devout scientists affect to think otherwise. I think they are wrong and I think they know they are wrong and are just whistling a happy tune to keep up their courage in the face of a storm which, better than anybody else, they know is coming." (Italics ours.)

We approve. The disrespectful, doubting, evolutionary lion of the science of the Modernist may lie down with the lamb of true Bible religion, but it is only when the lamb is *inside the lion*, when science destroys religion.

A Robot Sabbath

(Continued from page 19)

ous period of "seedtime and harvest."
The "round world" is another favorite

peg upon which to hang excuses. Of course, all peoples in all continents do not work and sleep and keep the Sabbath at the same time. But no one has particular trouble in determining when Sunday or Monday arrives,—in fact such a difficulty never seems to enter the mind until the claims of the true Sabbath are presented. But God anticipated and settled this objection long ago by the provision, "From even unto even shall ye celebrate your Sabbath." (Leviticus 23:32.) So when the evening of the sixth day arrives, whether it be in Calcutta, Jerusalem, New York City, or elsewhere, the Sabbath of the Lord has begun, and continues until the going down of the sun on the following night. (See Mark 1:32.)

Then there arises the bogey of "lost time." From before the days of Christ, the civilized world followed the Julian calendar, but in the year 1582, Pope Gregory XIII issued a decree of calendar reform, dropping ten days from the reckoning by the order that October 5 of that year be called October 15. In no way whatsoever did this affect the days of the week. England did not accept the change until nearly two centuries later, while Russia continued the "old style" calendar down to 1910; yet during all those centuries, the days of the week were the same throughout all European countries.

HEART SERVICE

BUT whatever occurs, the child of God will cling to the living verities of Scripture. God's "law is spiritual"; acceptable worship is rendered "in spirit and in truth"; and genuine Sabbath observance is forever removed from the realm of human legislation and economic reform.

True Sabbath keeping is a heart service rendered by the individual to his Maker. It matters not how the nations may juggle the calendar, the week, and the Sabbath, what oppressive "blue laws" may be enacted, what the rest of the world is doing, what is happening in the neighborhood or community, or what throngs of motorists and pedestrians jostle along the highways, the sincere Christian can still observe the Creator's rest day in his heart's devotion. "When He giveth quietness, who then can trouble?" Job 34:29.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." The promise reaches out to include the "sons of the stranger": "Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off." Isaiah 56:2, 5.

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22 And the prophēf is'ra-el, and said unto thyself, and mark, and for at the return of t

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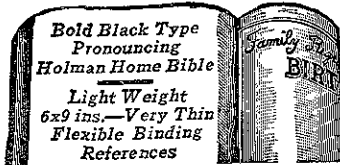
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AND the third day there was a marriage in Ca'na of Galilee; and the mother of Jē'sus was

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CHAPTER 23.

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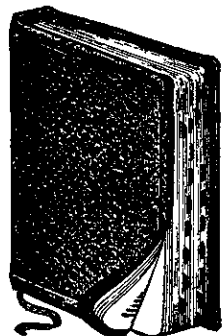
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