

JULY

1932

The Watchman Magazine

AN INTERPRETER OF THE TIMES

IN THIS ISSUE

Divorce

Prohibition *on* Trial

The Devil's Vacation

The World in Upheaval

Who Was Jesus Christ?

Unto Cæsar *the Things that Are* God's

Washington Monument

By Ewing Galloway, N. Y.

25 Cents



The Watchman

Magazine
AN INTERPRETER OF THE TIMES



Edited by Robert Bruce Thurber

The NEWSPAPER for the News

The WATCHMAN for the Meaning

Vol. XLI, No. 7

NASHVILLE, TENNESSEE

July, 1932

On May 18, the United States Senate voted, 61 to 24, against legalizing a 2.75 per cent beer so that it might be taxed to raise \$500,000,000 for public works and the aid of unemployment. And on May 23 the House of Representatives turned down the same bill by a vote of 228 to 169. The dries still have their victories, despite Prohibition polls that point wet; and our statesmen refuse to debauch the nation's laboring men in order to benefit a few.

Japan has come to an agreement with China and the powers regarding the occupation of Shanghai. She has withdrawn her troops from the International Settlement, and that area is again at peace. But the main body of the army was taken to Manchuria, instead of home to Japan; and is now engaged in supporting the puppet government in that unsettled northern territory, and in driving to bay the "bandits" who call themselves Chinese revolutionaries.

Early in May, Paul Doumer, President of France, was assassinated by a Russian, who claimed that an evil spirit armed his hand to do the deed. Albert Le Brun was later elected to the presidency.

After seventy-two days of anxious search, the kidnaped Lindbergh baby was found dead within five miles of his home. Evidence pointed to murder on the night of the kidnaping. Now the police of state and nation are engaged in an intensive search for the murderers and in the investigation of men who sought for and obtained ransom money under false pretenses. This crime, though involving only a child, will go down as one of the greatest in history.

THE NEWS

Condensed for Busy People

Japan is torn with internal strife. A group of young military and naval men boldly shot to death the premier, and bombed public buildings; then surrendered. The people seem to be supporting these young agitators, and a compromise government has taken the reins. Japan is passing through a transition period politically. Contrary to traditional forms of government for the Orient, she has tried to adopt and adapt Western political party methods; and the people are rising in revolt, and demanding methods of rule best suited to the Japanese character.

At this writing Congress is still struggling with economy plans and revenue proposals to balance the budget, and not accomplishing much of anything in a really remedial way. Politics and the coming election color all moves, and both sides seem to be marking time or using obstructionist tactics. There is a stronger leaning than ever toward a government dole, to be raised by a huge bond sale, thus taxing the next generation to get this one out of a hole. There is little real hope held out that the prevailing depression will be over before 1934.

Russia has mobilized over 100,000 soldiers and much ammunition and food supplies on the Manchurian border in suspicion that Japan will overreach and invade the Soviet sphere of influence in Manchuria. War threatens between Japan and Russia.

The cause of religious liberty has gained some signal victories lately. The city of Baltimore has repealed or liberalized its old Sunday blue laws, thus refusing to discriminate in favor of a religious institution as against those who believe in keeping some other day. The State of Wisconsin held a referendum on April 5 for the repeal of all Sunday laws, and won for religious freedom by a majority of 124,000 votes. One who took a prominent part in these struggles for liberty of conscience will report his experiences in THE WATCHMAN MAGAZINE.

For some months a commission of the Methodist Episcopal Church has been revising their denominational hymn book. It was entreated by various groups of college young people to eliminate or reduce the number of hymns that urge the shed blood of Christ as the only way of salvation. The Commission refused to thus emsculate the gospel in song.

Five years from the day Charles A. Lindbergh flew the Atlantic alone, Mrs. Amelia Earhart Putnam accomplished the same feat, the first woman to do it. But her flight was not so far, only from Newfoundland to Ireland.

It takes light, traveling at the rate of 186,000 miles a second, over forty years to come from the star Arcturus to this earth; and when it arrives here it develops only one-billionth of an ampere of electricity. Yet this small amount of power is to be amplified and made to start the electrical machinery at the great Chicago exposition next year. Surely this is "calling down fire from heaven in the sight of men."

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, \$1.50 a year.

THE NEWS INTERPRETED



Keystone View Co.

New Delhi, India, has a newly formed women police force.

Another Deluge?

DR. WILLIAM J. HUMPHREYS, of the United States Weather Bureau, in a recent address before the American Meteorological Society, summarized the findings, past and present, of science on the movements and meltings of the Arctic and Antarctic ice fields, and he concluded that these treasuries of ice are increasingly pouring torrents of water into our oceans. Eventually, it is predicted, the earth's aspect and climate will be changed. It is said that the earth is steadily growing warmer. And the prophecy is made that within 30,000 or 40,000 years there will be another deluge equal to that of Noah's time. To quote the forecast:

"Salt water will sweep over the continents, leaving only the higher land dry. Holland will be inundated. Fish will swim in Buckingham Palace and Westminster Abbey, for most of England will lie beneath the waves. The Desert of Sahara will be a great inland sea. What is now New York will be marked by the upper stories and towers of the taller skyscrapers as they jut out of the water.

"In an inundation which would thus change geography and which would be accompanied by a rise in temperature, the climate would return to what it was

when dinosaurs roamed the earth and dense jungles of dank, gigantic ferns grew in what are now Pennsylvania and Canada. Palms and alligators would flourish at the poles."

But the Creator of the earth and Maker of the first Deluge said: "I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; *neither shall there any more be a flood to destroy the earth.* . . . This is the token of the covenant which I will make . . . for *perpetual generations*: I do set My bow in the cloud, . . . and I will remember My covenant, . . . and the waters shall no more become a flood to destroy all flesh." Genesis 9:11-15. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Genesis 8:22.

Read the "latest" by scientists, look at the rainbow—and choose your prophet.

It would be well for science to look to the fire beneath the earth, rather than to the ice and water on its surface, for the next great deluge. And the Scriptures picture these very scientists of our day on this very subject. Read 2 Peter 3:3-13. "There shall come in the last days scoffers, . . . saying, Where

is the promise of His coming? . . . For this they *willingly are ignorant* of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby *the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire* against the day of judgment and perdition of ungodly men. . . . The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

News from Sodom

A CATHOLIC ARCHEOLOGIST from Rome has been investigating the site of ancient Sodom and Gomorrah, the cities of the plain, which were destroyed by fire and brimstone in the days of Abraham, as recorded in Genesis 19. The place where the wicked cities stood is now very nearly covered by the Dead Sea, the saltiest and farthest below sea-level of any body of water on earth. But this Jesuit has been excavating on the north shore of the Dead Sea, and has unearthed some remarkable proofs of the accuracy of the Biblical account of these flourishing centers of life and trade.

The diggers have found that the inhabitants of Sodom and Gomorrah lived in a high state of culture in the bronze age about 4000 years ago. The date corresponds with the Bible chronology. They were able to paint murals and to write a language, made vases with great skill, used hand flour-mills, and traded with the Egyptians. The archeologist affirms that according to present evidence, both cities were destroyed by fire at the same time and that the conflagration was very violent. The twin cities were never rebuilt. A rock formation has been discovered that is supposed to be the pillar of salt into which Lot's wife was changed, but in this we may believe the excavators are drawing much on their imaginations.

The writer of Genesis likens the ancient Vale of Siddim to Eden, "the

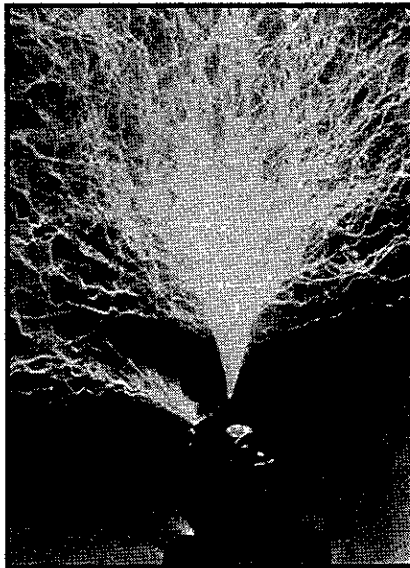
garden of the Lord." But the people of the cities in this valley were "wicked and sinners before the Lord exceedingly." Genesis 13: 13. The "slime pits" of this region, referred to in Genesis 14: 10, were no doubt beds of pitch, which ignited when the fire rained from heaven and made the destruction all the more complete. The record says: "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Genesis 19: 24, 25. From that day to this no plant has grown in the valley of the Dead Sea because of the exceeding saltiness of the water and shore. No fish, no animals, no insect life inhabit that desolate region. It is a symbol of eternal destruction.

Scoffers have said Sodom and Gomorrah never existed. But the word of God can afford to wait for vindication before the world.

Upheaval

WE ARE passing through a period of *political* upheaval. The virus that caused an epidemic of revolutions in South and Central American nations last year seems to have spread over the world. Thus far in 1932, sixteen attempts at political assassination have been made — some of them successful, as in the cases of the president of France and the premier of Japan. Ominous clouds hang over the East, habitation of three fourths of the world's people, as Japan, leader and example of the Orient, seethes with internal unrest and goads China and Russia by her aggressive foreign policy. A view of the world order indicates governments tending toward conservatism and dictatorships, and away from the rule of the people. With the military in the saddle and despots on the throne, there can be nought but war ahead. The democratic populace will not surrender their dearly bought liberties peacefully.

We are passing through an *economic* upheaval. History records no parallel to it. Greed dominates the rich, and millions of unemployed clamor for food and the right to earn it. Cruel wage cuts of laborers in steel industries open the way for steel stocks to rise in Wall Street, and more money pours into the coffers of those who already have more than they can count. Appalling and brazen corruption in political office



Herbert Photos, Inc.
A brilliant spectacle of man-made lightning in the electrical laboratory of the University of California.

and business trust lead the observer to believe that there is no honor any more, and that every man has his price, — a very small price in most cases. In spite of every pressure of public sentiment and legal procedure brought to bear, business refuses to clean house. The money to alleviate the world's suffering is in somebody's hands. Where is it, and how can they be forced to share it? Talk optimism if that will halt the depression; but do not let talk blind us to the fact that times are growing steadily worse, nor lull us into no preparation for next winter, which promises to be far more distressing than anything we have suffered previously.

We are passing through a *religious* upheaval. And this is the underlying cause of the other two. The churches have left God, and have turned to the state for legal and financial aid. The preachers discuss politics and business and social affairs more than they do heart religion. Christ is overshadowed by Marx. Consequently, the mass of the people, starved spiritually, repudiate the churches, and turn to they know not what for comfort. Atheism and every wild cult are claiming their millions.

But to observe and deplore does no good. We need to get back — or forward — to pure morality; and every man, woman, and child had better begin at home. Strict observance of the Ten Commandments will blaze the way

out of the jungle of our calamities. Immoral tactics will never cure immoral tactics. Stealing from God will never cure gigantic thefts of men. Kidnapping of children will continue as long as men steal God's time for ransom. Whatever the other man does that is unjust, we are never justified, nor will we reform him, till we "turn the other cheek," till "we heap coals of fire on his head."

This only is the ideal and practical cure for the ills of this age. But Christ and the other Bible prophets foresaw that it would not be applied, except to a small degree. With the world scorning the acceptance of His righteousness in place of its own, He will soon apply the only substitute — total destruction of evil and of them who cling to it. This world is destined for upheaval to the end. But the final, God-applied catastrophe will be entirely effectual, and also entirely satisfactory to the few willing and persecuted souls who live through it to triumph in God.

Revising Christian Doctrine

A CHALLENGING article in *Opinion*, Jewish weekly, entitled "Will Christianity Dare?" demands that Christians revise their doctrine since, to quote, "Christianity and anti-Semitism imply each other." In other words, Christian and Jew could never harmonize their views, nor learn to love each other, because the very essence of Christian doctrine blames the Jew for the death of Christ, the Founder of Christianity.

We think the writer must have gotten his idea that Christians are Jew baiters from the plays of Shakespeare, pogroms in Russia, and the cruel treatment of his co-religionists in the Middle Age in Europe. And we admit that a traditional hatred of Jews exists today, which works real hardship to the worthy people of that race. But only nominal and un-Christ-like Christians ever hated and persecuted Jews, or anyone else for that matter. Don't blame the doctrine for what its enemies do, even though they profess to believe it and bear its name. We plead for an appraisal of Christianity with true Christians in view, even as the Jews would desire us to judge Jews by orthodox and loyal Jews.

We believe we share with millions of Christians a consciousness of never having cherished any hatred of Jews. Perhaps the Jewish conception of the attitude of true Christians needs re-

vision, rather than Christian doctrine. Christ was a Jew,—and Paul, and Peter, and John. And how we love and follow those stalwarts of God! It may be said that these were Christians also; but Abraham, Joseph, Moses, David, Daniel, and Isaiah are our heroes, too.

We were always taught that the Jews were no more guilty of the blood of Christ than any other sinner who ever lived. Every time we sin we "crucify the Son of God afresh." "Salvation is of the Jews," says the Christian Bible; and none will be saved except he who is a "Jew inwardly." The whole misconception of the true relation of Jew and Christian lies in the fact that so-called Christians sometimes wrongfully accuse the Jews of an act for which the whole race of mankind is guilty before God; the Jews, together with the Romans, happening to be the direct representatives of the human race in the overt crucifixion. We non-Jews would have done the same thing as did the Jews, under the same circumstances. And this is proved by the fact that the very great majority of non-Jews reject Christ now.

Seventh-day Adventists bear the reproach of the Jews, and often are dubbed Jews. For we become just as Jewish as we can, as Jewish as Christ himself. We keep the same Sabbath the Jews do, pay Jewish tithes, practice Jewish diet, believe in the Jewish Book, the Old Testament. But most glorious of all, we worship Christ, the Jew and the Son of God.

We challenge the Jews to a revision of their concept of Jesus, and all will be well with Jew and Gentile.

Trains on Sunday

RECENTLY we noted in these pages the fact that a fellow townsman of ours was, with misguided zeal, trying to get the Federal Government to stop by law all trains running on Sunday, giving as a reason that Sunday desecration provoked God's displeasure and brought on the depression we are experiencing. The Pennsylvania Railroad answers Mr. Cooper, the Sunday-law advocate, by saying that the Interstate Commerce Commission, which dictates for the Government to the railroads, has no authority to "enforce the Ten Commandments, or any one of them." There is nothing in the Interstate Commerce Act by which this could be done, says this aggrieved

railroad, adding, "If the act were interpreted as conferring such authority, it would be beyond the constitutional power of Congress, and therefore invalid."

We are made happy to be assured that it is beyond the powers of our Federal Government to enact a Sunday law. This is what we have always maintained. But somehow the majority of the members of Congress are blind to that fact. For last year a law closing barber shops in the Federal-controlled District of Columbia, almost became a law. Only press of other bills, and not lack of votes, kept it off the statute books. And at this session of Congress the effort is being renewed to get our Government to commit itself to religious legislation in the form of compulsory Sunday rest.

Would that the States also saw the unconstitutionality of Sunday laws. While our central Government has thus far avoided making any, practically every State in the Union has laws compelling Sunday rest. Many of them are not at present enforced strictly, and many have exemptions for those who worship on some other day. But we confidently predict, on the strength



Underwood & Underwood, N. Y.
This native of India carries his bed with him wherever he goes, and the bed is also all the home he has.

of the word of God, that Sunday laws with teeth in them, and containing no exemptions, will yet disgrace the Federal law books and be enforced against law-abiding citizens who fear God rather than man.

As to giving Sunday worship or rest any part in the Ten Commandments, this is absurd. The little part it has is shown in the fourth command, where

we are told to work on it as the first of the "six days." It is Saturday, the seventh day of the week, which is the Sabbath according to the fourth commandment. And we would not want Congress to make any laws concerning the observance of the seventh-day Sabbath either. May civil government let religious institutions alone, except to protect each citizen in his religious belief and practice, while he does not interfere with the same right in others.

Growing Religion

THE *Christian Herald's* annual report of church statistics show an increase in membership in all American churches during the past year of 433,656, making the total of professed Christians in our country 49,752,443. These figures include members 13 years old and over. We are told that the rate of church membership increase is greater than the rate of growth in population. Nominal Christians are now 40.1 per cent of the population of the nation, much less than half. We could hardly call this a "Christian nation," except in hope.

In common with other denominations, we rejoice at this healthy-looking increase of church membership. Any leaning toward the church is sure to result in improved morals in our country. Our chief concern, however, is in whether or not this increase means that number of people soundly converted to a godly life. We are living in an age described by the prophet in the Bible as one characterized by those "having a form of godliness, but denying the power thereof." 2 Timothy 3: 1-5. And he lists nineteen crying evils that are to be seen in the churches today, among them "*lovers of their own selves, covetous, disobedient to parents, without natural affection, lovers of pleasure more than lovers of God.*" We expect these sins in the worldling, but we see them in the church. And this is a sign of the "last days" when "perilous times shall come" as a consequence of worldliness in the churches. For, after all, the churches should be the "salt of the earth," as Christ said; and if the world is not preserved morally, the fault may be laid at the door of the church that names Christ.

What a power fifty million genuine Christians could be in transforming America! The churches are missing a golden opportunity to dispel the depression and glorify God.



HERE we are in Reno! After a two month's tour of over four thousand miles and visiting a score of first-class American cities in more than twenty States, all of which are more or less in the lowest depths of depression, it is really a refreshing experience to drive into Reno.

Here is a town, at last, where they have learned a way to completely destroy "ole man depression." Business is good in Reno. The merchants are actually selling goods. The hotels are full. As one walks along the street, he is impressed with the large number of high-priced automobiles parked at the curbs. To get a line on the new cars for 1932, you do not have to attend an auto-show in Reno. You just walk down the main thoroughfares.

One can hear a chorus of voices ringing out the same challenging question: "What is the secret of this desert city's marvelous prosperity in the midst of this period of world-wide depression?"

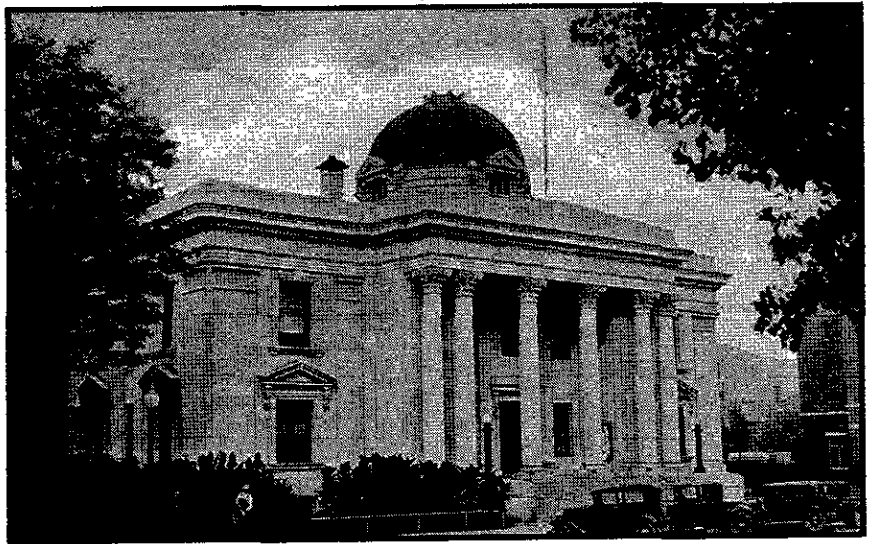
After all, the answer is very simple. Reno is the home of easy divorce. In Reno, "taking the cure" is made just like a grand, six weeks' vacation. And it is this gigantic divorce racket that is keeping this little western city from singing the depression blues.

Of course, there is the wide-open gambling, too. It adds its share to the prosperity of the town that modestly boasts of being "the biggest little city in the world." But even Reno business men acknowledge that it is the divorce racket that is really putting Reno on the map. The palatial gambling houses, some of which are open night and day, attracting thousands, are but a side line to the main business of operating the greatest divorce mill in the world.

SPEED

A divorce may now be had in Nevada after a residence of only six weeks. Not even the grounds upon which the divorce is asked need be cited in the proceedings, unless the divorce is contested. It is even jokingly suggested by some Reno citizens that the day may come when a visitor may register at a Reno hotel for the night, and when he leaves in the morning, the clerk may hand him out a divorce certificate as he pays his bill. But that is most unlikely. It hardly affords opportunity for Reno business men to make enough out of the racket.

And one must say that a very fine mill is grinding away day after day, week after week, at the Washoe County Court House. Monday is the big divorce day. The fact that it is wash day may



The Reno court house, which is known as the "divorce mill."

DIVORCE

AS IN RENO

What our observer saw in the city that has gained wide notoriety for dividing families.

By LYNDON L. SKINNER

or may not have any significance. The rest of the week is spent on contested cases, miscellaneous cases and routine arrangements. But on Monday the divorce mill grinds a whole week's grist. Frequently as many as seventy-five divorces are run through before the two judges on this one day.

Divorces are so common in Reno that you have to be a character of national prominence to rate even so much as a small item in the local newspapers. Yet this morning, at breakfast, in glancing over the morning paper, we note three divorces had crashed the front page. A Portland, Oregon, woman did not mind her husband's offering of a short silent prayer at the breakfast table; but when he prolonged it day after day as long as twenty minutes while the breakfast got cold, she thought it was time for a Reno divorce. A successful Hollywood novelist and scenario writer had also filed his divorce complaint, and the wife of the son of a noted publisher had arrived to establish a residence and is expected to file suit for divorce.

So that the elite may establish their residence in comfort equal to a Park Avenue apartment in New York, or a Nob Hill home in San Francisco, the beautiful new six-story Riverside Hotel has been built right next door to the Washoe County Court House. Enterprising Reno business men are determined to make the stay of all would-be divorcees in their fair city just as interesting and comfortable as is physically possible. And for their service they exact, of course, a fair tariff. But the divorce mill would not be complete without the fortunate contribution of nature. The beautiful Truckee river, fed by eternal mountain snows from the High Sierras that tower over Reno, runs right by the side of the hotel. Here the erstwhile unhappily married may stand on the bridge in the moonlight and cast their old wedding rings into its crystal depths, covering forever the bonds of former matrimonial slavery, as some consider it.

For many years Reno has been famous as the divorce capital of the United States. Nevada passed its six months'

residence divorce law in 1861. Some years ago this was reduced to three months, when Mexico, Cuba, and France began to make divorce a simple matter. In Cuba a divorce may be had in one day. A judge in Mexico succeeded in putting through divorce laws in that republic so loose that a woman in Chicago may get a Mexican divorce from her husband who may be residing in Paris, all by mail order. Other of our legislatures began to put in their bid for the divorce business. South Dakota, Idaho, and Arkansas liberalized their divorce laws. Reno business men, hotel owners, merchants, and lawyers realized that something must be done. The depression was keeping people at home, or they were choosing to go to nearer meccas of marital freedom. So they went into action and the six weeks' residence law was the result. Reno has redeemed herself in her own eyes. She is still queen of the world's divorce capital.

INCREASE

Looking through the files in the office of *The Nevada State Journal*, Reno's morning newspaper, I found the following item in the issue of Friday, January 1, 1932.

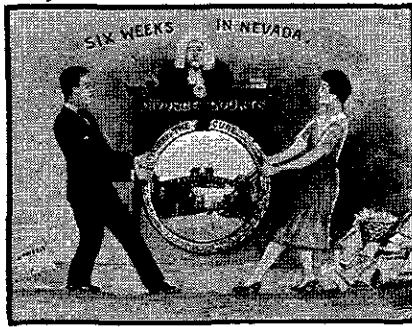
"RENO DIVORCE CASES DOUBLE IN TWELVE MONTHS:—Reno's divorce business in 1931 was practically double what it was in 1930, figures released yesterday by County Clerk Beemer revealed.

"In 1930 there were 2,149 divorces granted. In 1931 there were 4,248.

"Extreme cruelty was the favorite cause of action, with 2,356 using this as grounds. Desertion was second as a cause of action, with 716 charging they were abandoned; 619 charged non-support, while other causes filed included insanity, drunkenness, felony, and adultery.

"More women than men, as usual, obtained divorces. There were 2,632 women and 1,616 men given their 'liberty bonds' here during 1931.

"Of the 4,248 divorces granted in Washoe County during the past year, there were 21 annulments. In the total number of cases there were 2,513 children affected."



A typical post card sold in Reno

With Reno divorce cases doubling during 1931, it is hard to predict what 1932 will bring forth, but the number should be even more than last year at the rate the courts are grinding them out thus far this year.

And if figures are impressive, consider the estimates on the revenue! For attorneys' fees alone, at least \$100,000 is paid in one month by men and women seeking to cross the "great matrimonial divide."

And that is just a small part of the money spent by divorcees in Reno. Gambling is legalized now in order to offer further diversion for divorce vacationists, and a vast golden flow sweeps over the roulette tables, wheels of fortune, and faro games.

DISAPPROVAL

But the income to hotel owners, merchants, and the working class in Nevada is even more generous. Although the poor get the same service at court, it is the rich that flock to Nevada. All good spenders, the process of taking the cure in Reno is made a merry one by a grand and glorious round of parties, gambling, and sports.

Of course, if you are poor, and feel the urge of divorce sufficiently to be willing to ride the transcontinental bus lines into Reno, you may obtain employment to work your way, while waiting the necessary six weeks, as a chauffeur, cook, maid, waitress, or in some other temporary employment.

And what do the churches think of this divorce mill and gambling mania? Well, the Methodist church recently removed a Reno pastor because he was too sympathetic with the divorce situation. His successor is more discreet about what he says. But if all the church people of all religious orders in the entire state of Nevada were opposed to the plan it would do little good. Nevada, with its area of 109,821 square miles, has only 91,058 residents. This is a territory as large as the entire New England states and New York added.

Yet its entire population would not make a city as large as Schenectady, New York. And the United States Religious Census of 1926 lists only 19,769 church members of all communions in this entire state. This is about twenty per cent. How much weight can we expect the churches to have in Nevada state legislation? The answer is self evident.

What a dismal spectacle this Nevada situation presents! To be sure, the city of Reno makes the taking of the cure just as painless as is possible while it is in process. But what a string of wrecked homes, and stigmatized innocent children, must follow in the train of this great, mad scramble for sex freedom and return to paganism.

The stabilizing forces of the church seem helpless in checking the heedless rush into crazy matrimonial experiments. "What will be the solution for the divorce evil? Is it necessary to permit the growth of legalized polygamy, where women pass from man to man via rapid-fire divorce? Is it necessary that children be bruised and battered between fighting parents? Must men languish in jail through default of alimony, — another side racket of divorce?" These are some of the questions asked in a recent book that attempts to analyze the Reno divorce problem. And these are questions thinking men and women are asking everywhere.

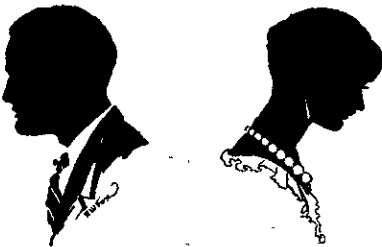
But the divorce evil is by no means limited to Reno. Of every 100,000 population, 166 Americans are divorced each year. In 1867 there were only 47 divorces to 100,000 population.

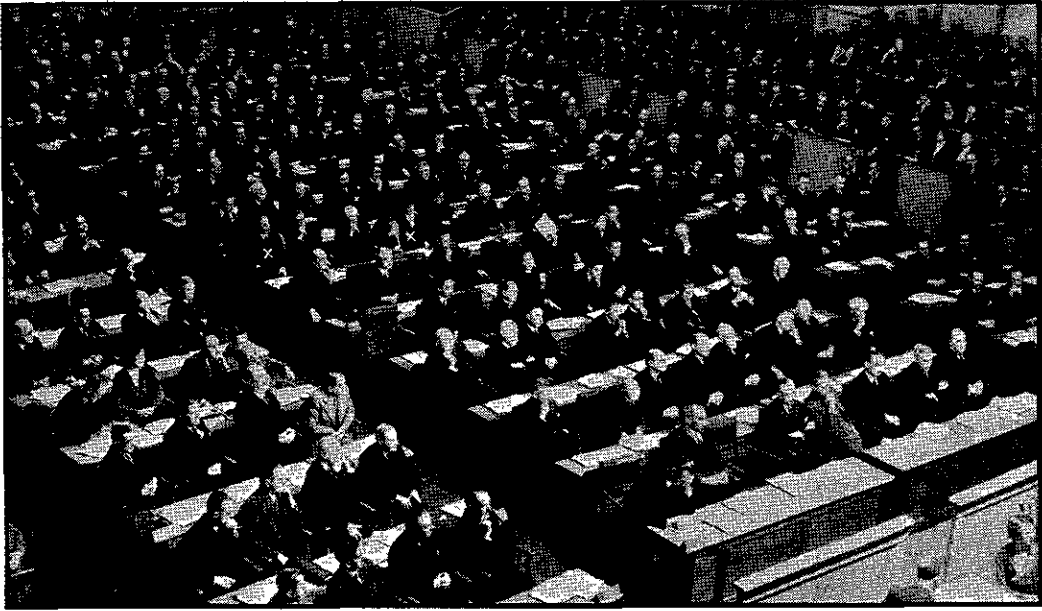
SIGNIFICANCE

Cruelty remains the principal ground for divorce. Desertion comes second and non-support third. Yet of these three popular grounds for divorce not one is a legitimate ground according to the Bible, the word of God. The rising tide of divorce, to the individual who is seeking to follow the light of the Bible, is just another indication that we are living in the last days. It adds conviction to other indications that clearly show that the end of all things is at hand, and that the hour will soon strike of which Jesus spoke when He said, "Watch therefore, for in such an hour as ye think not, your Lord doth come." Matthew 24: 42, 44.

In giving His disciples signs by which they might know when His coming was near, even at the door, Jesus said: "But as the days of Noe were, so shall also the coming of the Son of man be. For

(Continued on page 34)





Photographie Bacchetta

The Arms Conference at Geneva in full session. In the sixth row, center, Hugh Gibson and Doctor Woolley, American delegates, are marked with crosses.



The WORLD in UPHEAVAL

What Does It Mean?

By Carlyle B. Haynes



NO ONE who is acquainted with what is going on in the world can doubt that we have fallen on very startling and unusually critical times.

Human society everywhere, with its politics, its philosophy, and its religion, is in an upheaval, disturbed and distressed by revolutions and agitations that mere human intelligence seems unable either to comprehend or to solve.

The stream of earthly things is overflowing its old banks, and is spreading out everywhere, in every direction, and is bursting forth in wild, disordered, ungovernable, and overwhelming volume. Established and accepted systems and modes of thought and belief, many of which have stood for centuries, are reeling all about us, as for their final fall.

Numerous symptoms of a mysterious and unaccountable transformation confront us on every hand. The strange change that is taking place before our eyes causes some of earth's most farsighted, most sagacious, most serious thinkers, both in church and state, to tremble with amazement, doubt, and fear. They interpret the meaning of these things differently, according to the points of observation they occupy. But that changes of a momentous nature are coming, all admit.

Men everywhere are asking the age-old questions: "What do these things mean?" "What shall be the end of these wonders?" And in seeking for the answer to the questions, we do well not to leave out of our consideration the light thrown on present-day events by the ancient prophecies of the Bible.

Certain it is that the God of heaven has given to men a "sure word of prophecy." In this He has been pleased to reveal what His great purposes are with reference to men and the world. He also makes known how worldly affairs are to be ordered until His purposes are fulfilled.

It is, then, a sensible and logical thing to open this book of God, and search in its unerring and inspired pages, in a serious and honest endeavor to learn whatever the Lord has made known concerning those "things which must shortly come to pass."

There is in the Scriptures a picture portrayed of conditions strikingly like

those we see all about us today. This is the picture:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, *lovers of pleasures more than lovers of God*; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3: 1-5.

The present age, like that here described, is certainly an age of pleasure and amusement of every description. Even the churches today cannot run without resorting to periodical picnics, frolics, and shows.

And simple pleasures are no longer sufficient to meet the requirements of this age of speed. There must be something wild, unnatural, exciting, thrilling.

The motion picture craze has swept all classes from their moorings. It is educating the immature, the youth, in crime, in racketeering, in licentiousness, in lack of restraint, in conjugal infidelity, in ridicule of sacred things.

Feasting and folly prevail everywhere, among both high and low, even in these serious times of severe depression. There is a wild orgy of exciting pleasure. Mirth and madness rule many minds. Today there are many who, like Nero, would fiddle while Rome burned. Pleasure rules, and is an outstanding feature of, this age.

And let it not be overlooked that the times of which these characteristics are foretold are called in this prophecy "the last days." That is what these conditions should impress upon us, for that is what they mean.

CASTING ASIDE OF ALL RESTRAINT

How accurately these present days are pointed out when we read the words "covetous, boasters, proud, blasphemers, . . . without natural affection, truce-breakers, . . . despisers of those that are good, traitors, heady"! That certainly describes our own time, when all manner of excesses are committed, when there seems an utter lack of restraint. Even that which is lawful is now carried to excess.

No restraint is put upon appetite. Intemperance benumbs the moral and spiritual powers, and then incites the lower passions to new excesses in unlawful indulgence. There are multitudes today who argue that they are under no obligation whatever, natural or divine, to curb their fleshly, sensual desires. They give free rein to every impulse of the flesh, and soon become the slaves of lust. Millions are living for the pleasures of sense, for this world and this life alone.

This throwing off of restraint manifests itself, too, in extravagance. The love of display pervades all circles of society. Integrity and honesty are sacrificed for luxury and love of show. Justice is perverted and the poor are oppressed to make some greedy person rich. Fraud and bribery and theft stalk, many times unrebuked, in high places and low.

The papers teem with accounts of these things. Day by day our eyes are greeted with stories of murders and other atrocities, some so cold-blooded and causeless that it seems as if every instinct of humanity were blotted out. And these things have become of such common occurrence that now they scarcely provoke comment or occasion surprise. We have come to look upon

them as the normal expression of social life.

The spirit of anarchy, of lawlessness, of casting off all restraint is also permeating all nations. The outbreaks that from time to time excite the horror and fear of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation. Even now, in this twentieth century, and in professedly Christian lands, there are crimes constantly perpetrated, as black and terrible as those for which the old-world sinners at the time of the Flood were destroyed. And this, too, is in accordance with the words of our Lord, when He

said, speaking in advance of our own time:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

(Continued on page 31)

"Not In My Day"

By MRS. L. D. AVERY-STUTTLE

*"Ho, neighbor! Look here! Have you seen that old Seer?
He is certainly queer,— he lives on the top of the hill;
He is building a boat, and he says it will float,—
But I hardly believe that it will.*

*"It seemeth to me such a foolish idee'—
He says it will rain by and by;
But our wise men all say that it can't come that way,—
That water can't drop from the sky.*

*"Of course it might pour, in a million years more,—
But all our philosophers doubt it,—
Though it might come sometime,— not in your day or mine,—
So why should we worry about it?"*

*But the man that said this surely ventured amiss;
He surely guessed wide of the mark;
For the tempest came down over mountain and town,—
And found him outside of the ark.*

*And once, we are told, that the Sodomites bold
Would not list to the warning of Lot;
But the fire came down on that dissolute town,
And they miserably died on the spot.*

*So it is in this day, that the foolish ones say,
"Your words may be true, but we doubt it;
Pray why should I fear when the end is not near,—
Or why should I worry about it?"*

*But the end it will come, as to Sodom it came,
In horror and anguish and fiery flame;
And as in the days of the Flood, even so
They say as they said in the days long ago:*

*"Nay! Not in long years,—in ten thousand years time,
It won't come in your day — it won't come in mine!"
But ah! It will come, it is almost in sight,—
And alas! It will come as a thief in the night.*

The DEVIL

IS ABOUT DUE A

VACATION

By Roy Franklin Cottrell

DURING the past year it is certain that the Prince of Evil was not away on furlough, or leave of absence. There were severe earthquakes in New Zealand, Mexico, and Central America. There were disasters by land and sea. There was the worst flood on record since the days of Noah. Hundreds of thousands went down to sudden death, while millions suffered from hunger and privation.

Daring crime flourished in lands near and distant, while the police forces in our great cities seemed powerless to stem the rising tide of lawlessness. The world supports a standing army of 5,000,000 at a cost of more than four billion dollars, or an average of ten dollars to every family on the globe. War broke out in Manchuria, and the nations are gripped with fear that an explosion in some one of the world's danger spots may suddenly plunge all peoples into a deadly struggle that would mean "the graveyard of civilization."

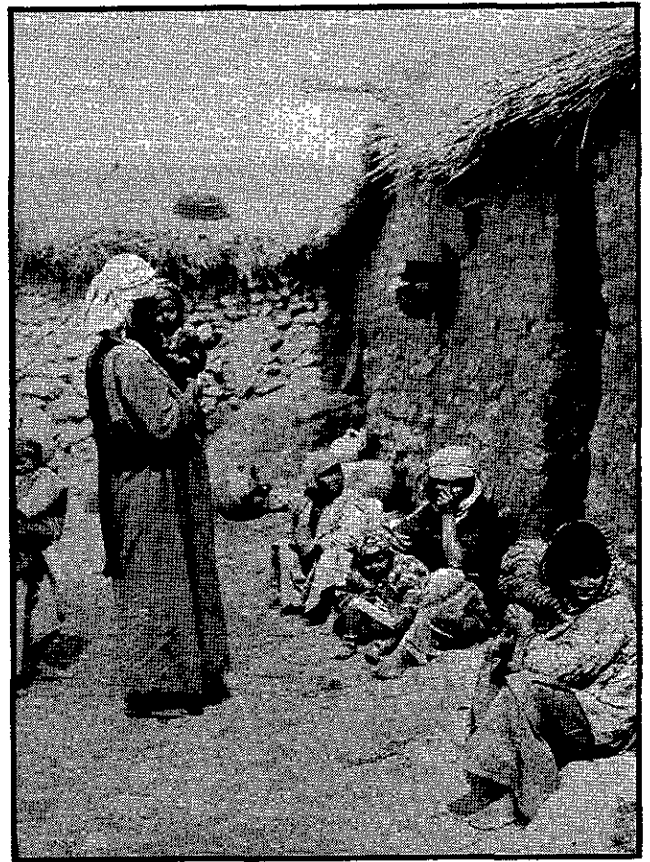
"But," some Christian people ask, "doesn't the Bible declare that the millennium is soon coming when the nations will be converted, when they will 'beat their spears into pruning hooks,' and when universal peace will at last be realized?"

No; the very wording of the above question indicates a confusion of ideas and a misconception of Scripture prophecy. Turn to the quotation of the gospel prophet Isaiah, and read carefully:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and

A family group of professed worshippers of the devil. They live in Mesopotamia.

*Underwood &
Underwood, N. Y.*



say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2: 2-4.

Let it be observed that this glorious goal of peace is not the decree or mandate of heaven. Rather it is the clamor of "many people." In contrast to this lullaby song of the "people," listen to God's announcement to the inhabitants of earth just prior to "the great and the terrible day of the Lord":

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will

I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." Joel 3: 9-13. Compare Joel 2: 30, 31.

Looking adown the centuries to our time, the God of heaven saw the peoples of earth shouting for peace while the nations were preparing for war. And how remarkable the fulfillment! The world of today possesses the most elaborate and splendidly constructed peace machinery in history. It likewise produces the deadliest weapons ever devised for wholesale destruction and extermination. According to the Bible this strange paradox was to be seen in the "last days." It is here; and stands forth as a notable sign that we are approaching the end of the age.

The popular teaching that the world will gradually grow better and better, is altogether false. The wickedness that preceded the Flood, and the reign of crime that precipitated Sodom's overthrow, are notorious in Scripture story. Pointing to those tragic examples the Saviour declared: "As it was in the days of Noe," and "as it was in the days of Lot," "even thus shall it be in the day when the Son of man is revealed." (Luke 17: 26-36.)

In his vivid prophetic picture of the "last days," the apostle Paul declared emphatically that conditions will drift from bad to worse; and that just prior to Christ's second appearing, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." (2 Timothy 3: 1-5, 13; 2 Thessalonians 2: 8-10.) Likewise, John the Revelator issues the warning that the "remnant" of true Christians living near the end of time are the special target of the enemy's attack. The reason for this Satanic fury is also stated: "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12: 17, 12.

DESOLATED EARTH

Let us know the truth concerning Satan's coming vacation.

The term millennium, derived from two Latin words—*mille*, meaning thousand, and *annus*, year—does not occur in the Bible; but the thousand-year period is mentioned six times, all of which are in the twentieth chapter of Revelation. Of the redeemed from this earth, the prophet has written, "And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." V. 4.

While the Saviour was yet with His disciples He gave them the definite promise: "I will come again, and receive you unto Myself." His coming, the Bible assures us, will be personal, glorious, and pre-millennial. To the wicked that day brings "sudden destruction" (1 Thessalonians 5: 1-5); to the righteous, fullness of joy. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 16-17.

Since all the impenitent are dead, and all the saints are in heaven, this world is accordingly left without a human inhabitant. Jeremiah the prophet gives this dismal picture: "I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jeremiah 4: 25, 26.

Immediately following the coming of Christ as "King of kings and Lord of lords," as narrated in the nineteenth chapter of Revelation, the seer of Pat-

mos gives this view: "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished." Revelation 20: 1-3, A. R. V.

The "abyss," or "bottomless pit," as here mentioned, is from the same Greek word used in the translation of the phrase in Genesis 1: 2, "Darkness was upon the face of the deep [abyss]." It indicates the chaotic condition on this planet during the one thousand years. The "key" and "chain" are emblems of authority; and on this desolate sphere Satan is "bound" or confined by a chain of circumstances which he is powerless to break. For six thousand years he and his host have been intensely active in the warfare against heaven. But now the loyal angels and the sinless inhabitants of other worlds are wholly disillusioned. They see the enemy unmasked, and any further attempts to shake their allegiance are futile. Thus chained to this uninhabited planet with its broken-down cities and once fruitful lands turned into a vast wilderness, Satan has a thousand years of enforced vacation in which to reflect upon the ruin his rebellion has wrought.

REIGN OF THE RIGHTEOUS

During that same time, the righteous are in heaven. It is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20: 6.

At the close of the millennium, the New Jerusalem, together with the Redeemer and the redeemed, descend to earth; and the voice of Christ summons the wicked dead of all ages to awaken from their long sleep. (Revelation 20: 5; John 5: 28, 29.) The resurrection of the righteous occurs at the beginning of the thousand years; the resurrection of the wicked marks its close. Christ referred to the second resurrection as "the resurrection of damnation." Naturally, the mighty host of the unconverted come forth from their graves with the same sinful hearts and rebellious spirits that controlled them during this life. The arch-rebel's vacation then terminates, and for "a little season" (v. 3) he will resume his activity of deception. "When the thousand years are expired, Satan shall be loosed out of his prison, and

shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together for battle: the number of whom is as the sand of the sea." Vs. 7, 8.

Just how long the "little season" continues, we are not told. Evidently, there is time to construct munitions and engines of war, and to organize the mightiest army this world has ever seen. Then follows the last act in the seventhousand-year controversy between Christ and Satan: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." V. 9.

Here for the first and last time, the whole human race meet, the righteous inside the city, and the wicked without. The infinite love of God is manifest to all. His justice in terminating the lives of the finally impenitent who have despised His mercy is fully vindicated. The lake of fire ends the age-long warfare against God's government, with Satan and his host consumed "root and branch." The Word declares, "This is the second death."

The fatal experiment with sin is forever finished. "There shall be no more curse." "Affliction shall not rise up the second time." "And He that sat upon the throne said, Behold, I make all things new." Out of the smoldering ruins of this old world, a glorious "new earth" arises, in which the grateful, happy millions of the redeemed find an eternal inheritance. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God." Revelation 21: 2, 3.

VICTORY IN CHRIST

Let it be emphasized that Satan's enforced vacation has not yet commenced. Realizing, moreover, that the time of his long imprisonment draws near, he works today with the fury of desperation. To you and to me, the word is spoken: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5: 8. In his own strength, man is no match for the strong, wily foe that withstands us. Yet none need be downcast or discouraged. A Stronger than he has already met the adversary, and vanquished him in every encounter.

(Continued on page 29)

THE TEMPLE on the Nile

The Daughter of Pharaoh and her

Some remarkable recent discoveries in Egypt

By F. L. CHANEY

THE temple of Queen Hatasu (or Hatshepsut), one of the most notable objects on the west bank of the Nile at Luxor and shown to all who visit the temples and tombs of the kings of Egypt, will acquire a new interest if it can be shown that there are good reasons for believing that Hatasu was "the daughter of Pharaoh" who pulled Moses out of the Nile River. This theory is finding new confirmation in recent archaeological discoveries. The new evidence comes from Palestine, the promised land which Moses saw but could not enter.

Before noting these more recent discoveries, it will be well to review briefly other important findings which led to the building up of what may be termed the Thothmes-Hatasu-Moses theory.

First in order was the discovery, in 1881, of the mummies of the Pharaohs themselves in a gallery in a mountain gorge a few miles from Luxor (ancient Thebes). Among the thirty-nine mummies found were those of some of the most renowned kings and queens of Egypt from the seventeenth to the twenty-first dynasties. The list included Aahmes, founder of the eighteenth dynasty, Thothmes III, and other kings of the eighteenth dynasty; Ramses I, Seti I, and Ramses II of the nineteenth dynasty. A subsequent discovery added seven to the list and among these was Menepthah, successor of Ramses II, and the supposed Pharaoh of the Exodus. As a result of these discoveries, it is safe to state that to whatever period of Egyptian history the Exodus is assigned, the actual mummy of the Pharaoh who oppressed the Israelites and from whose face Moses fled is now to be seen in the Egyptian Museum at Cairo.

Prior to these discoveries the consensus of opinion was that Ramses II

was the Pharaoh who oppressed Israel and Menepthah (or Merneptah) was the Pharaoh of the Exodus. But when the mummy of Menepthah was found, some, assuming that the Bible stated that Pharaoh himself was drowned in the Red Sea, raised the question: If Menepthah was the Pharaoh of the Exodus, how is it we have his mummy? Some answered that the Bible does not state that Pharaoh himself was drowned, while others said that even if he were drowned every effort would be made to recover and embalm his body. Nevertheless a question mark had been placed after the Ramses-Menepthah theory.

ISRAEL ON THE MONUMENTS

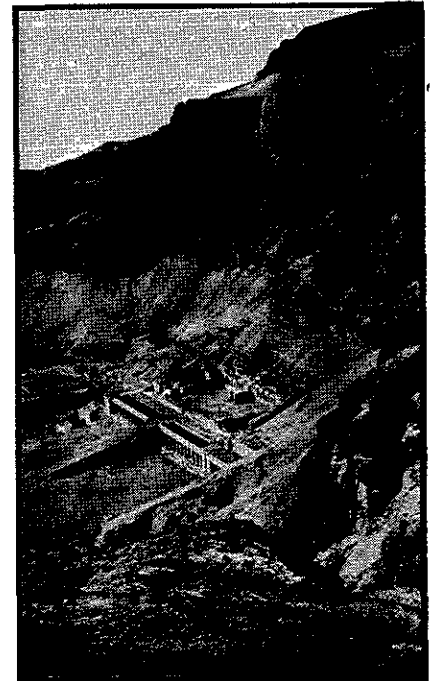
The second important discovery was that of the Tell-el-Amarna tablets, in 1887. These numerous inscribed tablets, written in the Babylonian cuneiform, threw valuable light on the state of Palestine and the events occurring in that country about the time the Bible gives for the conquest of a portion of that land by Israel under Joshua. They include letters from the then king of Jerusalem and other city-kings of Canaan.

The third discovery answered a question often asked: Is there any mention of Israel on the Egyptian monuments? But it also placed a larger question mark after the Menepthah-Exodus theory. In 1896 Professor Flinders Petrie found on a stele of Menepthah the name "Israel." Menepthah on this stele recounts his victories over various peoples in and about Palestine, and includes Israel in the list. Now if Menepthah was the Pharaoh who was overthrown at the Red Sea how could he during his lifetime locate Israel in Palestine? For the length of his reign as given by Egyptologists was only about ten years, whereas according to the Bible Israel did not enter Canaan until forty years after leaving Egypt.

The fourth important fact, derived from numerous discoveries and study

of late years, is that the date now assigned for the reign of Menepthah does not correspond with the Biblical dates by over two centuries. The steady tendency in Egyptian study has been to lower the dates of the Pharaohs of that period, that of Menepthah, and consequently the Exodus, now being placed about B.C. 1200. If this date for Menepthah be correct every Bible student at once recognizes insuperable chronological difficulties in the Menepthah-Exodus theory. For it crowds into a period of some two hundred years the wanderings in the wilderness, the conquest under Joshua, the times of the judges, and the reigns of Saul and David. At the other end, the period from Abraham to the Exodus is far too long, about eight hundred years.

Leaving now the negative aspect of the question, let us look at the positive evidence advanced in support of what we have termed the Thothmes-Hatasu-Moses theory. We will first examine the chronological aspect of the problem from the Biblical standpoint.



The temple of Queen Hatshepsut, opposite the great temple of Karnak on the Nile, Upper Egypt.

In 1 Kings 6: 1 we are told that the Exodus took place four hundred eighty years before Solomon began to build the temple in the fourth year of his reign. This four hundred eighty year period is confirmed by Jephtha's statement (Judges 11: 26) to the effect that in his day Israel had already dwelt in the land of Canaan three hundred years, and is opposed to the Ramses-Meneptah theory for the reason that those who hold this theory are compelled to reduce the judges period to some one hundred twenty-two years. (See "Egypt and Israel," by F. Petrie, p. 55.)

BETTER DATES

Moreover the longer period for the judges finds confirmation in Paul's statement that "God gave them judges about the space of four hundred fifty years." (Acts 13: 20.) The fourth year of Solomon is now placed by some chronologists at B.C. 967, "calculating from the fixed date of the battle of Karkor."

Adding four hundred eighty years to this places the Exodus at B.C. 1447, and the birth of Moses (see Exodus 7: 7) at about B.C. 1527.

Turning now to Egyptian history as it has been deciphered from the monuments and taking the dates given by Professor Breasted in his "History of the Ancient Egyptians," we find that the Thothmes family, *viz.*, Thothmes I, Hatasu, Thothmes II, and Thothmes III, ruled Egypt from about B.C. 1531 to 1445, and that during a large part of this period Hatasu was a very positive factor in Egyptian affairs. In fact, she is the first remarkable woman in political life, so far as present records go.

While in Egypt last year, I visited the great temple of Karnak where still stands one of the two obelisks erected by her in the thirtieth year of her appointment as co-regent, and also her famous temple on the west bank of the Nile, and while there obtained the following brief historical sketch:

"The Temple of Deir el-Bahri was built and adorned with reliefs and inscriptions by Queen Hatshepsut, the sister, wife, and co-regent of Thothmes III. When Hatshepsut was expelled from the throne by her brother and husband, after a brief reign, the building operations stopped, and Thothmes caused the name and figures of his sister to be obliterated in all the finished sculptures and inscriptions at Deir el-Bahri as well as elsewhere throughout the country. Thothmes II, who succeeded his brother, continued the work of destruction by inserting his own name in place of Hatshepsut's. When Thoth-



International Newsreel
A famous painting depicting the daughter of Pharaoh rescuing Moses from the Nile.

mes II died, however, Hatshepsut regained the throne, and the building was resumed, but was still unfinished when she died. Thothmes III, once more upon the throne, resumed his former tactics, destroying all allusion to his sister and sometimes inserting his own name and figure in place of hers."

MOST REMARKABLE WOMAN

Professor Breasted informs us that Hatasu was made co-regent with her father, Thothmes I, about the middle of his reign. It would appear then that she, "the daughter of Pharaoh," was reaching maturity when Moses was born. We therefore conclude that, in so far as Egyptian chronology has been deciphered, Hatasu was there when Moses was born, and this we shall call evidence No. 1.

No. 2.—Thothmes I, during whose reign Moses must have been born, had only three children who aspired to the throne and exercised any influence on Egyptian affairs. These three have already been mentioned: two sons and one daughter—and that one daughter was Hatasu. Hence it follows that if our findings thus far are correct, she was the only "daughter of Pharaoh," and therefore only she could have pulled Moses out of the Nile.

No. 3.—It is evident from the Biblical account that the young lady who took Moses out of the ark of bulrushes and looked into his little tear-stained face had a will and a mind of her own, and a courage to carry out her convictions. Her father had decreed that every male Hebrew child should suffer death. In the face of this decree, knowing that the child was the son of a Hebrew, she saved

him and brought him to the royal palace. The Egyptian records bear witness that Hatasu possessed just such a will and courage as the Moses incident demands.

No. 4.—In the Bible we read that Moses became her son, and for a period of forty years was retained in favor at the Egyptian court, notwithstanding the well-known fact that he belonged to a race enslaved and despised by the royalty. Moreover, he received the best education that Egypt could offer as the son of the woman who saved his life. Who else but Hatasu was in a position to extend such favors? We now know why she was made co-regent with her father long before his death and why she exercised a dominant influence over her two half-brothers as long as she lived. Professor Breasted informs us that Thothmes I was the son of a woman not of royal blood. He owed his accession to the kingdom to his marriage with a princess of the old line, named Ahmose, through whom he could assert a valid claim to the throne. She was a descendant of the old Theban princes who had expelled the Hyksos, and there was a strong party who regarded the blood of this line as alone entitled to royal honors. So strong was this party of legitimacy that they forced the king (Thothmes I), at about the middle of his reign, to proclaim as his co-regent and successor the only surviving child of Ahmose, who was a daughter, Makere-Hatshepsut (Hatasu), in spite of the general disinclination to submit to the rule of a queen. Among other children, Thothmes I had also two sons by other queens: one, who afterward became Thothmes II, was the son of a princess Mulnofret; while the other, later Thothmes III, had been born to the king by an obscure concubine named Isis. (See "History of the Ancient Egyptians," by Breasted, pp. 208-217.) Thus we see that of the four members of the Thothmes family who ruled during the days of Moses in Egypt, Hatasu alone had royal blood in her veins, and history records that she acted the part of a royal princess and queen.

ROYAL AUTHORITY

No. 5.—If Hatasu was merely "the daughter of Pharaoh" when Moses was born, it is evident that at that time she had not yet been made co-regent with her father. At the same time, the incident would indicate that she was old enough to exercise no little authority in the royal palace. It is a fair assumption to suppose that only a few years later, let us say four, she was called to the

(Continued on page 31)



By Ewing Galloway, N. Y.

The signing of the Constitution, bulwark of American liberties.

WITH Congress impaneled as the grand jury, the trial of Prohibition as a "public enemy" on many different charges continues to be bitterly contested by the wets and dries in the court of public opinion. What the verdict will be if the defendant is indicted, or whether the case will end in acquittal, are the questions that are holding the citizenry in suspense until answered. The wet sympathizers seem to be divided into two camps; those who favor repeal and those who desire only modification. The latter group seems to be holding the edge in influence at present as their clever arguments have resulted in the introduction into the Senate of a bill by Hiram Bingham (Rep., Conn.) to legalize four per cent beer. Resolutions asking the Commerce Department for a report on the number of persons employed in the manufacture of beer before Prohibition, and the Department of Agriculture for a report on the amount of grain used in it, have already been adopted by the Senate.

Dry leaders, as counsel for the defense, pointed out, however, that modification of the Eighteenth Amendment was more to be feared than outright repeal. It is only a more subtle argument and entering wedge for liquor of a much higher alcoholic content than four per cent, they asserted. It would serve to let down the bars for the brewers, who would laugh up their sleeves at the suc-

PROHIBITION

On Trial

By Alton B. Jacobs

cess of their clever trick. It would make a farce out of the situation, for it would be harder to enforce than the present law, they said. In emphasizing these claims they asked the following pertinent questions:

Would modification eliminate the evils of bootlegging and "moonshining" of liquor of a higher alcoholic content than four per cent or the desire of the consumers for something "stouter" than that?

Would it not result in wholesale evasion of the law in continual attempts to produce drink of a still higher alcoholic percentage than stipulated in modification?

Would not the prevention of such evasion make necessary as huge and expansive a corps of enforcement officers as the present law?

Would not such evasions continue to result in bribery and corruption as much

as or more than now exists, in a desperate effort to supply the demands for stuff with a bigger "kick"?

Is it not evident, therefore, that modification would not eliminate any evil now existing under Prohibition but would bring in additional evils, as increased drunkenness and crime?

Very zealous have both sides been in the compilation of statistics and evidence in their favor, as witness the following excerpts on the case from the *Pathfinder*, Aug. 29, 1931:

"The wets and dries, strange to say, have yet failed to convince each other by their many arguments and figures. President Henry C. Curran of the Association Against the Prohibition Amendment asserted that if submitted to the country the voters would be two to one in favor of repealing the Eighteenth Amendment, and that candidates for president must be outspoken in their

stand on Prohibition. In spite of the indirect reprimand Representative Dyer of Missouri got when he went to the White House to propose four-per-cent beer, Representative Lamneck of Ohio wrote to the President asking him if he would sign a bill to legalize light wines and beer if Congress would pass such a measure.

"August Busch of St. Louis—Mr. Dyer's district—figured from the old Anheuser-Busch records that legalized beer making would employ 1,250,000 men and would raise \$483,000,000 annual revenue. He was replying in New York to the American Businessmen's Prohibition Foundation which contended that restoration of beer would be neither a moral nor an economic benefit. On the other hand, the Methodist Board of Temperance, Prohibition, and Public Morals issued a 'balance sheet' for ten years of Prohibition, showing a loss of \$363,000,000 in tax revenue balanced by a gain of \$779,000,000 in auto and gas taxes and \$2,000,000 in income taxes.

"The Home Office announced that convictions for drunkenness in England and Wales increased from 51,996 in 1929 to 53,080 in 1930, or 2.15 per cent. This is the first year since 1924 that the total figures have shown an increase, and the publication of the statistics has been a blow to those who maintained that drunkenness was disappearing from Great Britain."

During this flurry of statistics a heated exchange of words was provoked by one of the dry spokesmen, who said: "As far as legalized liquor restoring prosperity, one cannot but think of Germany where beer flows unrestricted, but Germany is the worst off of all nations!"

"We protest that statement's being entered as evidence!" the sponsors of the wet prosecution cried. "Germany's condition was caused by her war reverses and is an unfair example to be used in this case."

CANADA HAS DEPRESSION

"All right," replied the Prohibitionists undaunted: "Then just consider Canada. In spite of its government control of liquor, which has been highly extolled and recommended by you antis for this nation, Canada is in the throes of a worse depression than the United States!" The wet zealots had no reply to that.

"No, beer does not mean good times—and that is true no matter how you take it," the speaker continued. "Suppose modification *would* create a market for the immense amount of surplus grain; the farmers who grow it are, as a whole,

more loyal to Prohibition than any other class and are antagonistic to any suggestion of repeal. Besides, they know that barley is the only crop that would really be considerably benefited and they believe their situation can be remedied in a better way than blasting at the Constitution. Suppose, as August Busch (of 'good old' Anheuser-Busch) says, that legalized beer making will employ 1,250,000 men. Is it not probable that just as many more might lose their jobs because of drunkenness? Consider how amazingly the 'machine age' has developed just since Prohibition. Consider the intricate and dangerous machinery of our great factories and how connected it is with every line of labor. To secure the greatest efficiency from their workers, employers everywhere, from Henry Ford on down, do not permit even smoking and cannot tolerate an employee who is given to drink, for both habits are known to be the prolific cause of accidents. Ford has given warning that to bring back beer will prove 'disastrous' to highly developed industries."

A WOMAN WET

The thirsty confederates countered this by introducing as a "star" witness quotations from an Indianapolis newspaper report of the speech of Mrs. Charles H. Sabin, president of the Women's Organization for National Prohibition Reform, given in that city November 23, as follows (Indianapolis *Times* of Nov. 24, 1931):

"She urged that the 'forty million dollars spent annually by the Federal government in a futile attempt to enforce Prohibition be diverted to channels of health, education, and social welfare.'

"Prohibition may be a noble experiment," Mrs. Sabin said, "but an experiment has no place in the Constitution of our country."

"One of the inherent weaknesses of the law is that it was written for the weak—those who could not control their personal appetites," Mrs. Sabin contended. "While we agree that such people must be an especial care, we protest that the community must not be, and cannot be, organized upon the basis of their limitations."

"In explaining the difference between temperance and abstinence, Mrs. Sabin said: 'We are not advocating the use of liquor. We are fighting the abuse of liquor. With our organization it is not a question of appetite, but one of government. A few years ago the Prohibitionists cried out to the people, "What we want is temperance."'

"Today the people know what they demand is total abstinence by force of law. We have taken their place as the advocates of temperance...."

"Millions of men and women may join organizations opposed to the Eighteenth Amendment, but it will be of no avail until these men and women pledge themselves to vote only for those candidates who favor a change in the Prohibition law."

TWISTING TERMS

"Our situation will remain the same until we purge our Congress and State legislatures of the type of man who votes dry and drinks wet. We call upon all workers for real temperance to join with us, for it is we, not the Prohibitionists, who today carry that banner aloft."

"Mrs. Amatha Stone Mather of Cleveland, representing the Ohio branch of the organization, also spoke, and urged that each State be accorded the right to control liquor traffic within its borders. Mrs. Mather advocates an intelligent system of liquor control, and a comprehensive scientific and effective system of education under tutelage of public health agencies as a solution of the problem."

"Women do not want prohibition," Mrs. Mather said. "That may be seen in the fact that in one year our organization has an enrollment of 360,000 and the W. C. T. U. after sixty years has only 383, 381 members."

"The speakers were introduced by Meredith Nicholson, who lauded the women for their courage and vision in the organization of such a movement, which he sees as a great step toward, 'correcting the existing evils of which we all are aware in the present situation.'"

The defense was quick to attack the speech of Mrs. Sabin. It was shown that the dictionary also gives "abstinence from the use of intoxicants" as a definition of "temperance," and the word "abstinence" as the only synonym for "temperance."

The tirade against congressmen who vote dry but drink wet is unjustified, they said, because they are doing their duty when they vote as the people who elected them want them to, in spite of their own personal inclinations. It was admitted that it would be better if Congressmen were personally as well as politically dry; but it was pointed out that no hypocrisy was involved unless they should vote wet when their electors expected them to vote dry.

Much was made by the prosecution of their next piece of testimony, a quota-

(Continued on page 32)



STRANGE as it may seem, there are many nominal Christians today who do not know who Jesus Christ was. They have been befuddled by a modern conception of Him that old-fashioned followers of His did not know. Let them find an answer to the question in this article.

WHO Was Jesus Christ?

By WILLIAM H. BRANSON

The painting by William Lance of Christ in the carpenter shop.

IN GIVING Jesus to the world, God gave all. All the love of His great father-heart was poured out upon man in one offering. "What could have been done more to My vineyard, that I have not done in it?" There was nothing more that He could do. Infinite love had stretched to its uttermost. If men rejected Christ, then they placed themselves out of reach of God's power to save; for He had nothing more to give, since it had "pleased the Father that in Him [Christ] should all fullness dwell."

But who was this Jesus who was called the Christ? Was He a good man merely, or was He a God-man? Was He of the earth, earthy, or of heaven, heavenly? Did His life begin in the manger at Bethlehem, or was He existent from eternity? Was He all divine; was He all human; or was He divine and human? "What think ye of Christ, whose son is He?" said Jesus to the Pharisees of His day, and men are still quibbling over the answer.

Let it be made clear at the outset that in searching for a satisfactory answer to this vital question we shall appeal only to the word of God. As a result of this appeal to Scripture we shall be compelled to accept one of two conclusions: either that Christ was a

mighty and shameless impostor, His death on the cross entirely meaningless to the rest of the human race, and the worship men have rendered to Him is idolatry; or that He is the supreme Son of God, His death vicarious, and our highest worship deserved.

If Jesus Christ was only a man, then, we repeat, the Christian religion is a gigantic system of idolatry. But that He is divine, the very Son of God, omniscient and omnipotent, the Scriptures everywhere testify. In fact, in our search of the divine testimony we shall be brought face to face with the momentous, staggering fact that Jesus Christ of Nazareth was none other than Jehovah, "God manifest in the flesh"! God the Son became incarnate that He might dwell with men.

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel; which being interpreted is, God with us." Matthew 1:23. Oh, marvelous condescension! Jehovah, the world's Creator, deigning to dwell with men, even to the point of becoming one of them! Yea, "be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation." Zechariah 2:13.

The question as to whether Jesus was Deity is absolutely fundamental.

It must be satisfactorily answered before we can form any adequate conception of His mission to earth and the meaning of His death on Calvary. And Jesus himself challenged a most careful investigation. On many occasions He proclaimed His deity and offered convincing proof of His assertions. Hear Him declare: "I came forth from the Father, and am come into the world" (John 16:28); again: "I and My Father are one" (John 10:30); and again: "Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58). "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know and believe, that the Father is in Me, and I in Him." John 10:37, 38. "But I have greater witness than that of John; for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me." John 5:36.

Thus Jesus strikes no uncertain note as to His origin. He knew that it was all-important that the church should fully understand His Godhead. This must be the foundation of faith in Him, if faith is to be of any avail. In fact, to reject His deity is to render Him impotent and His offer of salvation to sinners a farce.

The Being revealed in the New Testament as Jesus Christ is often, in the Old Testament, spoken of as Jehovah. But Jehovah is the name of the great eternal God. Since therefore Christ is also

called Jehovah, this fact becomes evidence of His equality with the Father and His right to appropriate the titles that belong only to Deity.

Let us notice carefully the following comparisons of Scripture: "And the people spake against God, . . . and Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died." Numbers 21: 5, 6, A. R. V. Who was the one here called Jehovah? Was it God the Father or the Son? The answer is at hand: "Neither let us tempt *Christ*, as some of them also tempted, and were destroyed of serpents." 1 Corinthians 10: 9. These scriptures admit of only one interpretation, *i. e.*, that the Person whom the children of Israel tempted, and who sent the serpents in punishment, and who by them was called Jehovah was God's Son, Jesus Christ, who later was revealed among men.

Consider the statement made by Isaiah: "Hearken unto Me, O Jacob, and Israel My called; I am He; I am the first, I also am the last. . . . Thus saith Jehovah, thy Redeemer, the Holy One of Israel: I am Jehovah thy God, Who teacheth thee to profit, who leadeth thee by the way that thou shouldest go." Isaiah 48: 12, 17, A. R. V. Then let us place beside it the words of Jesus, uttered through John in the closing chapter of the Revelation: "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end." Revelation 22: 12, 13, A. R. V. Thus the "Coming One," who is to give to men their rewards at the last day, is Jehovah, who is the first and also the last, — the Almighty.

TESTIMONY OF ISAIAH

Again, let us listen to the testimony of Isaiah: "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it." Isaiah 40: 3-5, A. R. V. But who is this One whose glory is to be revealed; whose way is to be prepared by a voice of one crying in the wilderness? Let John the Baptist reply: "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith Isaiah the prophet. . . . On the morrow

he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!" John 1: 23, 29, A. R. V. When, therefore, Jesus appeared among men as man's Saviour, the glory of Jehovah was revealed, for He was Jehovah in the flesh.

Again, of Jehovah, we read: "Ye are My witnesses, saith Jehovah, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am Jehovah; and *besides Me there is no Saviour.*" Isaiah 43: 10, 11, A. R. V. And of Christ we read: "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole. . . . And *in none other is there salvation:* for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4: 10, 12, A. R. V.

THE WORD IS GOD

This Jehovah, God's Son, was the leader of Israel in their wanderings through the wilderness. It was He who parted the waters of the Red Sea, who sent the manna from heaven and gave water from the rock. Note the words of Moses: "And *Jehovah* said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go. Behold, *I will stand before thee there* upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." Exodus 17: 5, 6, A. R. V. Paul, in commenting upon this and similar experiences afterward, declared: "And did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ." 1 Corinthians 10: 4, A. R. V.

The evangelist John in beginning his gospel declares that the One who was made flesh and dwelt among us was God. His testimony is: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that hath been made. . . . And the Word became flesh, and dwelt among us (and we beheld His glory, glory as from the only-begotten from the

Father), full of grace and truth." John 1: 1-3, 14, A. R. V.

Here the "Word," is distinguished from the "Father," and yet is called God. This proof is final. Jesus Christ, who in the flesh dwelt among men, is God. He was, in the very beginning of things, with His Father, and He shared the Father's glory and Godhead. Oh, glorious, gripping thought, that God should come to earth and undertake the salvation of mankind from sin and death!

PAUL'S EMPHATIC STATEMENTS

The apostle Paul, in referring to Christ, did not hesitate to call him God. Listen, as he makes his confession of faith both in His deity and also in His humanity: "Of whom is Christ as concerning the flesh, who is over all, God blessed forever." Romans 9: 5, A. R. V. Thus, touching His humanity Christ came of the line of David, He was a Jew; touching His deity, He is God over all.

But still more emphatic is the apostle's declaration recorded in 1 Timothy 3: 16: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Here is no room for argument or quibbling. Jesus Christ, who was preached to the Gentiles, believed on in the world, and who ascended to heaven in the sight of the disciples, was *God*, manifested in the flesh. He was the Lord of glory.

The prophet Isaiah, in predicting the birth of Jesus as a helpless child, speaks in no uncertain manner of who this child was to be, saying: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isaiah 9: 6.

Again we compare the word of God with itself. "Jehovah of hosts, Him shall ye sanctify; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many shall stumble thereon, and fall, and be broken, and be snared, and be taken." Isaiah 8: 13-15, A. R. V. Here let the reader note that the stone of stumbling and rock of offence is the Lord of hosts. It is Jehovah. But see the application made of this language by the apostle

(Continued on page 35)

IS THE anxiety of many Christian ministers lest the relaxation of Sunday laws should undermine the pillars of religion well founded? This is the inquiry that was provoked by witnessing, at a recent Sunday-law hearing, the spectacle of representatives of the gospel, supposed to be clothed with the panoply of heaven, beseeching legislators to enlist the sword of Cæsar to enforce an ordinance of the church.

It would be perfectly proper for the church's officials to discipline its own members in regard to baptism, the Lord's Supper, Sunday keeping, or any other rule or ceremony of the church; but when it comes to asking the aid of the policeman's club to discipline not only church members but also non-church-goers, that is drifting far from the genius of the American form of government. A cardinal principle, inherited from the glorious galaxy of American patriots — Washington, Madison, Jefferson, and others — is the separation of church and state, as exemplified by noninterference of the state in the domain of conscience and religious worship.

But for the clouds of tobacco smoke around the room, one would have thought he was in prayer meeting, judging from the earnest exhortations of some, Bible in hand. But to whom were they praying? They were importuning Cæsar instead of God. What a contrast did those professed followers of Christ present to the lowly Nazarene, who, to use the words of Tiffany Blake, "spent no time in the antechamber of Cæsar," lobbying, coaxing, wheedling, cajoling, for the power of the state to coerce men into obedience to God. Instead we see Him wending His way to some lonely mountain or solitary place, to pray for the divine power of love, that men might be drawn, not driven, to God.

CHRIST HAS ALL POWER

Strange that those who claim to belong to Christ should rely on the arm of the state, instead of trusting in Him who said: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations." The word "teach" plainly indicates the use of moral suasion only, for inculcating the principles of Christ's kingdom. It does not mean making disciples in the Mohammedan way, at the point of the sword; nor the Puritan way, of whipping at the cart's tail, or setting in the stocks; nor the twentieth-century, "National Reform" method of fines and jail for doing on Sunday what would be

perfectly legitimate work or play on any other day of the week. The true evangelistic and gospel way entirely precludes the idea of trying to emplant religion by injunction of the civil power.

One of the apologists for Sunday laws defended the propriety of such a relationship between the church and the state by quoting the words of Paul: "Know ye not that the saints shall judge the world?" We are reminded of the old school of theocrats who reasoned as follows: "*Resolved*, That the saints shall rule the earth; and, *Resolved*, That we are the saints." That, in short, is the logic which was the foundation of the Spanish, the Puritan, and all other inquisitions. Their arrogant attitude was entirely predicated upon the assumption that "we" are the Lord's vicegerents; and because "we" know what is best for "heretics," if you will not take our advice upon our invitation, then you must take it upon pains and penalties.

A SATANIC GIFT

But the testimony of history has uniformly been that when once the germ of intolerance, in a church that is state-intrenched, begins to operate upon the "obstinate heretic," it knows no stopping place short of death. And that is just the picture presented by the Puritan theocratic regime. Men who attached the word "reverend" to their names — men clothed with the sacred offices of the gospel of Christ — pronounced such sentences upon innocent Quakers and Anabaptists of imprisonment, whipping, and starvation as led to death. What a travesty upon the religion of the lowly Nazarene, who said: "If any man hear My words, and believe not, I judge him not." No wonder that Dr. Philip Schaff, the famous church historian, said: "Secular power has proved a Satanic gift to the church; and ecclesiastical power has been an engine of tyranny in the hands of the state."

Ah, it was our United States that rescued the precious diadem of liberty from the rubbish of theocratic tradition, and has worn it, lustrous and resplendent with the beauty of Him who said: "Neither do I condemn thee; go and sin no more"! From the Goddess of Liberty to the Golden Gate, and from Fort Kent to the Rio Grande, she has said to all religions: Set up your altars and worship, each in your own way, so long as you do not interfere with the equal rights of your fellows, and do not, under a cloak of religion, commit a breach of good citizenship.

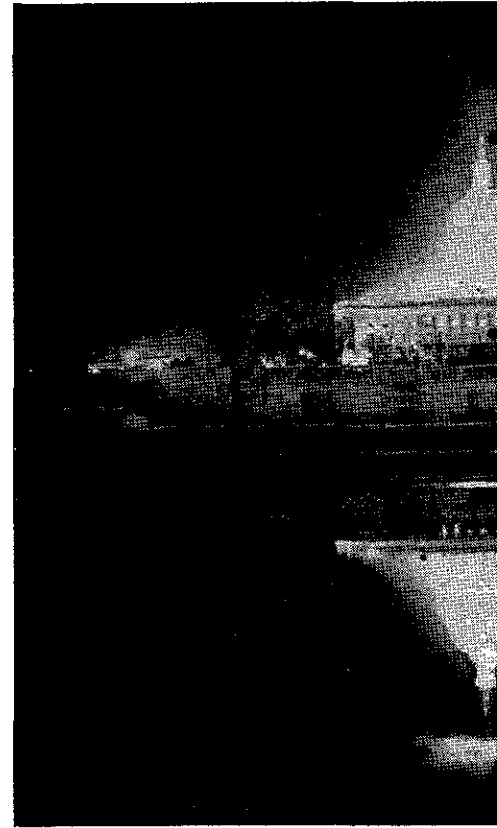
Thus the pagan is allowed to build his temple and set up his prayer wheel,

When the Church renders UN

CÆ

the THINGS th

By W. F.



International Newsreel

The United States Capit

without fear of his contaminating influence. And why? Because worship of a Supreme Being must rest upon conviction of the conscience within, and not fear of restraint from without. The argument that children who are trained in Sunday observance and who go to church in the forenoon and refrain from boisterous pleasures in the afternoon, will be upset at seeing the children of worldlings or those of another faith

SAR

at ARE GOD'S

Gerald



at night, brilliantly flood-lighted.

doing otherwise, is a pitiful admission. It reminds one of what Franklin said: "When religion is good, it will take care of itself; but when it is not able to take care of itself, and God does not see fit to take a care of it, it is evidence to my mind that its cause is a bad one."

By reading the context of the verse quoted above — "the saints shall judge the world" (1 Corinthians 6: 2) — we discover it was church trials Paul was

talking about, and that he was warning the Corinthians not to take their disputes before the civil courts, but settle them out of court, among themselves, in view of the fact that the saints will share with God in the execution of the judgment upon the wicked. (See Psalm 149: 6-9; Revelation 20.) Paul, therefore, threw out this caution, that they "judge nothing before the time." (1 Corinthians 4: 5.)

Another quotation used by the same apologist for the theocratic idea is an expression taken from the second Psalm: "Thou shalt break them with a rod of iron." This verse, like the other one about the saints judging the world, is also entirely irrelevant to this present world. It represents a dialogue between the Father and the Son, in which the Father says to the Son: "Ask of Me, and I will give Thee the heathen for Thine inheritance, . . . Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Here, as in the other quotation, is taught the final destruction of the incorrigibly wicked. To apply it to this present world is to wrest it from its setting. Rather in place of giving any comfort to the advocate of the theocratic idea, the passage contains a distinct warning against all Pharisaism, censoriousness, bigotry, and religious tyranny in the words: "Ye judges of the earth, . . . kiss the Son, lest He be angry, and ye perish from the way." The trouble with those Puritan theocrats was that they were a little too overready in wanting to judge the wicked before the time and without waiting to be properly set apart as jurors by the great Judge of all the earth.

DECALOGUE FULFILLED BY LOVE

Our apologists for a present-day theocracy also tried to substantiate their position by affirming their belief in the binding obligations of the Ten Commandments. Well and good. And what is the office of the Ten Commandments? The wisest man of the Old Testament said that the keeping of them was "the whole duty of man." And our divine Lord said they could be summed up in two principles: love to God and love to man. Examine them in order and we will find that the first four define man's duty to his Maker; the last six, his duty to his fellow men. Into that relationship between a man and his Maker, as defined by the first four, which we call his religion, the state has no business to intrude.

But the state may legislate, in a superficial way only as regards overt acts, concerning the last table of the law, for the purpose of conserving the

equal rights of man: "life, liberty, and the pursuit of happiness." Since the injunction of the last table of the law against dishonoring parents, killing, committing adultery, stealing, lying, or coveting, may be violated in God's sight by even a thought or intent of the heart, it is quite evident that the state can deal only with the crimes of lawbreakers and not with their sins. And Paul meant no more than that, when he said that the powers that be were ordained for the punishment of evildoers.

THEOCRACY NOT POSSIBLE

When this evil comes to the surface in outward conduct that is a menace to the bodily comforts of society, the state moves to stamp it out. So a man may covet a neighbor's fine flock of sheep, but until he actually carries one off, the state cannot touch him, because he has not, as yet, violated its statute against stealing, even though he has been six months wishing for an opportunity to do it. It is one thing to stand before the judgment bar of man, and quite another thing to stand before the bar of God. Perhaps David was realizing this when he said: "Thy commandment is exceeding broad." It is truly too broad and too deep for finite man to try to enforce.

A perfect theocracy in this world of imperfect men and women is an impossibility. The meaning of the word is "government by God." But the trouble is that men will not let God rule them perfectly. The experiment of a theocracy in the kingdom of Israel was permitted till their abuse of it made it necessary for God to overthrow it. (See Ezekiel 21: 27.)

Under the theocracy, church and state were united. When it was abolished, they were forever divorced. What therefore God hath rent asunder, let no man put together. The church is not abolished; neither is the state abolished. It is the union of the two in their functions that is abolished. They each have functions to perform, but each in its own sphere should attend to its own business. One is to make citizens; the other is to make saints. This is indicated by the words of Christ: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

I beseech of you, my theocratic brethren, never to spend a moment lifting your voices to Cæsar to supplement your, or others', lack of moral power, by coercive measures of the civil power in things religious. Rather,

(Continued on page 35)

HEALTH SERVICE

What creates the *THIRST* for BEER?

Let us *START* temperance at the source.

By Daniel H. Kress, M. D.



Paul Thompson

If our girls were taught how to cook wholesome, non-irritating foods, there would be far less thirst for alcoholic beverages.

WE DEPLORE the evils that are today so apparent, but history is merely being repeated. "The thing that hath been, it is that which shall be: . . . there is no new thing under the sun." Ecclesiastes 1: 9. "In the days that were before the flood," according to the Biblical record, the related evils of drunkenness and gluttony were among the prevailing sins; and as a result of these excesses, "every imagination of the thoughts of his [man's] heart was only evil continually." The marriage vow was lightly regarded. Divorce was common—"they took them wives of all which they chose." "The earth also was corrupt before God, and the earth was filled with violence." (See Genesis 6.) We have here a faithful portrayal of what is certain to follow when man's reason is dethroned through gluttony and drunkenness. Jesus sums it up by saying that "they were *eating and drinking, marrying and giving in marriage.*" One logically followed the other—eating came first, then drinking, and then divorce and crime.

That which inflamed and maddened the minds of men before the flood and led them to commit the most unnatural crimes is that which is responsible today chiefly for our houses of prostitution, insane asylums, hospitals, almshouses, etc. It is responsible for much of the domestic unhappiness that exists, and for the prevalence of divorce. In any community where drink is used, disease, degradation, cruelty, and wretchedness exist in proportion to the quantity consumed.

Sir Andrew Clark of England once said: "Out of every one hundred patients I have charge of at the London Hospital, seventy per cent directly owe their ill health to alcohol."

According to the testimony of judges who during saloon days legally severed the matrimonial bands in court, more than two thirds of the divorces were occasioned by the use of intoxicants. Referring to murder, one judge said: "There is not one case in twenty where a man is tried for his life in which alcohol is not the direct or indirect cause of the murder," and a district attorney of Boston declared: "Ninety-nine out of one hundred of the crimes in our commonwealth are produced by intoxicating liquors."

While all are familiar to some extent with the results of alcoholism, few have inquired into its causes.

BEGINS IN BAD DIET

Why do men and women possess a desire for alcohol? There is, certainly nothing desirable about the taste. It does not appeal to the palate. Even old drinkers do not as a rule take brandy as though they enjoyed it. They swallow it as a child would some disagreeable drug, in one gulp.

Of all creatures that exist, man alone possesses a craving for alcohol, and among mankind this craving may be said to be almost universal. Some, knowing the evils which result from its use, are in possession of sufficient mental power to deny the craving; while others who do not possess the power of will, give way to the craving they possess

after having once experienced that it is alcohol they crave.

From my own experience in the treatment of these cases, I am convinced that even the most advanced cases of inebriety should not be regarded as hopeless. Many may be cured if properly treated. How shall we treat them? We must direct our treatment toward the removal of the craving for drink. From my own observation and study, I am more and more forced to recognize that dietetic errors are in a large measure responsible for the craving that exists for alcohol. The condition of the stomach produced by irritating and stimulating foods and drinks calls for narcotics, or something, that will deaden the nerve terminals in the walls of the stomach and thus afford relief from the unpleasant symptoms associated with such irritation.

A woman in Liverpool, who was an inebriate, said to me: "My doctor recommended me to take some ale after giving birth to my second child; from the time I took the first drink, although I did not like the taste of it, I have not been able to resist its use." She was desirous of doing right, but was evidently one in whom there existed a peculiar inherited mental weakness. She would have been safe from drink did she not possess a *craving* for drink. This craving was cultivated in her own home, as I found later, by the food she ate.

I remember hearing one of England's leading temperance lecturers say at a public gathering that she had great

(Continued on page 32)

"WE'VE had roasting ears three times this week and today is Wednesday," sighed Mrs. Tompkins. "But the men-folks are so wild about corn, they insist upon having it all the time while it is in season."

"I don't really blame them," I admitted, as I listened to her plaint. "Nice, tender sweet corn is about as good as any vegetable I know. Golden Bantam, Country Gentleman,—even the names make one's appetite perk up. But couldn't you introduce a bit of variety by having it different ways, instead of always on the cob?"

"What ways?" questioned Mrs. Tompkins eagerly.

"Scallops, or corn pudding," I enumerated. "We like them both at our house."

"I have those in winter with canned corn, but I hadn't thought of using the fresh for them," admitted my neighbor. "But I cannot see why the fresh wouldn't be good."

"It is," I assured her. "Left-over cooked corn can be cut from the cob and used, or it can be cooked expressly for the purpose. In either case I suppose you use a bit of sugar in the water to restore the natural sweetness of the corn?"

"Yes, indeed," she smiled. "I know corn begins to lose its sugar content more quickly than almost any other vege-



Just for Variety



By Anne Schuyler

table, which is one reason it is so important to have it newly picked. But even if it has to stand a day or two, it can be made to taste delicious if the correct amount of sugar is added to restore the lost sweetness. Probably my knowledge of that trick is one reason corn is so very, very popular in my family."

"No doubt it is," I agreed. "And remember, you are making it more nourishing too, for sugar is a very, very valuable source of quick energy, a real 'pep' food."

"Some hot day in early summer, when you do not want to do too much cooking or serve as heavy a meal as in winter, try serving just one hot dish—potatoes and corn in a scallop."

Corn-Potato Scallop

2½ cups new potatoes, sliced very thin
1½ cups canned or fresh corn pulp
½ cup milk

1 green pepper, minced
1 medium onion, minced
2 tablespoons butter
1 teaspoon salt and paprika

Brown the minced onion and pepper

in the butter. Put a layer of the potatoes in the bottom of a buttered casserole. Cover with half the corn. Sprinkle with half the browned onion and pepper, salt and paprika. Put on another layer of potatoes and the rest of the corn. Spread with the rest of the onion and pepper, salt and paprika. Finish with a layer of potatoes. Pour the milk around the edges of the dish. Cover and bake in a moderate oven till the potatoes are done—about an hour. Uncover at the last to brown. Buttered crumbs may be put on the top if desired.

Corn Pudding

2 cups fresh or canned corn
2 tablespoons melted butter
2 teaspoons sugar
3 eggs
2 cups milk
salt

Beat the eggs and mix all the ingredients. Pour into a buttered baking dish and place in the oven in a pan containing boiling water. Bake slowly until it is entirely set to the center in a moderate oven (350 degrees F.)

The Doctor REPLIES to HEALTH QUERIES

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

Treatment of Nerve Exhaustion

I am very nervous and worry a great deal. Have a pain in the pit of my stomach, and sometimes am very short of breath. I do not sleep very well, and although my bowels move once a day, I have a coated tongue and a bad breath. What can you suggest as a remedy for my condition? E. W. A.

Your condition is quite a common one, although very distressing at times. You are suffering from autointoxication and nerve exhaustion. You should go on a several months' program for the relief of your condition. Your intestinal flora should be changed by taking either Acidophilus or Bulgarian buttermilk, or a course of Lacto-Dextrin. If you take the Lacto-Dextrin, get six cans of it, and take two tablespoons of it twice daily in warm water between meals. You may also take enemas of the buttermilk. You need a change of environment, and should take

a rest so that your nerve force, which is very low, can have time to build up a reserve. Rest and try to forget all of your worries, and you will be surprised that they will eventually not bother you.

Cause and Cure of Night Sweats

My husband has had occasional night sweats for years, usually following a hard day's work or some unusual mental strain. He can check the night sweats by taking sage tea, but this makes him feel bad afterwards. Is it a dangerous thing to do? Are night sweats always a symptom of tuberculosis? He has no other symptom of the disease that we know. He sometimes has frequent urination at night, but has a good appetite and sleeps well. Can you suggest the cause of the night sweats, and also a remedy? E. L. S.

The drinking of the sage tea is in itself a harmless thing to do, but if there is an unpleasant feeling afterwards, I would discontinue it, and drink a cup

of plain hot water instead. Night sweats are not always a symptom of tuberculosis, but may be only of weariness or nerve exhaustion. I would suggest a neutral bath on nights that follow a strenuous day of either mental or physical labor. Also a hot foot bath, or a hot leg bath may help.

Nervousness and Poor Elimination

I am in the change of life, and am very nervous, and am suffering from chronic constipation. Is asafetida harmless for the nervousness, and which is best for the constipation, a daily enema, or a daily laxative? What should be the temperature of an enema? O. H. C.

Asafetida may be a help for your nervousness, and it will also help any flatulence you may have from your constipation. You should free your mind from all worry, and endeavor not to overtax your nerve force. Get plenty
(Continued on page 30)

HOME and CHILDREN



Herbert Photos, Inc.

Intrusting a secret to mother

THE day was Thursday when I found them,—the ten words that set me to thinking,—and this is how it came about.

I had been sweeping, dusting, and doing the extra weekly cleaning, and I was tired; but as I soliloquized, I decided it was much better to be tired on Thursday, than to leave the cleaning, which, in addition to the cooking and numerous other tasks, would make Friday such a full day that I would be all tired out for Sabbath. Then, too, doing part of the preparation work on Thursday tends to eliminate the danger of, or the need for, infringing on the very first minutes of the Sabbath day. It always seemed to me that there was a special blessing for the family that, with work all done, together watches the setting sun as it ushers in the beginning of the Sabbath day.

But to go back to Thursday and the words that I found staring at me from the paper that I picked up as I sat down to rest. They were words that set me to thinking; for you know in these days there are thousands and thousands of words, and then millions and millions more, which are given to the public to

Something for Mothers to THINK About

By MARTHA E. WARNER

©

read, that are not worth the paper they are printed on; words written expressly to keep one from thinking deeply or seriously. But not so with the ten words that came from the pen of Lloyd George when he wrote: "There is nothing so fatal to character as half-finished tasks."

Now to get these words better fastened in your mind, try reading them this way:

"There is nothing so fatal to character as half-finished tasks."—D. Lloyd George.

As I looked around my clean rooms and mentally inspected the chests, closets, and shelves, I was thankful that they were not cluttered with pieces of work begun, to be sometime finished. Not that the fact was any credit to me, nor was it because I was born that way, as some insist, for it is not, and I wasn't. The credit belongs to the woman I love best in all the world—my mother. A beginner and finisher of tasks was she, and she saw to it that her children were thoroughly drilled in like manner. Someway I find myself wishing more mothers felt that same responsibility.

As I write, the picture of a girl comes to my mind. Such a dear girl, too; and yet just recently one who is closely associated with her confided to me that the girl's great failing was enthusiastically beginning things and not finishing them. A few weeks of gardening, dressmaking, nursing, or typing were enough for her. She has many pieces of embroidery work begun, but few completed, and so it goes.

At the time I was told of the girl's failing, I simply shrugged my shoulders, and said, "Oh, she will get over it in time! When she comes to have a home

of her own, she will make one of the best of housekeepers, for she really can do well any task connected with home-making."

Although the matter did not greatly concern me, when an opportune moment arrived, I had a heart-to-heart talk with the girl; but today, I find myself viewing the matter from an altogether different angle. As I find myself asking the questions: Are half-finished tasks fatal to character? Is it possible they indicate little out-of-sight corners in one's character that are only half finished? I wonder if these weak places are at all responsible for the break-down of character in so many young people of today.

As we think on these things, let us take an inventory of *our* work with *our* children, and if we find we have been negligent in insisting that they should complete one task before beginning another, then let us turn over a new leaf and start afresh, ever remembering that it "should be the object of every parent to secure to his child a well-balanced character. This is a work of no small magnitude and importance,—a work requiring earnest thought and prayer no less than patient, persevering effort. A right foundation must be laid, a framework strong and firm erected, and then day by day the work of building, polishing, and perfecting, must go forward."

It was on Thursday morning I found the quotation that sent my thoughts thus far, but I am glad I found it, and I am glad I can pass it on to you. Let's learn it, and think some more about it, and say it all together.

"There is nothing so fatal to character as half-finished tasks."—D. Lloyd George.

BOY'S FIRST TROUSERS

By Agnes Lewis Caviness

BOY'S mother was funny. No, she wasn't either. She was—she was a Peach! But she had some funny notions. For example, she didn't want Boy to grow up. She let his hair grow curls! And every day after his nap Sis had to make curls all round his head to get him ready for lunch. Sometimes when she finished, Boy would "wool" his head, and Sis would have to make the curls a second time! But that was silly; for the second time, in her hurry, Sis would pull, and that hurt. Then perhaps they'd be late to lunch, and that made Father cross. Father was never late anywhere.

I hate to tell you the other thing Mother was funny about!—Boy had to wear dresses, kilts, Mother called them. They were pleated skirts and white blouses with scratchy, ruffy collars and cuffs! Curls and skirts!

Boy often thought of going to hunt a house where one could wear short hair and pants. But then, you see, Mother was really rather nice. Her cheek was so

nice to rub while you were going to sleep.

One day Boy had to go to the store. When he'd finished his errand, some of the men sitting on boxes around the store spoke to him.

"Hello, Boy!"

"Say, Fellow, what do you wear dresses around here for? Don't you want some pants? You ought to have some overalls!"

"Sure! That's right,—some overalls! Here you, Sam, fetch down some overalls for this boy, will you? I'll pay for them!"

"Hurrah! Send him home in overalls!"

Lots of laughing and crowding about him. Down came the overalls. First pair was long enough but too short around the middle. Next pair was just right, only had to be turned up a bit. In he went! Stuffed in his blue gingham apron. Buttoned them around his fat tummy. Turned up the legs.

"There you are! Off with you! Go show your mother!"

Boy was red and hot and happy. He plunged down the steps, across the road and through the wood, galloping like a horse. At every gallop he shouted.

Mother heard him coming. She came out on the veranda to wait for him. What strange little figure was that on the run? It was Boy! But what had happened to him? He was in her arms before she could fairly make out.

"Mother! See my pants! Daddy Greer paid for them! He said to come and show them to you! See the suspenders! See the pockets—"

Something was the matter. Mother hadn't said anything. She hadn't said a word! She wasn't cross, for her mouth was smiling. But something was the matter with her eyes. It couldn't be that—

Suddenly Boy's fat, sticky hands were under her chin, holding her face up to his.

"Mother! Mother! Don't you—don't you *like* them?"

That was when Boy learned how fine Mother was. She gave him one hard little squeeze and said:

"I think they're wonderful, Son! And now that I think of it—don't you suppose we'd better go have a haircut tomorrow?"

A Home Maker ANSWERS Parents' QUESTIONS

Perplexing questions on married life, home management, and child training will be answered here by a specialist on the home and its ideals. Send questions to the editor.

Social Maladjustment

Our boys, now in their teens, have less interest in religious things than formerly. They quarrel and fight at home, though at school they are well behaved. We cannot imagine why they quarrel, as their father and I never do. They read too much, chiefly fiction, and are more and more disinclined to work at home, though splendid workers away from home. We are poor, and the boys have practically no spending money and not very good clothes. Our life is narrow and hard, with few vacations. What can we do for our boys?

Yours is a problem of social maladjustment due, in large part, to economic conditions not wholly in your control, yet aggravated by failure to provide spiritual compensation. The family is large, it is located in town, and the income is small. The parents, pressed by poverty, and believing industry to be not only a virtue but a necessity, are inclined to drive the children about their tasks and to fret at their indolence. Yet the children have little incentive to work, because they get no perceptible

reward: on the economic side their earnings or their labor is demanded intact for the benefit of the whole family, and on the social side their association in work is unpleasant rather than gratifying. In school and community they associate with other youth who have greater freedom, and many of whom are not taught to work but have their time for play and dissipation.

The discontent thus engendered produces an irritable state of mind, which reaches its apex at the place of chief irritation, home. In consequence they fall out with one another, quarrel, and fight. Instinctively setting up a defence mechanism against this irritation, they seek oblivion in reading, particularly romance which contrasts with their conditions. They are less affected away from home, because they are there freed in part from the conditions obnoxious to them; but a continuance of the conditions will more and more affect their mental and social attitude everywhere.

Poverty may be a blessing, but not unless it is so permeated with love as to take away its sting. Good cheer, loving sympathy, and a glorious goal, combined with utmost frugality, can make a heaven of the poorest home; but these are exactly the virtues most commonly lacking in poverty. The initial fault was in having too many children for the economic and spiritual resources of the parents; but the proper limitation is a matter not easy to determine, and in any case is beyond consideration now. In the circumstances, only palliative measures are possible.

The family should work to a reduction of its economic weight and to giving each child independent opportunity and responsibility. The older boys should be encouraged to strike out for themselves, to get work, to have their own money, and to pay their own expenses. They will now do better, both financially and spiritually, away from home than in the home. Encourage them to get, if possible, more education for

(Continued on page 29)



BIBLE RELIGION



Will SINNERS BURN

FOREVER

? ? ?

By J. Berger Johnson



THE day of the gospeler who used as his chief weapon of warfare the fearful description of hell and the sinner's never-ending and torturing existence therein, is, we are thankful to say, passing. However, this doctrine is still one of the traditional "nine points" of the creed of some churches; and although it is not emphasized now as it was formerly, yet the vast majority of men have this belief ingrained in their minds through the arduous propaganda of years past. And some of the old-school preachers and leaders still maintain that the very best way to get men to heaven is to scare them away from hell.

But these men who advocate the ever-burning hell for sinners, cannot be harshly criticized so long as they believe that other companion doctrine of the inherent immortality of men, good and bad; for if the sinner is to be punished at all, and if it is true that every man is immortal and cannot die, then it logically follows that sinners will be punished throughout eternity, and that heaven and hell will be the respective abodes of the good and the bad. Said one noted preacher: "The sight of hell torment will exalt the happiness of the saints forever. When they see others of the same nature as themselves and born under the same conditions, plunged in such misery, and they are so distinguished, it will make them sensible of how happy they are."

SLANDER ON GOD

But whence comes this teaching? Surely not from God's word. Can we imagine the redeemed from earth having lost their feeling of a common humanity

because of the salvation they have received? Are love and compassion for fellow men to be exchanged for savagery? Such a belief reflects on God, His whole administration, and His eternal kingdom.

Some men would even incriminate God himself, by laying to His charge this monstrous teaching. From this charge God clears Himself in these words: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" It naturally follows that if God takes no delight in the death of the wicked, He would take still less delight in torturing them through the years of eternity for the failures of a few short years here on earth.

SIN NOT PERPETUATED

In the words of one writer: "What would be accomplished, so far as God is concerned, should we admit that He delights in witnessing unceasing tortures; that He is regaled with the groans and shrieks and imprecations of the suffering people whom He holds in the flames of hell? Can these sounds be music in the ears of infinite Love? It is urged that the infliction of endless misery upon the wicked would show God's hatred of sin as an evil that is ruinous to the peace and order of the universe. Oh, dreadful blasphemy! As if God's hatred of sin is the reason why He perpetuates sin! For according to the teachings of these theologians, continued torture without hope of mercy, maddens its victims, and as they pour out their rage in curses and blasphemy, they are forever augmenting



An artist's conception of evil angels being cast out of heaven into hell.

their load of sin. God's glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages."

UNIVERSALISM

Illimitable evil has been the result of this heresy, and a religion based on the principle of love and compassion has been prostituted into something so black and ugly that thousands, yea, millions, of skeptics and infidels are the fruit of its promulgation.

A large class to whom the doctrine of eternal torment is revolting are driven to the opposite extreme in error. They see that the Scriptures teach that God is a God of love and compassion, and they cannot believe that He will consign His creatures to an eternally burning hell. But holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will be saved. Many regard the teachings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into His favor and His kingdom. Such a doctrine, presuming upon God's mercy, but ignoring His justice, pleases

(Continued on page 33)

— Just What the Bible Says —

Good News

1. How did Jesus Christ tell His people to regard the approach of His second advent?

"When these things begin to come to pass, then *look up*, and *lift up your heads* for your redemption draweth nigh." Luke 21: 28.

2. What are meant by "these things"?

"There shall be *signs* in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

3. What are the signs in the sun, the moon, and the stars?

"The *sun shall be darkened* [fulfilled, May 19, 1780], and the *moon shall not*

give her light [fulfilled, the night of May 19, 1780], and the *stars of heaven shall fall* [fulfilled, Nov. 13, 1833]." Mark 13: 24, 25.

4. In what way will the powers of heaven [forces of nature] be shaken?

"Great *earthquakes* shall be in divers places, and *famines*, and *pestilences*." Luke 21: 11.

5. What else will cause men of the world to fear?

"*Nation shall rise against nation*, and kingdom against kingdom." Luke 21: 10.

6. What social conditions will prevail just before Jesus comes?

"In the last days *perilous times* shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-

minded, lovers of pleasers more than lovers of God." 2 Timothy 3: 1-5.

7. What religious confusion will exist?

"Because *iniquity shall abound*, the love of many shall wax cold. . . . There shall arise *false christs*, and *false prophets*, and shall show great signs and wonders; insomuch that, if it were possible, they should *deceive* the very elect." Matthew 24: 12, 24.

8. What industrial troubles will be in the last days.

"*Ye rich men*, weep and *howl* for your *miseries* that shall come upon you. . . . The *hire of the laborers* who have reaped down your fields, which is of you *kept back by fraud*, crieth. . . . Ye have lived in pleasure on the earth, and been wanton. . . . Be patient therefore, brethren, . . . stablish your hearts: for the coming of the Lord draweth nigh." James 5: 1-9.

9. What good work will go on in the earth before the Lord comes?

"This *gospel of the kingdom shall be preached in all the world* for a witness to all nations; and then shall the end come." Matthew 24: 14.

SCRIPTURE PROBLEMS SOLVED

This is a service department where questions on religion, ethics, and Bible interpretation will be answered. Inquirers may address the editor.

Bible Inspiration

Do you believe in the verbal inspiration of the Bible?

Verbal inspiration is defined as "that the very words of Scripture were given by the Holy Spirit; that the writers were not left absolutely to themselves in the choice of the words they should use." In the first place, it is evident that the choice of words in our modern translations of the Bible were not inspired, since the translators did the choosing. Any exact wording must have been given in the original Hebrew or Greek. We accept the best translation scholarship—which the King James and Revised Versions exhibit creditably—as to the *meaning* or *thought* in the original. We believe that *all* the Bible is equally and fully inspired. There are cases where God spoke through His Spirit in audible voice the *exact words*, such as the Ten Commandments. (Exodus 20.) In other cases God put into the mouths of men the very words they should speak. (See Exodus 4: 10-15.) But also God inspired men to write the expression of the

thoughts He gave them, in their own words. This is indicated by the different styles and individualities that Bible writers manifested, from Amos the herdman to David the king, and the varied methods of reporting Christ's words by the four gospel writers. The Bible is the word of God in the language of men. God gave plainly just what He wanted to communicate, but from the human side it came forth in such language as the writers themselves would choose. So we believe in verbal inspiration in certain stated instances, but in all cases we believe that the thoughts and ideas expressed are the very ones the God of heaven intended to convey. If in certain cases the language expression is not clear, other scriptures can be found on the same topic that will make it clear. Trivial mistakes have crept into some translations through the faults of copyists and poor translators; but these do not affect the Bible's original inspiration and accuracy. In the essentials of truth it is accurate and consistent, even after many translations. Sometimes words

of Scripture may be changed to give a clearer meaning, but should be only by the ripest and most reverent Biblical scholarship. It would be sacrilege, however, to change the thought with the change of a word, as to put "a" in place of the "the" in the fourth commandment, making it read "a seventh day is the Sabbath."

This Generation

What generation is meant in Matthew 24: 34? When did it begin?

The text reads: "This generation shall not pass, till all these things be fulfilled." It could not have meant the generation to which Jesus was speaking, for one of "these things" of which He spoke was His own second coming; and that has not yet occurred. The first of "these things" (verse 29) was the sign of His second coming called the dark day. This sign came on May 19, 1780. It is possible, though not probable, that some one living in 1780 might live till Christ appears. Recently a man from Turkey *claimed* to be 153 years
(Continued on page 29)



The Month's Reading

Condensed Articles from the Leading Magazines



What the Depression Is Teaching

Condensed from Review of Reviews (May, 1932)

Roger W. Babson

[Mr. Roger W. Babson's vocational name is "statistician." He deals with vast ranges of complicated facts; and by the orderly use of compiled figures, for purposes of comparison over longer or shorter periods, he arrives at certain more or less tentative conclusions. The value of these conclusions lies in the ability of Mr. Babson to derive sound inferences. He is a diagnostician in the broad field of business life, or practical economics, with regard for conservation of wealth, property, and health. He ranks with the leaders in the general sphere of business. Most of them are acquainted with him. Many of them consult him, just as doctors from time to time consult a member of their profession who is pre-eminent as an expert in diagnosis. But Mr. Babson is also a practitioner, who gives advice firmly and sensibly to men and women who invest money and are anxious to avoid mistakes and to conserve their resources. What we call business permeates all professions and callings. Mr. Babson reads his Bible in a search for principles in order to apply them to our modern life.—Albert Shaw, Editor, "Reviews of Reviews."]

THE past year has seen many good old banks get into trouble. When their founders died, they seemed to miss something. The banks built new buildings with great fronting columns; they adopted modern methods and machines; they did progressive advertising, and had an active group of workers; but still they lacked something, and failed. What was this "something"?

If you will think back over the situation, you will remember that in the successful days the bank had someone who was not very active, who was rather out of date, but who always was doing a lot of thinking! In the case of one bank with which I was acquainted, they used to refer to the "old man who came into the bank every morning and only read the paper and poked the fire." Yet, as I look back, I believe this man had the "something" which made the bank a great success. When the old man died, this "something" was

lost; and although the bank adopted every help which money could buy, it finally was absorbed by another institution.

The same thing is true with all lines of business. Why are some publishing firms so much more successful than others? It is not due to greater capital or greater prestige, or greater advertising ability. The success of certain firms is due to the fact that some one member of the firm has that "something" which enables him to select what will become the best sellers. The same principle is true in regard to department stores, newspapers, engineering firms, and all other forms of business. This "something" is very noticeable in connection with investments. Some men are able to select securities which are safe and become very valuable, while other men utterly lack this facility.

All men have the same amount of time. The President of the United States and your office boy both have twenty-four hours a day and no more. In these days of great public libraries, wonderful news-gathering facilities, and free instruction, sources of information on almost every subject are equally open to all. Yet none of these things seems to produce this "something."

What is this "something" which seems to count so tremendously in the battle of business? Well, thirty-five years of intimate contact with business men makes me believe it is the power to make correct decisions and stick to them.

But, is the trouble with the men or with the employer? My studies show that the trouble is with the employer who lacks the ability to make correct decisions.

I love to read that portion of the Sermon on the Mount given in the latter half of the sixth chapter of Matthew. Jesus told His followers that there is nothing in hustle and bustle, striving and worrying, buying and borrowing, but rather success comes from listening to that still, small voice "and then all these other things shall be added unto you." Of course, this was written

two thousand years ago, and it has been revamped and revamped many times since; but the point is clearly evident. It is that all these material things which men think are so necessary are as nothing compared with the spiritual power of making correct decisions and carrying them out. Yes, this "something" is a spiritual power which is the real determining factor for success. Moreover, this spiritual power to make correct decisions is not secured by college degrees, capital investments, or great organizations; but rather through quiet study, sane prayer, and an earnest desire to bring about the Kingdom of God on this earth. The men having these qualities are the men who made America; and our difficulties today are due to the lack of them.

Take a day off, go into the country or hire a room in some big hotel, and apply the above suggestions to your own business life. Your mistakes have not been due to lack of capital or lack of credit or lack of machinery or lack of salesmen or lack of any other material things. These mistakes have been due solely to your lack of judgment, your personal inability to make correct decisions and your own lack of spiritual energy and power to carry out these decisions to a conclusion. Why fool yourself any longer or continue to put the blame on Europe or on the President or on your employees or on "conditions beyond your control"?

The solution of your personal business problem is to spend more time in meditation and less in consultation; to devote more energy to study and less energy to ballyhoo; to give more time to praying in secret and less time to pleading with bankers; to read more of the classics and less of the newspapers; in short, to turn over a new leaf.

If you are in a line of business for which you cannot conscientiously pray for success, then you must depend upon luck, rather than upon acquiring this "something." If, however, you are in a business which is adding its bit to making a healthier, safer, happier or more comfortable world, then determine that you shall get the spiritual power of making correct decisions and carrying them out. Then you will select business associates, distributors, foremen, and salesmen who will be winners. Then

you will be able to raise your capital without getting into debt with banks or others. Then you will be able to know what the public wants and how to supply it best, at least cost.

And when it comes to the making of investments of money and capital, you will always buy only the things that will go up and never buy anything that will go down!

"We have never before heard directly or indirectly from so many who have been without Scriptures and have come to us to be supplied."

This year the Society made a special effort to provide for those under institutional care. From veterans' hospitals came word of the Bible being the book "most in demand." One ex-service man wrote, "The Bible left in the ward has been in constant use." The distribution in the port cities among the polyglot seamen continued as an active feature of the Society's work among all classes.

In two languages Scriptures were translated and printed for the first time, Miao and Yao in Siam; the Cakchiquel Indians of Guatemala received for the first time the entire New Testament in their own tongue.

During 1931 the number of volumes of embossed Scriptures distributed by the Society to the blind in the United States was nearly forty per cent greater than in any other one of the ninety-seven years during which the Society has been providing Scriptures for persons denied the precious gift of sight. A total of 5,790 volumes was sent out in English, French, Spanish, German, Italian, and Portuguese. Requests for more than 600 additional volumes had to be temporarily delayed due to the exhaustion of the funds donated for this specific work. Abroad, the Japan Agency again rendered the largest service in distributing 544 volumes in Japanese Braille. The total of embossed volumes distributed since such work was begun in 1835 is now 101,864 in twenty-two languages and systems.

The Word to the World

Condensed from the most recent report of the American Bible Society

A TOTAL of 9,745,356 volumes of the Scriptures, issued by the American Bible Society during 1931 across many lands and in many tongues, was reported at its headquarters, Bible House, Astor Place, New York City. These circulation figures for 1931 bring the total for the 116 years of the Society's service to 237,979,404 volumes. The purpose of the Society to make the gospel available to every man in his own tongue was furthered in translation, publication, and distribution activities in 182 different languages and dialects.

The most notable increase in the circulation of the Scriptures was in Japan. The distribution of Bibles and Testaments held up well to the level of last year, while that of Gospels and other Portions (parts of the Bible) rose from 700,000 to just over 1,000,000 volumes. The economic situation, which was serious in Japan, was met by a new edition of Gospels priced at the smallest Japanese coin, one *sen* a copy. To this was added the splendid co-operation of a fine staff of native colporteurs, who vigorously pressed the work in the cities and towns. In China, the great flood dominated the year's history. Yet throngs of people sought solace and guidance in the Book of books, and colporteurs and workers prosecuted the distribution with energy—even in flooded, bandit-infested districts! The sale of entire Bibles increased fifty-eight per cent and Testaments thirty-five per cent above 1930.

The Near East, although sharing in the economic difficulties of the year, is another area in which the circulation of the Scriptures showed an advance, a large gain being made in the area about ancient Thessalonica, now known as Saloniki. In the Arabic-speaking lands at the eastern end of the Mediterranean there was a notable increase in distribution in which a new Arabic edition helped materially.

In the West Indies Agency the sale of complete Bibles was nearly twice as great as in 1930 and in the republics at the southern end of Latin America, in spite of difficult conditions, distribution

held up well, especially of Bibles and Testaments.

"We do not make any special efforts to increase demands for Scriptures; for, under existing circumstances, we cannot satisfy all the requests that are coming to hand," was the report from the Society's secretary in Brazil. One colporteur's journey occupied seventy-eight days by rail, walking, and by canoe. A colporteur's visit to a colony of Japanese immigrants required a journey of sixty miles afoot.

From Mexico there have come reports of religious confusion due to the conflict between the authorities of the state and of the Roman Catholic church. In the state of Tabasco one of the Society's colporteurs suffered a term in jail for his zeal in Scripture distribution, while a valiant colporteur in Yucatan was received by a flourishing church where two years before he had been threatened with death. Some of his persecutors had become its members.

In the United States the Society was unable to meet fully the many calls which came to it. One of the Society's western secretaries wrote:

The Nap as a Pick-Me-Up

Condensed from the June, 1932, Hygeia

Henry M. Stegman

MEDICAL advice we have in plenty concerning the night's sleep but less about his baby brother, the nap. Yet this interval of rest may be of a worth out of proportion to its length. Valuable goods, say those of Napoleonic stature, come in small packages.

A big captain of industry in New York found himself much refreshed by a short sleep after lunch but discomfited if he prolonged it. So he "snoozed" with a bunch of keys in his hand. Gradually his grasp would relax. When the keys fell, he would be awakened. The same device was employed by a man who had to deliver several exhausting speeches a day. He would

not have been able to keep this up, he declared, but for the brief nap that he took between the addresses.

The city editor of an afternoon newspaper had another idea. After lunch he would go to a barber shop to be shaved, always to the same barber, chosen for his lack of loquacity. Invariably the newspaper man slept through the process. This scant respite from mental as well as from physical activities rejuvenated him amazingly for the afternoon rush.

A young man in New York was compelled for a considerable period to work at his office in Wall Street late every night. He lived in the upper Bronx and

consequently had to spend two hours a day on subway trains. Five hours' sleep in bed was all he could get. This was not enough, although he made up rest on Sunday.

One night he fell asleep on his journey home. By some subconscious mechanism he awoke just before reaching his station. The nap helped a lot but did not quite equal the deficiency. The next morning, instead of reading his paper he slept all the way down town. He aroused himself just before reaching his station. After that his two daily snoozes were a matter of course. Combined with his scanty allowance of time in bed, they gave him the rest that he needed to remain at par, or nearly so. Only once was he carried beyond his station.

Later he read with some interest the suggestion of a woman physician that one should learn to sleep while traveling to and from business on underground, elevated, or suburban trains. She said that it was comparatively easy to acquire this habit and also to teach oneself to awaken just before reaching one's destination. It is true that many of us can terminate sleep at a fixed hour by setting the mind on it the night before, thus accustoming ourselves to act as our own alarm clocks.

The nap after the noon meal is common, perhaps universal, in tropical countries. A justification for it is that it comes at a time when the heat is so extreme as to discourage all activity. On the continent of Europe, the siesta is general in some countries. American travelers, when they have come to have checks cashed, have been amazed to find banks closed from 12 o'clock to 2. In Vienna a chain of shoe stores made a revolutionary move a few years ago by keeping open continuously all day. The practice among other shopkeepers was to close for perhaps two hours for dinner and a nap.

A drowsy feeling is liable to follow a heavy meal in the middle of the day. Some persons, however, have indigestion if they go to sleep at that time; the

bodily functions slow down, and food tends to stay in the stomach a long time. Lying with the head and shoulders raised by means of several pillows will in some cases avert this by keeping more blood in the digestive organs.

Many housewives have found that an hour or two of rest after the noon meal enables them to end their labors in fine fettle. If they work continuously they are exhausted before night. Even if they do not actually sleep they "unlax" as Andy expresses it over the radio. A nap for your children is advisable.

Even a brief sleep gives a benefit out of all proportion to its duration. The first two hours of sleep are the deepest. One can get a better quality of the article in a nap than in the average of a full night's rest. This has been proved by various investigators whose plan was to drop a ball from varying heights onto a plate. The amount of noise necessary to awaken a sleeper was regarded as the index of the intensity of slumber. While the results were not identical, they all indicated that sleep was soundest the first hour or hour and a half, growing rapidly lighter thereafter. The disparity was extreme. If the diagram of intensity had reached 775 at the end of the first hour, it had dropped to 25 after the third hour.

It is common knowledge that withdrawal of blood from the brain is conducive to sleep. The drinking of warm milk, and various applications of water to relieve cranial pressure are based on this principle. Delicate instruments of measurement show that in sleep the hand and forearm have greater volume than in waking hours. Shortly before the awakening, however, these parts diminish in size. Even if the sleeper is not actually awakened, the same effect is produced by some sensory stimulus such as music. Here is additional evidence that the first sleep is the most profound.

The nap is hardly in consonance with the bustling American spirit, but is all the more needed as an antidote for it

with millions of people living on the border line of starvation in the backward countries and many more millions below the poverty line in the advanced and more highly developed industrial communities. The problem is one of underconsumption and can only be solved by increasing the purchasing power of the masses of the people.

The need today in the world is not for bread but for more pay, more money so as to enable its inhabitants to consume what they produce. Instead of praying to be given our daily bread when the farmers in India, Roumania, Canada, and the United States complain loudly of a wheat "glut," we should pray for daily pay for the many to be able to purchase the abundance and richness of the earth and the products of man's energy and invention. What is the cause of this extraordinary situation that we are witnessing in the third decade of the twentieth century? Why is mankind being asked to go hungry and cold and poverty-stricken in the midst of plenty?

The scientists, the inventors, the engineers, the metallurgists, and the agriculturists have, by their achievements, removed the spectre of want and famine from the world, and in their achievements they have far outstripped the capacity of our governments and rulers. The science of government has been left behind in the system of the eighteenth century while the science of production is well ahead in the twentieth century.

The machinery of government falls into two parts. There are two governments in every modern nation—the visible and the invisible. The visible government is that exercised by political dictators, as in Italy, or through national Legislatures in Great Britain, France, Germany, the United States and other countries. This visible government takes care of foreign relations, decides on peace and war, maintains, or tries to maintain, order and tranquillity, looks after the poor and indigent, the sick and the insane, either nationally, as in Great Britain and Germany, or through the States and local governments, as in the United States. But it is becoming more and more divorced from, and less powerful than, the invisible government; and this invisible government takes the form of financial control.

In the United States the invisible government consists of the organization of the Federal Reserve Bank, "Wall Street" and a few powerful bankers, aided by their economists and statisticians. Naturally, it keeps in touch

The Way Back to Prosperity

Condensed from *Current History* (May, 1932)

J. M. Kenworthy

WE STILL pray to be given each day our daily bread. Yet there is too much bread, too much wheat and corn, meat and oil, and almost every commodity required by man for his subsistence and material happiness.

We are not able to purchase the abundance that modern methods of agriculture, mining and manufacture make available in such bountiful quantities. Some economists call it overproduction; but there cannot be overproduction

with the President, the Secretary of the Treasury, and the political leaders of the party in power. But it functions independently and is directly answerable to no one.

Now it is becoming increasingly evident, and recognized by all informed persons, that the monetary problem itself is at the root of all our present difficulties and that it cannot be solved by any nation acting independently.

Yet regard the power of these invisible governments! Their policy, or lack of policy, has tremendous influence on the lives of the mass of people. The governing bodies of the Federal Reserve System and the member banks in the United States can decide on prosperity or penury for millions of people. They can extend or restrict credit, either making fortunes for thousands or bankrupting and ruining other thousands of corporations, firms, and individuals. They raise or lower the bank discount rates, making business, commerce, and agriculture profitable or unprofitable.

The idea in the public mind, widely held in all countries, is that booms and slumps in trade are uncontrollable and are acts of God, like bad weather and earthquakes or the tides of the oceans. These slumps and booms, however, depend on the price level—the prices which commodities command in the world markets, which in their turn determine international trade conditions. The most sensitive prices are those for primary commodities, the products of the land, mines, and forests. If prices fall, the producers of primary commodities are unable to purchase manufactured goods. Furthermore, with a falling price level for raw materials, the manufacturers themselves are afraid to purchase more than for their day-to-day needs.

This fall in the price level is not determined, as the older generation of economists taught, by the laws of supply and demand, but by the volume of money and credit available. It has been proved statistically, without any possibility of refutation, that throughout the last fifty years the price level in the United States has been directly dependent upon the ratio between volume of credit and volume of trade. When trade was increasing, with greater productivity and new inventions, and when bank credits were made easy, prices rose and booms followed. When credit was restricted—remember always that productivity has steadily increased throughout the world during the last fifty years—prices fell. When credit, which is the modern currency of commerce, was sufficient but not more

than sufficient for the expansion of trade, prices remained steady.

It would be possible today for the Federal Reserve Banks to raise prices in the United States to the 1927 or 1929 level by buying securities in the open market to the extent of \$200,000,000 or \$300,000,000. This would make more funds available for the member banks; eight or ten times that amount could be given in credit or lent out to industry.

But this might weaken the dollar in the world markets. Fluctuating exchanges are another great hindrance to international trade. Yet if the central banks of *all* the leading financial and industrial nations decided to expand credit simultaneously, there would be no fluctuation or little fluctuation in the exchanges and world trade would revive. Better still, the exchanges could be pegged in relation to one another and fluctuations thereby avoided.

If prices rose too high, by selling securities the central banks could restrict credits and check the boom. The ideal would be to keep prices steady, to encourage the growth of production, and to issue enough credits and currency to meet the increased needs of expanding activity. By this means we could steadily raise the standard of life of the people of all countries, avoid alternate slumps and booms and eventually abolish unmerited poverty.

The economics of today as taught by the orthodox are out of date because they were meant for a world situation in which famine and scarcity were the normal conditions and in which mankind was engaged in a fierce struggle against the forces of nature. Men had to save and hoard and put by for a rainy day. But now modern science and industry, with better means of transport and communication, have removed the specter of famine and want. The need now is to spend, consume and thereby use up the overflowing abundance which every civilized community can produce. Mass production must be accompanied by mass consumption, otherwise society will either bankrupt itself or seek relief in warfare and destruction. Nevertheless, we continue to urge the practice of thrift and penury, to deflate and restrict credits, when markets, warehouses, and granaries are choked with unsalable goods.

The position is like that of a party of explorers who have crossed a desert. There it was necessary to conserve their water supply, to dole out the precious liquid in daily rations. But now the travelers are in a boat on a great freshwater lake, and still they dole out their

scanty supply of water in little cupfuls and suffer thirst and privation.

The test of whether our present civilization will survive depends upon our solving the modern problem of under-consumption in a world materially richer than ever before. Is mankind really to sit down and starve, because of lack of leadership and courage in the invisible governments of high finance, or will the common sense of the common people demand that a way out of the apparent *impasse* be found?

Devil Due a Vacation

(Continued from page 11)

You may have suffered defeat times without number; but in the name of the Conqueror, "resist the devil, and he will flee from you." Your Leader says, "Fear thou not, for I am with thee"; "Lo, I am with you always, even unto the end of the world." Trust Him; follow Him humbly, loyally; He will pilot you safely past all the storms and dangers of this life, and in His own good time will welcome you as guest and citizen at the grand millennial gathering in the re-created homeland.

Parents' Questions

(Continued from page 23)

some definite end. As for the rest, the home should if possible be established in the country, where the younger children can be given profitable work, and a different economic program should be formed for them. Pray and work for greater cheer and understanding. Plan more frequent but inexpensive pleasures. Let love and confidence in God overwhelm anxiety. Study the books "Through Early Childhood" and "Growing Boys and Girls," to be obtained from the Southern Publishing Association.

Scripture Problems Solved

(Continued from page 25)

old. Much more credible is the explanation that at least one of those who saw "these things" (the darkening of the sun, the darkening and crimsoning of the moon, the falling of the stars, and the shaking of the powers of the heavens) as *signs of Christ's return* will be alive when He appears. Not until the years 1833 to 1845 did any people connect the historical facts of these signs with the prophecy of Christ. Christ must have meant that the generation which first saw in these phenomena signs of His second advent would be the generation that would

witness the last of them; namely, His coming in the clouds of glory. So we date the beginning of "this generation" in the fourth decade of the nineteenth century. There are some living now who saw in the dark day a sign of Christ's return. And, we may add, if necessary, God could prolong the life of "this generation" till His "gospel of the kingdom" goes to all the earth, even as He prolonged the life of Methuselah, the oldest man who ever lived, till the year of the flood.

Amalgamation of Man and Beast

Is it possible for the human to cross with the beasts? Has this amalgamation ever taken place in the past?

We do not know. Answers are given here only as we have light from the Bible. We know of nothing in Scripture that would decide this one way or the other. Science thus far says it is impossible, else we would have the solution of the "missing link" between beasts and men that is so much sought after. We know from revelation that sin has degenerated men from a primal high state to the animal-like specimens of humanity we see in some parts of the world now. We incline to believe that beastly men can be accounted for as results of sin, rather than as crosses with animals. — We admit ignorance of facts.

Replies to Health Queries

(Continued from page 21)

of rest, taking some in the afternoon as well as at night. A neutral bath at night, or even a hot foot bath, will help you to get the proper rest. Also a moist abdominal binder will help both nerves and constipation. Take neither a daily enema nor a daily laxative. Try to get away from both. Eat food with bulk, and get exercise out in the open air, drink plenty of water, and you will find that you can avoid unnatural methods of getting daily elimination. When taking an enema, take it hot, followed by cold.

Bloody Urine

We have a boy five months old who passes small amounts of blood in his urine. He is also constipated and quite nervous. We feed him every two hours, and give him spinach and orange juice. He seems to be in good health, other than we have mentioned. What would you advise? W. W. W.


You are feeding him too often. He should be fed no oftener than every four hours at his age, and this should be regular. Your baby is old enough to have cereal gruels added to his feedings, and with these, his bowels ought to be

more regular. When the constipation is relieved, a good deal of his nervousness will go away. I would consult a physician who can make examination of the baby, if the condition of blood in the urine does not clear up readily.

Chronic Gall-Bladder Trouble

I seem to have chronic gall-bladder trouble, and would like to have you suggest a diet for it. I sometimes have a

Minute Meditations
By a Bible Lover



I long for purity of heart.
It is not difficult to live an outwardly respectable life.
All the circumstances of an ordinary life are usually on the side of conventional morality.
But my thoughts — selfish, scheming, passionate — I would fain hide my thoughts from both God and man
"Our thoughts are odors," someone says, "and we cannot seal them so close with actions but they will steal out."
Mine too often reek of the sty in that far country.
I cannot cleanse my heart for my hands are not clean.
"Unclean! Unclean!" as the leper of old.
But like the leper, I, too, can feel the hand of the Healer laid tenderly upon my loathesome heart and hear the words, "Be thou clean."
He didn't say, "Clean yourself up," or, "Made yourself clean." He said, "Be thou clean." That BE is the mightiest word in the vocabulary of the Creator. It is the answer to David's prayer, "Create in me a clean heart, O God."
Jesus Christ says to my heart that creative BE, and adds, "Now ye are clean through the word which I have spoken unto you."
—[Matthew 8: 2, 3; Psalm 51: 10; John 15: 3]—

pain in the pit of the stomach, and this radiates to my back. I seem to have some gas down so deep that I cannot get relief by belching. A dose of epsom salts relieves the condition for the time. Please suggest a diet list for me and also tell me what to do to relieve my other symptoms. G. L. M.

In the dietary for gall-bladder trouble, meat of all kinds should be discarded, also tea and coffee, and an antitoxic diet adopted. Food should be masticated very thoroughly, and water drinking between meals should be

copious. Keep your bowels active, having two or three movements daily. The pain you speak of may be due to an intercostal neuritis, and heat may relieve it. Try some asafetida or charcoal for the suspected gas, and see if either gives relief. The fact that epsom salts gives you relief shows that your elimination has a good deal to do with your trouble, and should have first attention.

Rectal Itching

What can be done to relieve itching around the the rectum? M. P. T.

The itching around the rectum may be relieved by the application of tincture of iodine, or the application of calomel one gram, menthol 2½ grains, with one gram of 5 per cent carbolic acid ointment.

Treatment of Colitis and Nervous Condition

I am suffering from colitis, and have had nervous prostration. Also I have intercostal neuralgia, and have some stiffness in my knees and thighs. I have very poor circulation. What can be done to help my condition? I am 72 years old. Mrs. G. S.

For the treatment of the colitis, see that the bowels move two or three times a day, and take daily for several months Acidophilus and Bulgarian buttermilk. These can be made at home by getting these ferments and putting them in your milk. You could also take a course of Lacto-Dextrine to change the intestinal flora. Get six cans of the Lacto-Dextrin and take two tablespoons of it in warm water twice a day between meals. Then it also helps to cleanse the bowels occasionally with the Bulgarian and Acidophilus ferments. You can use the buttermilk as enemas to do this. See that your diet is free from meats, and other foods that cause intestinal putrefaction. A moist abdominal binder at night is helpful. You will find that your nerve exhaustion will be much better when your colitis is improved. Get as much rest as you can, and try to free your mind of worry. Get a little change once in a while that will be a help to your overtaxed nerves. The application of both moist and dry heat will be helpful to your intercostal neuralgia. If you could get yourself a small sun lamp and put it on your intercostal neuralgia for about an hour two or three times a day, you would find a great deal of relief. This will also relieve the stiff joints. A hot foot bath at night will do much to relieve your cold feet and make your circulation better.

Temple on the Nile

(Continued from page 13)

royal throne. If to this four years we add fifteen years of co-regency with her father, Thothmes I, and twenty-one years with her half-brothers, we arrive at the year of her death, and, if our assumption of four years be allowed, at a critical period in the life of Moses as it is revealed in the Bible. Stephen, referring to an incident recorded in Exodus the second chapter, says of Moses, "And when he was full forty years old, it came into his heart to visit his brethren," and after killing an Egyptian he was forced to flee into the land of Midian.

It would therefore appear that Moses dwelt in the land of Egypt only so long as his royal foster-mother lived and exercised her remarkable influence on Egyptian affairs. Upon her death, Thothmes III took entire charge of Egyptian affairs, and the historical facts as revealed by the monuments show that any friend or favorite of hers would be regarded as an enemy by him. Note the following from the pen of Professor Breasted:

"Thutmose [Thothmes] III had never been appointed heir to the succession, but his queen (Hatshepsut) had enjoyed that honor, and at the thirtieth anniversary of her appointment she celebrated her jubilee by the erection of a pair of obelisks." These she placed in the colonnaded hall of the Karnak temple. Continuing, Breasted says: "Around her obelisks in her father's hall at Karnak he (Thutmose, or Thothmes, III) now had a masonry sheathing built, covering her name and the record of her erection of them on the base. Everywhere from the Cataracts to the Delta, on the walls of all buildings, both her figure and her name have been hacked out. And these mutilated monuments stand to this day, grim witnesses of the great king's vengeance. But in Hatshepsut's splendid temple her fame still lives, and the masonry around her Karnak obelisk has fallen down, displaying her name and records, and exposing the gigantic shaft, to proclaim to the modern world the greatness of Hatshepsut."

INTENTIONAL OBLIVION

In these revengeful acts of Thothmes III we would suggest that a sufficient answer is found to the question sometimes asked: Why do we not find the name of Moses or his people upon the Egyptian monuments? If this king and his successors took such pains to wipe out the name and memory of the most remarkable woman in Egyptian history,

a woman of royal blood, what would they not do to obscure the name and memory of a hated race?

No. 6.—On this point I shall quote from James Orr, D. D. He says:

"It is next to be observed that, on the supposition of this earlier date, the conditions are in every way as suitable as on the Ramses theory—perhaps more suitable. The argument in favor of Ramses II from the store cities loses much of its force when we find that, as might be shown by examples, it was the habit of this monarch to appropriate the work and monuments of his predecessors, and give his name to them. On the other hypothesis, the oppressor becomes the great ruler, conqueror, and builder,

The Return

By ELIZA GARRISON HITCHCOCK

*Robin redbreast sang it to me,
The clover heard it from the bee—
"He is coming back!"*

*The hollyhocks call o'er the wall
To the oak leaves as they fall—
"He is coming back!"*

*The snowflakes glistening 'neath the sun
Tell the woodfolk everyone—
"He is coming back!"*

*All nature tells the message sweet;
Pass it on to all you meet—
"Christ is coming back!"*

Thothmes III, whose character, length of reign (fifty-four years), and oppression of his subjects, entirely corresponds with the description in Exodus. To his reign belongs the well-known picture of the brick-making by captives, so often used to illustrate the bondage of the Israelites. If the new hypothesis is correct, it need not be a mere illustration, but may be a picture of the bondage itself. As in Exodus, over the slaves stand overseers with their rods, and the words are put into their mouths, "Be not idle."

The fifty-four years reign ascribed to Thothmes III includes at least twenty years of joint reign with his famous half-sister and leaves only about thirty-four years for his sole reign. When God appeared to Moses in Midian and told him to return into Egypt, He said, "All the men are dead which sought thy life." (Exodus 4:19.) A short time after this, perhaps a few months, it is said of Moses that he was "fourscore years old," when he stood before the then reigning Pharaoh. (Exodus 7:7.) It therefore seems evident that Thothmes III had recently died and that Amenhotep his

successor was upon the throne and was the Pharaoh of the Exodus.

It is thus seen that there is an Egyptian background to the life of Moses, hitherto unknown, which coincides to a remarkable degree with the Biblical account of the life of Moses. This background explains how and why "the daughter of Pharaoh" dared to break the king's decree, save the infant slave child, adopt him as her own son, and give him the best Egypt could afford.

A WOMAN'S REASON

If her father asked why she had saved the baby, she probably gave a woman's reason which is unanswerable, and when her further favors to Moses were questioned she could calmly say: "Cannot the queen of royal Theban blood do as she pleases?" When, however, Hatasu died and Moses decided to act in behalf of his people and killed the Egyptian, there was no asylum for him in the land of Thothmes III, who hated everything connected with the name and memory of his sister-wife and queen. Hence Moses fled into Midian, where God allowed him to stay until he could say to him, "All the men are dead which sought thy life." Exodus 4:19.

In the dates we have used above, it should be kept in mind that there is yet acknowledged uncertainty in Egyptian chronology of the period we are dealing with; but this uncertainty is now reckoned in decades and not in centuries as formerly. One authority dealing with the Exodus period says: "We have to remember that we are still dealing with round numbers, those of the Bible admitting a possible error of plus or minus nine years, and those of the Egyptian chronology as between the estimates of Dr. Breasted and Dr. Hall of about six years."—"The Foundations of Bible History," by Dr. John Garstang, p. 61.

The World in Upheaval

(Continued from page 9)

These strange and unusual happenings, then, are not meaningless. The turmoil and upheaval that characterize this age are significant. They are not sent by the Lord; but when they appear, it is His design that we see in them that these present days are "the days of the Son of man," "the day when the Son of man is revealed," "the last days," "the time of the end."

And seeing this, the most important thing is for us to take such steps as will make sure that when the King of kings takes to Himself His great power and establishes His eternal kingdom, we

shall be subjects of that kingdom and thus be able to meet Him in peace. He has freely provided salvation for all who will accept Him. Each one may have this salvation by accepting the Saviour. In this way, and in this way alone, will we be prepared when the Lord returns for His people.

Thirst for Beer

(Continued from page 20)

sympathy for the woman who is a slave to beer, "because," said she, "although it is fifteen years since I touched it I still possess the same liking for it I did then."

Recently I heard a noted American temperance lecturer say: "No man or woman in this audience is fonder of the taste of wine than I am; the taste has been handed down to me, but I hate the stuff." In what respect do these temperance advocates differ from their more unfortunate sisters? In common with her they possess a *craving* for drink, but while they possess sufficient will power to resist it, their sisters are less fortunate in this respect.

The saloon keepers in former days observed that certain foods created a thirst that alcohol alone would quench. They kept a lunch counter for their patrons not because they had compassion on the unfortunate poor. If so, they would have fed the drunkard's wife and children. With them it was a matter of business. The secret of the free lunch table could be discovered by taking an inventory of the food that was found upon it. It was not laden with juicy peaches, pears, oranges, etc. No, upon it was found sausages, pickled pigs' feet, smoked ham, mustard, pepper, and other irritating products. Experience taught the saloon keeper that these things created a craving for alcohol, which led to the bar for drink.

The sad feature about this is, many a good wife and mother is supplying her husband and sons with the same kind of food that was found on the free lunch table in the saloon.

The poor drunkard who, when admonished to straighten up and be a man, said, "You good people have a great deal to say about my drink, but you have nothing to say about my thirst," realized that were it not for the thirst he possessed, he would have experienced little difficulty in giving up drink.

None too much has been said about the evils of strong drink, but the time has come when in order for temperance advocates and lovers of humanity to accomplish their ends, something more must be said in regard to the unnatural

thirst these poor drunkards have and how it may be gotten rid of. For after all it is this thirst that creates the demand for drink and makes the inebriate. I believe that schools of scientific cookery conducted for the benefit of the wives and mothers of the laboring classes would go a long way toward abolishing strong drink. As long as the craving for drink exists those possessing this craving will satisfy it — if not with alcohol, with the cigarette or some other narcotic.

Riotous eating of flesh and strong drink have long been recognized as associates. The proverb reads, "Be not among wine bibbers; among riotous eaters of flesh." And the prophet Isaiah refers to a class who were "slaying oxen, killing sheep, eating flesh, and drinking wine," saying, "Let us eat and drink for tomorrow we die." Daniel the Hebrew captive refused the *meat* and the *wine* served at Babylon's royal table; he appeased his hunger with the simple, non-irritating products of the soil — fruits, grains, and vegetables — and quenched his thirst with water. Meat naturally creates the craving for wine, while the simple, non-irritating foods of Daniel's choice called for no drink stronger than water.

At a public gathering in England some years ago, Staff Captain Hudson, matron of the South Newington Inebriates' Home, in relating her experience in the treatment of inebriates in that home by feeding them on fruits, grains, and vegetables, said: "Speaking generally, the benefits of this diet are incalculable. Lazy, vicious, bloated, gluttonous, bad-tempered women, who had hitherto needed weeks and even months of nursing and watching, to my astonishment and delight, under this new treatment made rapid recovery."

DEMONSTRATED IN NATURE

History furnishes evidences that among the most temperate races of people such luxuries as tea, coffee, and meat were rarely if ever used; that they derived their nutriment chiefly from grains and legumes and fruits — foods that create no desire for any other drink but water. The reason why the desire for drink is confined to the human family is that among all creatures, aside from man, a simple diet is the rule. The horse is content with his simple meal of unseasoned oats. For a number of years I have treated inebriates by placing them on grains, breads, and fruits, with the most gratifying results.

I am convinced that when the food problem is given the attention it demands by physicians, ministers of

the gospel, temperance advocates, and makers of the home, the existing desire for drink will disappear and with it will disappear much of the irritability, impatience, crime and also much of the domestic unhappiness that at present exists and that is responsible largely for prevalence of divorce.

There is a cry for beer at present. The demand is not for beer, but for the alcohol contained in the beer. Should the alcohol be kept out of the beer, the demand for beer would be at an end. Even one per cent of alcohol in beer will not satisfy the craving for alcohol. Two and one half per cent has been found unsatisfactory. Now the demand is for four per cent beer. This will be found to be inadequate to meet the craving for alcohol when once cultivated. Beer paves the way for whisky and strong alcoholic beverages. I have known of beer drinkers taking ten to fifteen large glasses in one night in order to obtain the amount of alcohol they crave. After a time the stomach cannot hold sufficient to obtain the amount of alcohol demanded, and then whisky is resorted to. Practically every whisky drunk I have ever known began with beer.

Prohibition on Trial

(Continued from page 15)

tion by Alfred E. Smith, who would like to see Prohibition convicted, which said: "The wets have the liquor and the drys have the law under present conditions." — *Pathfinder*, Aug. 29, 1931.

But the defense soon took the wind out of their sails when cross-examining them, by caustically inquiring, "Then what are you fellows crying about? Such a situation should be ideal to both factions!"

"We complain because liquor is now unreasonably high priced. It costs too much; we can't afford it," answered the wets.

"Then you admit that Prohibition has limited drinking on a large scale and that only the wealthy can afford to drink, so far as having the money is concerned. Thus the poor element has been weeded out and with it the 'especial care' referred to by Mrs. Sabin," observed the defense.

The leading witness used by the defense was Ernest W. Mandeville who made a careful comparative survey of conditions in the United States and in Great Britain and wrote the results of his investigation some time ago in the *Outlook*. This testimony was:

"No matter how much one is disillusioned about the dryness of our own

country, he cannot but be terrifically depressed by the appalling sights of filth and degeneracy of the London public houses. After a close study of the bootlegging evils in the United States and then a tour of observation through Great Britain, I feel strongly that I would rather see America under Prohibition than America sodden with drink, as is England. I have become convinced of the superiority of our Prohibition (with all its faults) to the political and social domination of the liquor trade in Great Britain and its consequent evils. In England, a firmly entrenched liquor trade, supported by both temporal and spiritual peers, is saddling the populace with a national drink bill of approximately \$1,770,000,000. The convictions for *drunkenness of women have doubled since the war*. It is estimated that the average family expenditure on drink is \$175 a year."

SHELTER MORE VITAL THAN LIQUOR

The next witness subpoenaed by the dries was Governor Louis L. Emmerson of Illinois, whose veto message on the Bill to repeal the Illinois Prohibition laws passed by the fifty-seventh General Assembly of Illinois, 1931, was read, some of the high lights of which were:

"This State has always recognized the need for regulation or control of traffic in intoxicating liquor. . . .

"Without questioning the sovereign right of the people, I would like to point out that all civil officers in Illinois are required, before entering upon the duties of their respective offices, to take and subscribe to an oath 'to support the Constitution of the United States.' . . .

"It is quite evident to me that the repeal of these acts is not a mere gesture of disapproval of Prohibition, as some would have it appear, but tends to strike at the fundamental unity of national government under the Federal Constitution. I am not for nullification. Destructive principles which do not protect the lives and homes of all our citizens will not afford the solution of the liquor problem. . . .

"We cannot cure individual disregard for law by State disregard for the Federal Constitution. . . .

"Illinois must stand with the Federal government and the supreme law of the land. . . .

"If this bill contained a referendum provision so that the people of this State, with a full knowledge of the consequences, could vote on the wiping out of all State liquor legislation without regard to the Constitution of the United States, I should feel compelled to sign the bill. *But its proponents have*

refused to permit it to secure this high authority."

Following this, the dries took occasion to emphasize the fact that in choosing to risk the governor's veto rather than a public referendum, the proponents of the above bill showed that they were plainly afraid of the vote of the people being adverse to them.

The last testimony used by the dries to place their client at an advantage, before the court adjourned, was solicited from Senator James Hamilton Lewis, Illinois, who was boomed by Chicago's Mayor A. J. Cermak in New York as the choice of the Illinois democracy for the presidency as an "out and out wet." Lewis held that the economic issue of jobs and food comes ahead of the liquor question. He said that in the national platform of 1932 the Prohibition issue must travel in company with unemployment relief and industrial readjustment.

"I appreciate the constantly expressed indorsement of me by Mayor Cermak," said Lewis, "but as to the political platform being only wet or dry I have to say I am sure the mayor and myself recognize that in the present hour the American public is more concerned to know where many of its people will get something to eat before they consider what they shall have to drink.

"Also, it is more urgent at once to consider places of shelter for homeless families this winter than places to enjoy a beverage."

Will Sinners Burn Forever?

(Continued from page 24)

the carnal heart, and emboldens the wicked in their iniquity.

God has made it very plain that the wages of sin is *death*, not eternal torment in hell. (Romans 6:23.) We are also told that "all have sinned, and come short of the glory of God." (Romans 3:23.) "By one man sin entered into the world, and *death* by sin; and so death passed upon all men, for all have sinned." Romans 5:12. Total annihilation is God's remedy for sin and those who persist in clinging to sin. He does not purpose ever to keep in His presence or in existence sinners suffering punishment. Sin will be wiped from the universe. Those who have not separated themselves from sin will also be obliterated with their sins.

While our God is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin," yet He "will by no

means clear the guilty." (Exodus 34:6,7.) The wages of sin must be paid by every sinner unless the debt has been canceled by Christ, the great Sin-bearer. While on the one hand, God forgives our sins and blots them out of our lives forever, He is also reserving the unjust to the day of judgment, to completely destroy them in that day.

The very nature of the Bible symbols or illustrations used to designate the wicked precludes any foundation whatever for the belief that the lost will spend a conscious, never-ceasing existence in torment. Here are a few samples of such symbols:

"As wax melteth before the fire, so let the wicked *perish* at the presence of God." Psalm 68:2. Everyone knows what wax will do in the presence of fire.

His "fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matthew 3:12. An unquenchable fire is one that cannot be extinguished until that which it feeds upon is consumed. We are all familiar with what happens to chaff when it comes in contact with a hot fire. How could God give us clearer evidence that the work of purifying the earth of sinners and sin will not take all eternity?

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. Any one who has seen a fire sweeping at a race-horse pace over a stubble field, and who, upon examination, has seen that the fire not only did burn up the branches, but went down even into the ground and burned the roots also, can appreciate the force of Malachi's figure of speech.

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 37:20. The fat of lambs is tallow. Does a tallow candle burn on forever without diminishing in size? Does there ever come a time when there is no more of that candle left?

SPECIAL DICTIONARY

"The strong shall be as tow, and his work [margin] as a spark, and they shall both burn together, and none shall quench them." Isaiah 1:31. The individual and his evil works will be burned together in the fires of the last great day.

So if a man professes to believe the Bible and at the same time professes to

believe that the sinner will burn forever, he must of necessity have a special definition for certain words and terms. As the Rev. J. Blain, a Baptist minister of Buffalo, New York, aptly put it:

"It is a notorious fact that in our theological works a nondescript dictionary is made with definitions as follows: 'To be dead' means to be more conscious. 'To die' is to live on in woe. 'To lose life' is to preserve a miserable existence. 'To burn up' is to make a living salamander. 'To destroy' is to preserve whole. 'To devour, perish, consume' means to make indestructible and immortal. 'Not to be' is to be without end."

ONE CHARACTERISTIC FIGURED

So it is that one who is a stickler for the theory of eternal punishment must needs go to great lengths to prop up his doctrine. He must maintain that the Bible is misleading and false, and unreliable in its testimony concerning the dead, or else that these figures of speech referring to the wicked and their destruction are to be understood in an entirely different sense today from that in which they were used when the Bible was written: for we have seen that the wicked are likened to "tallow," "tow," "wax," and "chaff." If, in Bible times, the burning of these substances took millenniums, whereas now it is but a momentary process, then the language of the Bible needs revision and new definition.

Had the wicked been compared in the Scriptures to "the everlasting hills," the "enduring rock," precious metals, gold and gems, the most incorruptible among substances, such comparisons would lead us to conclude that even in the midst of an eternal and devouring fire they could exist forever.

THE END OF SIN

To quote again: "A thousand years ago those now living had no existence. Were we to return to that condition, we should entirely cease to be. When the wicked are consumed root and branch, soul and body, then they shall come to be as though they had not been. Rebellion shall not rise up the second time. Righteousness shall win a final and eternal victory, when all rebellion and cursing and hate shall have gone out entirely and forever. Then one universal anthem of praise and thanksgiving shall be sung by all the loyal choir, made up of all the loyal angels, the inhabitants of the worlds unfallen, and the redeemed from this sin-scarred earth. How blessed the justice and goodness of Him who doeth all things well!"

Divorce

(Continued from page 7)

as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24: 37-39.

It is very evident that at the time of the Flood the people of the world had ample time to learn and know of the great cataclysm that was about to come upon the world. But they were rushing madly through life, enjoying the things of the senses,—eating, drinking, sex excitement, so that they refused to give thought or consideration to the warnings of the holy man of God, Noah.

Jesus says that at the time of His second coming, men and women will be carrying on in just that same mad, frenzied fashion, and enjoying the sensations of this life. He sounds the clarion warning to watch, for in just such an hour He would appear in the clouds of heaven to judge the world.

VIVID PICTURE

So also the apostle Paul sounds a message to those living in the very end of time: "This know also, that in the last days perilous times shall come. For men shall be *lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God. . . .* For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." 2 Timothy 3: 1-4, 6.

The italics are ours, so printed to help the reader realize the remarkable parallel of the present condition of the social world, as is evidenced by the rapid rise of the divorce evil in recent years.

"*Lovers of their own selves.*" Does that not picture the average divorcee today? Who ever heard of a woman who really loved her husband more than life itself, getting a divorce? No! It is those who love themselves, their own desires, their own interests, and feel that they are not being treated right themselves, who are asking for divorces these days, because they are "lovers of their own selves."

"*Covetous.*" Another common cause of divorce. It is just the way these days to get a divorce decree and step out of the court house with another marriage

license in one's hand. Coveting some other man's wife, or some other woman's husband, is one of the greatest sources of divorce mill grist.

"*Blasphemers.*" Jesus said: "For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh." Matthew 19: 5, 6. In discussing the binding claims of the marriage contract Jesus said: "What therefore God hath joined together, let not man put asunder." Matthew 19: 6. When a man and a woman take the vows that make them one, they swear before God and man to love, honor, and cherish each other until death do them part. When a divorce is obtained on any other grounds than the one Jesus outlined, it is a blasphemy of the name of God. His name has been taken in vain. So again the apostle Paul must have recognized the conditions of these days when he said that in the last days men would be blasphemers.

"*Without natural affection.*" Surely the way women are running through the divorce courts only to rush into the arms of one man after another is fulfillment enough of this prophecy, to say nothing of the thousands of innocent children that are made virtual orphans each year through divorce.

And so we might go on mentioning each of the signs given in this prophecy by Paul. Think them over for yourself. Are they not startling and graphic portrayals of present-day social conditions?

Jesus gave just one ground for divorce. He said: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce; but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Matthew 5: 31, 32.

REVIEWED BY HIGHER COURT

Yet in the Reno divorce courts, cruelty, desertion, non-support, drunkenness, and other reasons come far ahead of this one legal Bible reason for divorce.

Some day there will be a day of reckoning. Divorces obtained in Reno may be legal so far as the law of the land is concerned, but that does not make them legal in the courts of heaven. If we are to judge from the signs given in this article, taken from God's word, it will not be long until the day of judgment will come in the heavenly courts above when "God shall bring every work into judgment, with every secret

thing, whether it be good, or whether it be evil." Ecclesiastes 12: 14.

Let us all so order our lives that the great Judge will in that day give us a clear title and render the decision of "not guilty" when our names come before that tribunal above.

Who Was Jesus Christ?

(Continued from page 17)

Peter: "Because it is contained in Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on Him shall not be put to shame. For you therefore that believe is the preciousness: but for such as disbelieve, the stone which the builders rejected, the same was made the head of the corner; and, A stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed." 1 Peter 2: 6-8, A. R. V. That Peter here refers to Christ and applies this language of the prophet to Him, there can be no doubt. Jesus was the stone of stumbling to the unbelieving Jew, as He is today to those of all nations who reject His deity; but to those who believe, He is most precious.

Zechariah prophesied that Jehovah should be sold for thirty pieces of silver: "I said unto them, If ye think good, give me my hire; and if not, forbear. So they weighed for my hire thirty pieces of silver. And Jehovah said unto me, Cast it unto the potter, the goodly price that I was prized at by them. And I took the thirty pieces of silver, and cast them unto the potter, in the house of Jehovah." Zechariah 11: 12, 13, A. R. V.

HAPPENED TO JESUS

But when we turn to find the fulfillment of this prophecy we discover that these things happened to Christ Jesus: "Then Judas, who betrayed Him, when he saw that He was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? See thou to it. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day." Matthew 27: 3-8, A. R. V.

What conclusion can we draw from this great mass of Scriptural evidence?

It is this and only this: that Jesus of Nazareth, who lived among men and died on a Roman cross was Jehovah of hosts, the Son of the Great God, and that His own claim was true when He declared: "All power is given unto Me in heaven and in earth." He undertook man's redemption equipped with all the power of the Godhead, and was able therefore to offer the inestimable gift of eternal life to all those who would accept Him as their Saviour.

The advent of Christ among men was, therefore, the most stupendous and transcendent display of divine love, wisdom, and goodness that has ever been known in the universe of God. Those who reject His death and His vicarious sacrifice for sins do so only at their own peril, and those who die in this rejection are doomed to eternal damnation, which is the portion of all who fight against God.

What man can pass by this glorious truth with indifference? Oh, the shame of it, that the great God should design to come to dwell with men, tabernacled in their own flesh, and yet be despised and rejected by the masses and accepted only by the few!

Render Unto Cæsar

(Continued from page 19)

"enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" by enabling you to lead a life that by its silent yet mightily persuasive influence recreates other souls in the beauty of the Lord our God. The deeper your religious experience, the more real, worthwhile statesman you may be, if you choose that for your profession, and mix your religion with your politics in an exemplary, rather than a legal, way. Daniel could be prime minister of Babylon and yet at the same time claim it as his prerogative, when the state interfered in the religious worship, to say, as did the apostles: "We ought to obey God rather than men."

GOD LEAVES MAN FREE

The coercive method fails in religion because it is destined to produce a crop of hypocrisy instead of righteousness. Is it the proper business of a gospel minister to run around as a detective, spying out slot-machines, lottery schemes, Sabbath breaking, etc.? I take off my hat to one religious organization that seems to have kept clear of the meshes of false theocracy, and that is the Salvation Army. They go about doing good, attending strictly to their

own business of winning souls, and carrying on rescue work, leaving the sheriff and the policeman to attend to theirs. Jefferson said: "Almighty God hath created the mind free; all attempts to influence it (in a religious direction) by temporal punishment . . . tend to habits of meanness and hypocrisy; the holy Author of our religion chose not to propagate it by coercion."

FIRST STEP TOWARD INQUISITION

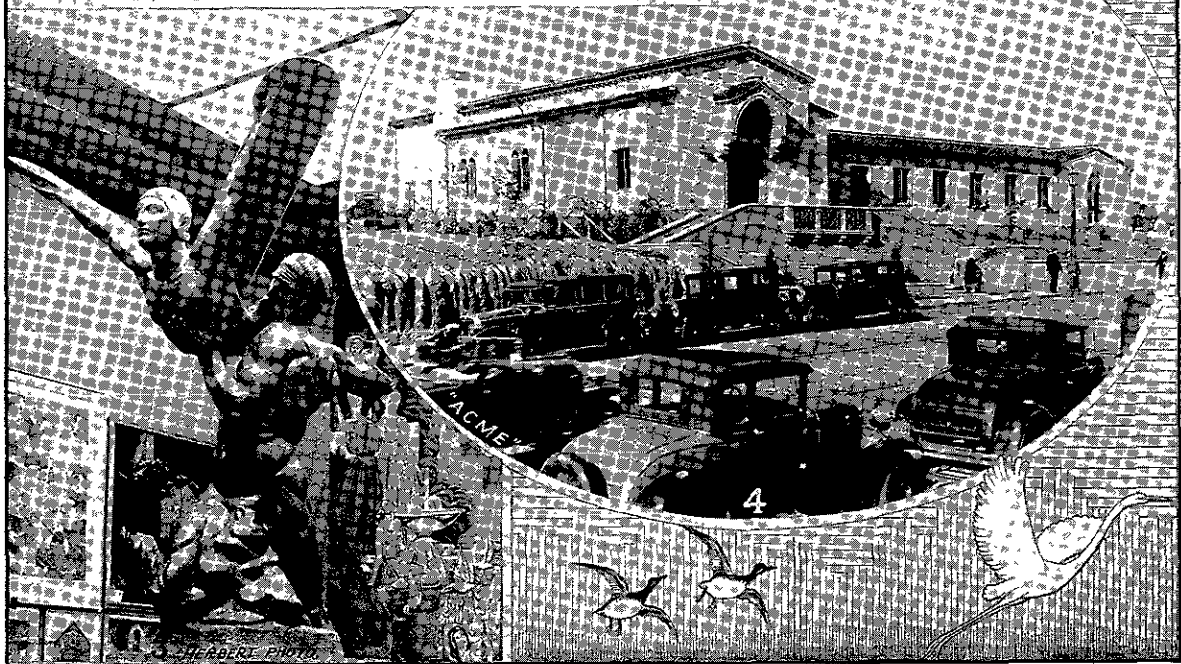
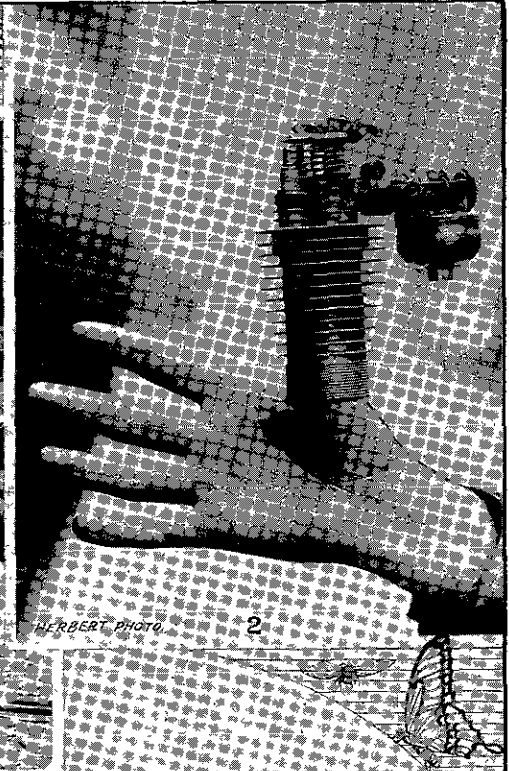
Great storms are sometimes stirred up from small beginnings. So it is in law. For many years attempts have been made to get the Federal Government committed to religious legislation in some small way. The present Sunday bills before Congress, one of which (S. 1202) would make barbering on Sunday in the District of Columbia a crime; the other of which (H. R. 8759) penalizes everywhere all radio commercial advertising on Sunday, are wrong in principle, because they violate the ideal of separation of church and state, in that they aim to enforce, by civil law, Sunday, an ordinance of the church. If these are passed who knows what religious bigots stand ready to make use of this as an entering wedge for more drastic measures later on? In James Madison's Memorial in 1785, against state support of the church in Virginia, he said: "Distant as it may be, in its present form, from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last, in the career of intolerance."

Colonel R. M. Johnson, in a report to the United States Senate on a bill to prohibit mail trains on Sunday (1829), said: "If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum." And that ultimatum is the Inquisition, with death to the dissenter.

How many of the people of America, in this age of frivolity, bestiality, and moral turpitude, are able to see the dangerous precedent that is involved in such measures as these innocent-appearing barber and radio Sunday bills? If Congressmen do not see the danger, and do affix their names to such measures, they may wake up at last to find that they have signed the death warrant to our liberties.

<i>For Prices, Terms, and New Catalog on</i>	
Art Lantern Slides or Stereopticons and Supplies	
<i>Write</i>	
ALBERT F. PRIEGER	
312 W. Louisiana Ave.	
Tampa	Florida

NEWS PICTURES



1. The "Spirit of '76" is depicted in a patriotic parade in one modern American town. 2. The world's smallest engine; not a toy, but used successfully to drive a motorcycle at twenty-five miles an hour. It goes 250 miles on one gallon of gas. 3. A piece of sculpture entitled "Flight" exhibited at the Grand Central Palace, New York. 4. A new church in Los Angeles dedicated to the service of members of Catholic, Protestant, and Jewish faiths, a monument to the growing endeavor to unite religions.