

AUGUST

# The Watchman

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Machines *versus* Men. Page 3.



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## The Truth Is What God Says

ON THE train the other day the editor fell into conversation with a lady who is a "student" of a well-known cult, which seems to attain freedom from sin and pain and death by denying the existence of these very stern realities. He learned that the teaching of this religious people is that our real self is *mind*, not body; and therefore no matter what a person is or does or feels, it is not himself but the outer shell of the body that is sick, sinful, and dying.

But he was most impressed with the vagueness, uncertainty, and hopelessness of so many so-called modern ideas of religion. In fact, they are not exclusively modern, but find almost exact counterparts under the different names of Buddhism, Hinduism, and *yoga* philosophy.

With all due respect for the cherished beliefs of honest seekers after light and truth and freedom in religion, we feel a certain pity for the millions who are today groping from one belief to another, searching for ultimate truth and soul satisfaction, and never quite attaining them.

Humanity longs for comfort and joy. But it is a bleak and comfortless religion that gives promise of a better world only as we by our own feeble, unaided efforts make it so; that sees a continuation of moral progress only at the rate we have been progressing for centuries in the past; that visions no heaven but what we make on this earth by our struggles to be good; no resurrection of a literal body to enjoy eternal life; ages and ages of slow development toward perfection still ahead of us; lifetimes of more or less futile efforts to

attain divine power within ourselves (said to be all the divine there is) that we may overcome sin and sickness and death.

The simple, certain teachings of the Word of God are so much more satisfying: God is in His heaven, and real. He is love, and made us that He might love us. And He implanted in us a love that will love Him in return. But because He could not appreciate our love unless it was voluntary, He made us free moral agents with power to hate Him if we wished. Our first parents did so wish, and brought sin and rebellion against God into the world.

But the Son of God, also divine, gave His life to save whosoever will from the penalty of sin, and to place saved sinners in a sinless, deathless, painless new earth. And this joyous ending of earth's history and of your and my lives is almost ready to be accomplished. Like a little child accepting a gift, we have but to accept His grace and pardon and be assured that whether we live or die, we will be ready to meet in triumph over death the Christ of the Jehovah, Creator of mankind, and God of infinite love.

It will be but a little while before the end; for the signs of never-failing prophecies are fulfilled all about us. We have no endless vista of evolutionary development to face, no gauntlet of many future lives to struggle through; but a sudden and glorious transformation of sin-cursed humanity to enjoy an eternity of peace.

Let us accept unquestioningly the love, grasp the certainty by faith, and hope on. We can depend on the word of God.

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# MACHINES *versus* Men

*In comes the machine to do the work of one hundred men. Out go one hundred men to unemployment, poverty, starvation. Science has made this machine age. Can it solve the problem of unemployment? Our age is about to destroy itself.*



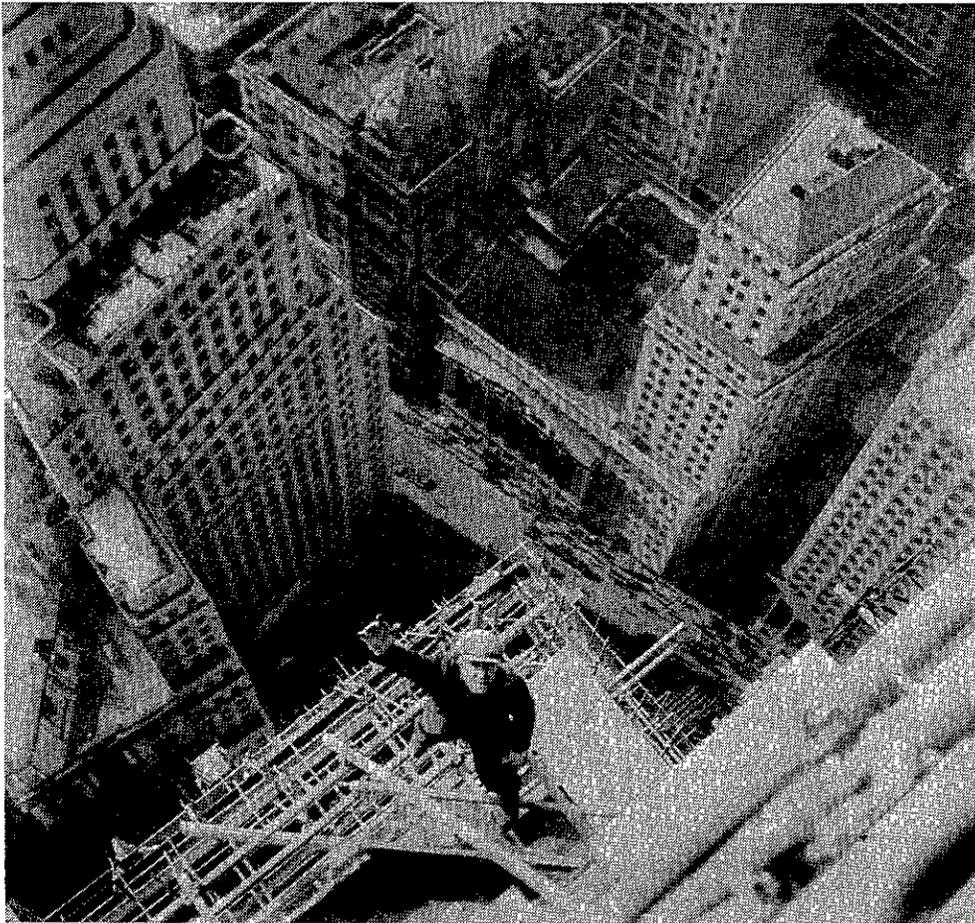
FOUR age of science has solved the problems of hard work and long hours, it has created other problems that threaten to undo all the progress of social uplift. But, perhaps, if we were living back in Abraham's day we would be happier anyway. At least we would not have to worry about electric light and gas bills, paving assessments, income taxes, automobile accidents, what the neighbors think about our old car, whether or not we have time to drink an extra cup of Postum and still get to the office in time — some of the items we pay for under the head of modern civilization.

What if we can turn out more copies of the *Saturday Evening Post* in a single edition than Benjamin Franklin could have printed on his old hand press in 2000 years; what if we can travel ten

By L. Ervin Wright

to twenty times as fast as grandfather could with old Dobbin; what if we can put every man, woman, and child in the United States into automobiles without overcrowding; what if we have imposing cities with towering skyscrapers, beautiful civic centers, alluring parks, and graceful avenues; what if we have revolutionized transportation, communication, business methods, manufacture, and set the laboring man comparatively free by the invention of hundreds of labor-saving devices; does this mean that we are entering upon the millennium?

Modern industrial methods have destroyed creative pride and creative joy. Yesterday, the mechanic was a creator. He knew all about the manufacture



*International Newsreel*

Looking down into the canyon that is Wall Street, from the Bank of Manhattan Building of New York City. Our artificial and machine-made civilization mounts to the skies

of his product, for he made it all, or nearly all, himself. Today, the mechanic merely tightens nut No. 37. It is little wonder that he sometimes appears and acts like a "nut."

In this rapid whirl of scientific discoveries and invention of labor-saving devices, we have forgotten about the individual. What we are concerned about right now more than anything else is how we can turn out more automobiles, bottles of ginger ale, cans of spaghetti, yards of cloth, and dispense with more laborers while we are doing it. A robot may be invented that will do the work of the mechanic who tightens nut No. 37, and then another man will be displaced by science.

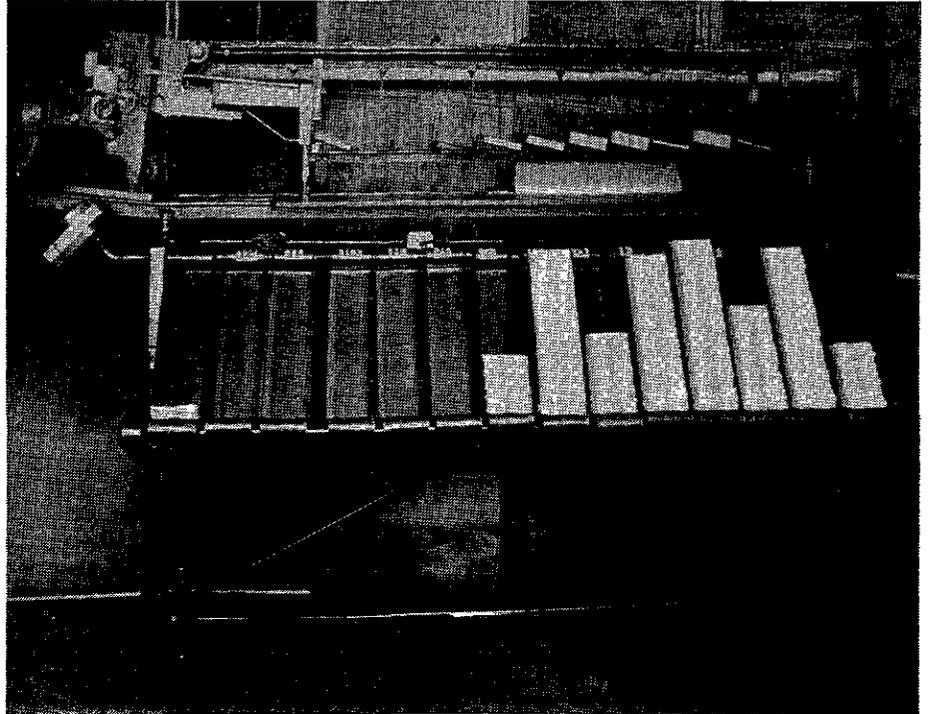
#### INDUSTRIAL VOLCANO

**I**T IS true that we have had this problem of the displacement of hand labor by machinery for nearly two hundred years, but it is increasing until the demand for hand labor is apparently reaching the saturation point. With four to six million men unemployed during the past several months in the United States alone, and a goodly percentage of these unemployed because of labor-saving devices, we are sitting over a thin crust of a seething industrial volcano. Unless science can devise some method to give the individual the right to work and to live, we shall either have to adopt the dole system or live in dread of the time when this individual may turn and rend the machine that has given him freedom from labor.

A few years ago it was estimated that there were perhaps 20,000,000 unemployed in the big industrial countries of the world; today, it is believed that there are nearly 30,000,000. "Economists," states the *Literary Digest*, "have suggested that the unemployment was temporary, and that when the world had settled down to post-war conditions, production and trade would right themselves. That view is now discredited, and the outlook is regarded with apprehension."

One of the contributory causes of unrest and unemployment is the urge to merge. "Hardly a day passes without the announcement of a new business merger," states the editor of a leading daily upon the Pacific Coast. "A large oil company recently bought a smaller one. It now announces that \$2,-

000,000 will be saved annually 'in salaries and rentals alone.' Twelve hundred employees have been discharged and 'a still further decrease will be made.' Eleven banks in Seattle have just been consolidated into a \$118,000,000 institution. Among the economies of management will be 'the reduction of personnel.' Many of them had families. Most of them had obligations based upon confidence in the permanency of their jobs. They were buying homes, radios, and automobiles. Suddenly their pay-checks stop. They probably have been trained for one



Keystone View Co.

Machines replace human brains. This is a general view of the automatic tabulating machine used by the Bureau of Census in the tabulating of population and vital statistics. The output of this machine is 400 cards per minute, tabulating in one operation any number of facts up to 60

particular line of work and will now be compelled to hunt for something else to do and, in many cases, must start life anew."

Another writer asks: "What incentive is there for education, marriage, and industrious and frugal living when one does not know whether the job will last or not?"

#### INDUSTRIAL MIGRATION

**O**N TOP of this comes the news of the migration of American firms to Europe, India, and other parts of the world. Theodore M. Knappen, Washington correspondent of the *Magazine of Wall Street*, says: "The other day a jute-consuming plant was moved from Ludlow, Maine, to a town in India. Its products will come back to this country in place of the raw material; high-standard white men are 'out' of jobs in Ludlow and 30-cents-a-day brown men are 'in' them in India.

"Over in Germany is an American-built and owned hardware factory employing 600 men. When

the wheels of that plant began to turn, those of the original plant in the United States stopped correspondingly. The foreign trade in goods produced by that plant and 600 men is now entirely supplied from Germany.

"It is estimated that there are 2000 branch or independent American factories abroad, and scarcely a day goes by without the chronicling of at least one more. . . .

"The removal of that Ludlow jute plant from \$5-a-day labor payrolls in Maine to the 30-cents-a-day India payroll is like a blow on the face of labor, the more particularly as in this case the goods made by the Indian plant will not be sold in other countries but will actually come to the United States to fill orders that used to go to the American plant. Such a plant removal has ulterior consequences; it reduces the production of wealth in America, withdraws money from general trade, and affects the whole economic structure adversely; except that it promises to increase the profits of the owners, who will continue to reside in America. . . .

"In becoming the world's greatest creditor nation, we may become less and less its workshop and more and more its banking house; the scissors of our investors may be endlessly clicking as they cut coupons for interest from far lands and their bank accounts may swell with foreign-earned dividends, whilst jobs at home grow scarce and poorly paid."

#### GOOD AND BAD OUTLOOKS

**T**HE future outlook of civilization from the human point of view is disheartening. Of our present day, Jesus Christ said that men would be "fainting for fear, and for expectation of the things which are coming on the world." Luke 21:26, A. R. V. Christ also tells us that "as it was in the days of Noe [Noah], so shall it be also in the days of the Son of Man." Luke 17:26. If we turn to Genesis 6:13, we will find that conditions were so bad in the antediluvian world that the earth was "filled with violence." Evidently Noah saw crime waves, vice, political corruption, murders, industrial conflicts, and violence.

By inspiration, Paul states: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Timothy 3:1, 2, A. R. V. Men in the last days are truly lovers of money. This is pre-eminently the age of the rule of gold, and not the age of the golden rule.

The apostle James must have had a panoramic view of our days and the days to come, when he apparently writes of the coming crash in these words: "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted [kept out of circulation]; and their rust shall be for a testimony against you, and shall eat your flesh as fire. *Ye have laid up your treasure in the last days.* Behold, the hire of the laborers who mowed your fields [worked in your

factories], which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you." James 5:1-5, A. R. V.

If trouble is coming upon the poor man, it is no less upon the rich man. Just the exact nature of the complications in this coming trouble, we do not know. We do know violence is coming. Science may postpone it; investigations may find that something is wrong; but every day we are plunging farther into an age of violence. Sinister forces are at work in the world, and our house is being undermined by these forces. Labor demonstrations backed by communism from Russia are in evidence throughout the world. Continued unemployment is a fertile field for wild fancies, and continued empty stomachs will confuse good judgment.

We have been worshipping at the shrine of the god men call "science," and we shall find that our idol will destroy us. We cannot leave the Creator out of our dealings without reaping a terrible harvest. Science has given us guns, deadly gases, rapid transportation, new desires, but science has not given us better natures or better control of our old natures. We shall wake up to find that science has unleashed powers that we cannot control. Gangster rule, backed with machine guns and gas bombs in certain large cities, shows how man is appropriating the gifts of science.

But the Christian, in these days of "grievous times," is assured comfort and peace. "When these things begin to come to pass," said Jesus Christ, "then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. And to the Christian who is a laboring man, James says: "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold the judge standeth before the door." James 5:7-9.

The return of Jesus Christ will solve the problem of unemployment, of wages, of greed, and industrial conflict. Let us give Him our case, for His judgment will be with justice.



JERICHO is coming to light. An expedition backed by Sir Charles Marston is uncovering the foundation walls of the Canaanite stronghold destroyed by Joshua in the beginning of his conquest of the promised land. The ruins of a tower with stone walls twelve feet thick have been found also. This was the citadel from which no doubt the city guardians looked out with increasing wonder, scorn, or apprehension on the silent, marching hosts of Israelites. By angel hands, by divine command, such walls were overthrown to be dug out today to witness to God's word.

# HISTORY'S MOST

*and the secret of His power. The Desire of all Ages speaks to men today.*

By Roy Franklin Cottrell

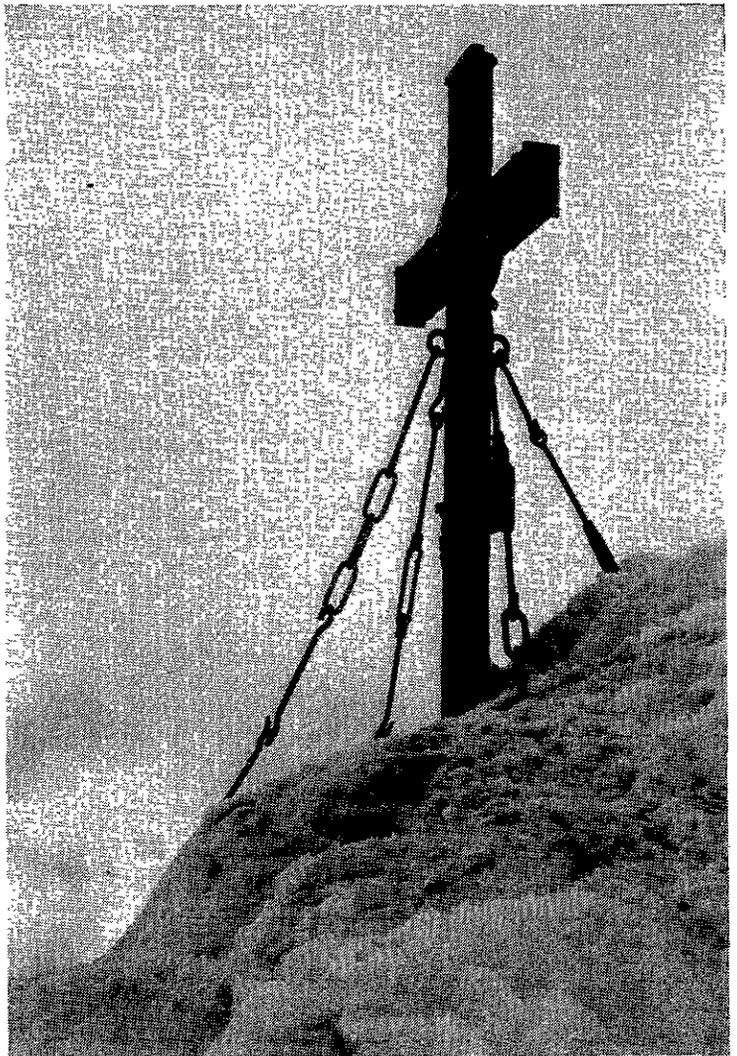


EARLY seventy thousand churches have been closed by Russian Bolshevism, the attitude of which is voiced in the slogan, "Down with Jesus Christ"; while millions of Soviet boys and girls are being reared to scorn the very name. The brilliant writer, Georg Brandes, in his latest book entitled, "Jesus: a Myth," attacks the Son of God as an "imaginary character," and the story of the twelve apostles as a "palpable piece of mythology." Modernism, too, while professing to reverence Christ, would degrade Him to the status of a mere man.

Multitudes today obtain much of their knowledge and concept of the gospel story through the numerous so-called "lives" of Christ produced by such men as Papini, Murry, and Bruce Barton. Instead of classing these as biographies, it would be more appropriate to term them "near-biographies," or "near-fiction." While many seem to enjoy this new method of "bringing Jesus down to date," the picture is oftentimes distorted, irreverent, and sacrilegious.

As a thread of scarlet is woven into every strand of rope possessed by the British Navy, so the story of Jesus Christ runs throughout the entire Bible. We are told of some children in Boston who were given a dissected puzzle map. At first the task of putting it together seemed hopeless; but on the back of the blocks they accidentally discovered the picture of a man, and with that as a guide, they readily matched the sections together. In like manner, diligent students have found the portrait of Jesus as the background to all Holy Scripture; and with that as a key, what otherwise had appeared broken and confused, is now seen as the harmonious, complete, and matchless story of redemption.

In the divine plan for our world, God purposed to fill it with a noble race of happy, sinless men and women (Isaiah 45: 18); the blight of sin soon entered, but the all-wise Father was not found unprepared. To meet the emergency of evil, should it appear, Jesus was already pledged, as "the lamb slain before the foundation of the world." On the very day



*Publishers Photo Service*

High up in the Austrian Alps is this cross, chained to the mountain. There can be no question as to the Man whom it represents

when our first parents fell through disobedience, they were given the promise of a "Seed" who would bruise the serpent's head (Genesis 3: 15), and bring to them everlasting deliverance.

This was the first of a remarkable chain of prophecies given century after century by men who lived and witnessed for God. Through them God foretold the Messiah's coming (Genesis 49: 10); the time when He would appear (Daniel 9: 24-27); the city in which He would be born (Micah 5: 2); the tribe and family that would bring forth the Redeemer (Genesis 49: 10; Isaiah 11: 10; Matthew 22: 42-45); the nature of His birth (Isaiah 7: 14); the character of His mission (Isaiah 53: 4-6); the burden of heart and sadness of countenance (Isaiah 53: 1-3); the triumphal entry (Zechariah 9: 9); the rejection, betrayal, and manner of His death (Isaiah 53: 3, 7-

# REMARKABLE MAN

9); His glorious resurrection (Psalm 16:8-11); and His ascension to heaven (John 16:28).

About three hundred divine prophecies were thus fulfilled in Christ's remarkable life and ministry. By no possible chance could all these have happened to one individual. Certainly, no man could have successfully posed to meet all the conditions and specifications. It is equally inconceivable that scores or hundreds of men living at different times and in different countries conspired together to construct a myth.

## MOST IMPORTANT QUESTION

**T**HERE is no more important question today than this, "What think ye of Christ?" The friends and foes of Jesus alike testified to His matchless life and character. The soldiers sent to arrest Him declared, "Never man spake like this man." The Roman governor Pilate confessed, "I find in Him no fault at all." The centurion chieftain who guarded the tomb exclaimed, "Truly, this was the Son of God." Even the communist Rousseau, an outspoken enemy of the church, a man whose writings helped to fan the fierce passions of the French Revolution, paid this remarkably outspoken tribute to Jesus:

"How petty are the books of the philosophers, with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple, are the work of men? Can He whose life they tell be Himself no more than a mere man? Is there anything, in His character, of the enthusiast or the ambitious sectary? What sweetness, what purity in His ways, what touching grace in His teachings! What a loftiness in His maxims, what profound wisdom in His words! What presence of mind, what delicacy and aptness in His replies! What an empire over His passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die without weakness and without display? My friend, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well at-

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tested as those about Jesus Christ. These Jews could never have struck this tone, or thought of this morality, and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than He whom they portray." "Yes, if the death of Socrates be that of a sage, the life and death of Jesus are those of a God."

Throughout Old Testament times, Christ was the hope, the confidence, the inspiration, and the song of every seer, of every mother in Israel, of every child of God. Pointing to those ancient scrolls the Master declared, "Search the Scriptures, for . . . they are they which testify of Me." John 5:39. Of a truth, "in the Old Testament the New is concealed; in the New the Old is revealed"; while the one Deliverer set forth, and the one name exalted is Jesus Christ.

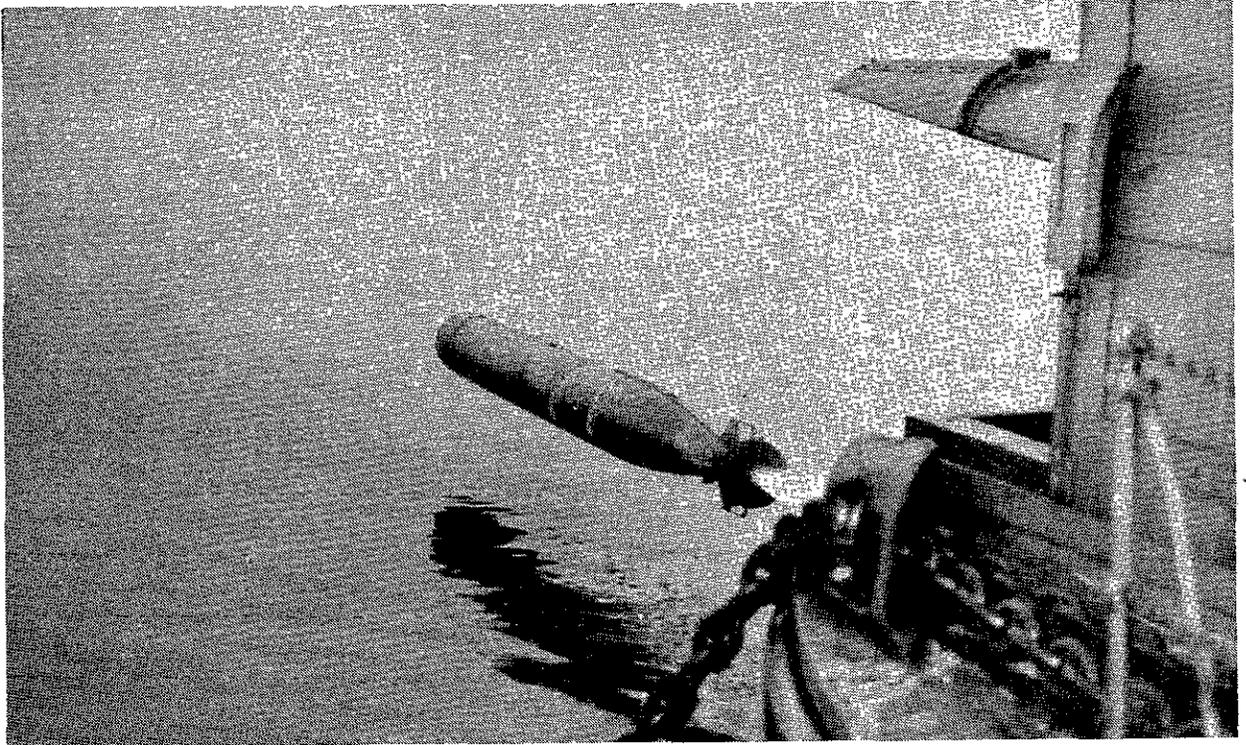
"Consider this Man. Without friends, position, or education; a humble Nazarene carpenter, a despised Galilean teacher, a silent and patient sufferer; born in poverty and cradled in a wayside manger; dying in infamy and buried in a stranger's grave. He exercised no authority, commanded no armies, fought no battles, captured no fortresses, conquered no foes. He held no offices, planned no improvements, sought no applause, received no emoluments, wrote no books, delivered no orations, won no laurels, and died in His early manhood a malefactor's death, crucified between two thieves. And yet, today, what name on earth is known so widely as His? What man is so esteemed, and that by persons and communities whose homage is most worth possessing? Mighty nations are anxious for the honor of wearing His name, even though slow to heed His precepts. The history of the civilized world revolves about His person; and all its business transactions are dated with references to His birth.

"Whence hath this Man such honor? He never, like Joseph, rode in Pharaoh's chariot; He never, like Daniel, (Cont. on page 28)



Painting by Delaroche

In agony He drank of the cup, and the hope of humanity was born



Wide World Photos

Testing out the Hammond torpedo, which is controlled by radio after it hits the water. These new torpedoes cost \$12,000 apiece, and have a range of six miles

# Feeding the War Dogs

*International strife would diminish if we would pay attention to removing its causes rather than to humanizing its methods.*

**T**HE only effective method of eliminating any evil is the removal of its root causes. Apparently this principle is acknowledged on every hand, and is readily applied in every instance excepting that of war, the greatest of all evils. There appears to be a failure to understand the simple fact that so long as the cause of war remains, war will remain. The fundamental causes of war are few, but the immediate occasions are legion.

At the outset, we wish to make it clear that this article is not to be interpreted as being derogatory of peace efforts, much less as an attack on would-be peace makers. Every Christian who has imagination, or who has any conception of the horrors of war, must bear continually a prayer on his lips for the success, even though temporary, of those who are devoting their lives to the alleviation of the miseries of war. All honor to their noble efforts. If the League of Nations, the World Court, the Locarno Pact, the Kellogg Pact, etc., have aided in holding back the dogs of war for a time, thus

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By Gerald H. Minchin

enabling the gospel to be pressed to the uttermost parts of the earth, they have been instruments in the hand of God to carry out His purposes. However, there are some facts worthy of consideration that only a sentimental optimist can afford to disregard. We shall notice several of the prime causes of war, and consider whether they are still in operation.

It is true that wars are mostly of economic origin. Every war fought by the United States has had its roots deep in economic sources, and she is no exception to the rule. While engaged in the heat of the conflict, a people is liable to feel that it is being led by an abstract idealism; but when the smoke of battle has cleared away, it generally becomes evident that there have been various conflicting motives, including those of economic origin. Let it be said, incidentally, that if there has been legitimate cause for war in times past—a debatable question—it is certain that in this generation the

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provocations still remain, but the legitimacy is gone.

Economic rivalries are increasing in bitterness and extent, and economic sore spots seem to grow in proportion to the measure of national business ramifications. This struggle for the control of markets, energy resources, and essential raw materials was never so keen as it is today, and the world has become a vast business battle ground. Business battles lead to battles of blood, as all history testifies. No wonder that Henry Ford declares with ostrich-like simplicity, "History is bunk." The truth is often unpalatable, and never more so than when it presages a decline in stocks or a loss of trade.

Oil figures in international politics in just about the same manner that it does in national politics, and the stench arising from it is no less obnoxious. It accounts for a large part of the United States' interest in Latin America and Great Britain's interest in the Near East, and the interest of both of them in Russia and Persia. This potential cause of war is in its infancy, but it is a lusty child at that.

We talk glibly of the "family of nations," as though the fact of our possessing the one terrestrial home insures us domestic tranquillity. We forget that there are no enemies so bitter as those who are of the same blood. A family may be no more peaceful than any other group of people, and very often is not, for obvious reasons. The better people get to know each other, the greater is the need for forbearance and good will. The tremendous increase in communication between nations has developed a set of problems that is not outweighed by any increase in mutual understanding.

#### FOOD AND SPACE

**P**OPULATION pressure — a fruitful cause of war

— is becoming more intense. Hungry mouths are not filled by mere protestations of good will. Indeed, can there be good will while wheat rots in the granaries of America and millions starve in the heart of China? Migration barriers — and we are not here discussing the right or wrong of such, but are merely stating facts as they exist — breed hatred and envy. Customs barriers do the same; both are increasing in severity in all places. The door shut in the face of Japan and the East by the United States, Canada, and Australia, may one day be battered from its hinges. Economic pressure has

lifted empires from their foundations before today. It knows no limits.

Who dares say that these tremendous forces are not more in action today than they have ever been before? A world going at sixty miles an hour needs exactly five times as much civilization and religion to keep it balanced as did a world going at twelve miles an hour. It does not have it. And it will not get it out of Washington, London, or Geneva. It can get it only from the church, and the church is asleep.

#### PEACE TREATIES CAUSE WARS

**I**N THE field of politics, a similar situation is to be found. Disregard of the rights of minorities has always bred dissension, and the attempt at self-determination at Versailles helped but little. In some instances it has aggravated the evil. Even peace treaties themselves are often a prolific cause of war. To say the least, it is incomprehensible to the average lay mind that the nations should renounce war — as in the Kellogg Pact — as an instrument of national policy, and then hold a London Conference to determine, if possible, who shall retain the greatest armaments — for that turns out to be the work of the peace parley. On the very face of it, all this talk about the minimum needs for national defense is pure camouflage. Defense against whom? Why, against the very people with whom they have just concluded a treaty renouncing war.

Few are so frank about this question as is Arthur Brisbane. Says that rabid materialist in his daily column: "Plenty of submarines and heavy bombing planes to meet anybody that comes with hostile intention, swift planes able to fly



Herbert Photos, Inc.

A few of the soldiers of the Russian Red Army, said to be the most efficiently trained army in the world. Russia is getting ready

the ocean, long-range submarines warning all nations, 'Strike at us, and we will strike you where you live and you will never forget us.' That, with all due respect to pacifists, is the program for this country."

So they said before 1914; so they say now; so they will say tomorrow. How people laying any claim to sanity can declare with sincerity that the way to get peace is to prepare for war is an unfathomable mystery. As a matter of fact, their sincerity is open to question. In other words, the best way to insure against (Continued on page 32)

# Counterfeit Religions

*The world is overrun with them. It is said that any wild cult can find a following. How to tell the genuine.*

**T**HE bank teller was counting a large pile of bills with such lightning-like speed that his fingers scarcely touched them. But those fingers somehow possessed an uncanny sense, and, suddenly stopping in his work, he threw to one side a hundred-dollar note that did not have the "feel" of being genuine. Taking the note, he immediately boarded a train for Washington, and presented it to the government authorities and experts. After applying nearly every test, they pronounced the note genuine. Other experts were called in, because the teller insisted that the bill was counterfeit. Finally after placing it in a basin of water for half an hour, the front and back came apart.

The secret service men were filled with consternation. If such a bill could fool the experts at Washington, many like it could easily be spread among thousands of innocent victims. A clever gang of four men were caught by the secret service after years of hunting. Their bills were considered the most perfect reproductions that had ever been put in circulation.

On the other hand, there are bills placed in circulation that are pathetic in their crudeness. The letters are crooked, the numbers are different in kind and size, and the colors poor; but it is astonishing to think that they really pass. A lady before handing a bank note to a storekeeper happened to look at it. There on the face was the picture of her husband. He was a prominent man and his picture had often been in the newspaper, so the counterfeiter had cut it out and pasted it on the note. The corner numbers on the bill were raised to a higher denomination, and hundreds of these spurious bank notes were put into circulation, passing through many hands before being detected.

Government money is not the only thing counterfeited in the world today. The greatest deceptions of all are found in the realm of religion. It is not hard to believe that people may be deceived by some very clever deception; but, just as in the case of the crude notes, it seems impossible that so many are being fooled by crude religious fads that are passing as genuine when they are rank counterfeits.



*International Newsreel*

In Los Angeles, Calif., said to be the home of modern cults, is established the "Great Eleven Cult." Here is pictured some of the furniture connected with its worship

The inroads Modernism has made on the minds of the people in discrediting the Bible are now followed up by the latest counterfeit: "Humanism, the religion for the masses." Rapidly pressing it to the forefront, its propagators declare it as "the greatest religious movement the world has ever seen." Humanism denies God, Christ, and the Holy Spirit; in fact, the Bible in its view is only a book containing a few good moral principles. Humanistic leaders are vague in their definition of just what their religion is, but say that it is some "primal urge of the subconscious mind." It certainly is surprising that such meaningless terms embellished in a mantle of mystery appeal to so many. It is a counterfeit of good, which blasts all hope and points only to a gloom-shrouded future.

It is more easy to fool people about religion than any other thing. Only a few years ago our faith healers and miracle men astounded us with their mighty deceptive works. Let none think they have vanished; they are still with us, only in a different guise.

Inspired by magazine articles and advertisements, the whole country has become saturated with believers in the "subconscious." The general term of Psychology is used, but is paraded under different names such as, Yoga Mysticism, Silent Unity, New Thought, Higher Thought, Applied Psychology, Master Minds, THE GREATEST TEACHERS,

## By Alger H. JOHNS



*International Newsreel*

Strange as it may seem, there are many avowed worshipers of the devil in various parts of the world. The man with the long beard is the chief of the devil worshipers of Persia

Personal Magnetism, Character Analysts, Biopsychologists, Metapsychologists, Phrenologists, Characterologists, Numerologists, Psychics, and Clairvoyants.

Most of these describe themselves as "schools," and some of them go as far as offering degrees such as "Doctor of Psychoanalysis." You can join any of these cults if you pay a consideration of five or ten dollars, and for your money you receive a rank counterfeit religion leading only to the depths of despair. If you read their advertisements you will be reluctant to cast to one side the glib promises majestically assuring you of "Secret Forces, Hidden Power, Ageless Wisdom, Subliminal Reserves, Transcendental Depths, Transliminality, Mental Transference, and Astral Colors." Their promised results are a complete change of personality in from five to ten days, and their thousands of testimonials (fictitious) conclusively prove that they can make an imbecile into a genius.

### ANCIENT COUNTERFEITERS

**I**N THE days of Moses and Daniel there were just such counterfeit "Doctors." They were able to perform the greatest wonders in the world. They were a counterfeit on the religion of God and all that was good. They were a permanent fixture in the country, and everyone asked their advice on all matters. These ancient countries became so steeped in this "Psychology" that miracles from heaven failing to convince the people of the true God, He had to send judgments upon them. Just so it is in our own times: men and women are so blinded by these religious sidetracks that they fail

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to see the signs of the times and will lose eternal life as the result.

Everything good given by God and preached by His servants has had a counterfeit since the days of Adam, and Satan today is just as good in his power of persuasion as he was in that day. We are given a warning of this power to counterfeit when God says, "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their

works." 2 Corinthians 11:14, 15. These ministers have complete power to control minds. In the days of Pharaoh and the children of Israel, the false miracle workers had complete control of the monarch's mind,—so much so that terrible visitations from God were necessary before he finally consented to do God's will. Even then, it was just a temporary decision; and changing his mind again, he and his army pursued God's people to the final destruction of the Egyptians in the Red Sea.

### RIDICULOUS DECEPTIONS

**P**HARAOH was not so different from men today. When millions of dollars can be made from an "Ironized Magnetic Health Belt," people will believe anything. Notice the following clipping: "A psychological contraption termed a 'Konzentrator,' is very ingenious. This device consists of a piece of metal which may be attached to the forehead. This strip of brass, revitalizes the neurones, the bi-polar brain nerve cells; develops a more receptive, more retentive memory no course of training can improve, and helps to concentrate thought. The price is only ten dollars. This psycho-technical accessory is more important to Mind than spectacles are to sight."

The certain failure of such a device brings dissatisfaction; but the victim goes deeper into the occult, seeking to get the desired results.

Many honest Christians are members of a correspondence school of faith prayer. Here you also send your "consideration" (this is important), and you receive the "Prayer of faith, which will heal all your diseases, and give you (Continued on page 31)

# DID THE FIRST CHRIS



*Underwood & Underwood, N. Y.*

The supposed tomb of Christ outside the Damascus gate of Jerusalem. It is the resurrection of Christ from the tomb upon which the argument for Sunday keeping rests

**I**N SEARCH for the "old paths," Bible students have pored over much literature for light on the Sabbath question. Before the second and third centuries the libraries give no light. And even the "early Fathers" of the second and third centuries, whose *straggling and vague statements on the matter* are unreliable, are discredited as a source of truth by such scholars as Neander, Archdeacon Farrar, Adam Clarke, and others. If not spurious or forged, these writings are rife with religious and scientific heresy of the worst kind.

Original sources are the best sources of evidence. The authority and truth of the New Testament is unimpeachable. In it we find recorded the origin, rise, and early development of the Christian faith, particularly the introduction of the gospel to the Gentiles. And, fortunately for us, the New Testa-

ment gives the evidence we seek for the subject in hand.

Because of the current notion that while the Jewish and Gentile believers had a common Lord, they were permitted to have each a separate faith and practice, we shall study this question from two angles: First, what relation existed between the Jewish and Gentile converts in faith? Second, what relation did they maintain toward each other in practice regarding the Sabbath question?

The church was founded by Jesus Christ, who was born of the Jews in fulfillment of much prophecy and promise to Abraham and his descendants. Not with the Gentile, but with the Jew, had been deposited the Covenants, the Law, the Prophets, the promises of the Messiah and His work of grace. Hence, we should expect the gospel to come to "*the Jew first, and also to the Greek [Gentile].*"

# GIANS KEEP SUNDAY?

By ROBERT LEO ODOM

(Romans 1:16.) It did. From the Jews came the first converts. Among these converts was established the church. The twelve apostles, pillars of the church, were Jews. Endued with power at Pentecost, this remnant of Israel — and as true Israel — launched out from Jerusalem to extend the gospel invitation to all nations of earth.

## ALL ONE IN CHRIST

THE Jewish nation was steeped in a blind Pharisaism. The Gentile world was engrossed in idolatry that was a "sacrifice to devils." (1 Corinthians 10:20.) Yet in both fields there were honest hearts. Reminding the Ephesians of their former state, Paul shows the relation these Gentile converts bore to the church. "Wherefore remember, that ye being in time past Gentiles in the flesh, . . . are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Ephesians 2:11, 19-22.

The Roman converts were reminded that they were olive branches "wild by nature," which were "grafted in" the tree of true Israel. The Corinthians were made to understand the illustration of the building and the foundation. (1 Corinthians 3:9-11.) No variation could be tolerated among the Galatians. (Galatians 1:6-9.) The Colossians were warned against being misled. (Colossians 2:6-8.) Finally, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Galatians 3:28. Race, sex, and social position had no significance in the gospel of salvation, and mattered not in faith.

Did they matter in practice? The Gentile converts, anchored or builded upon the foundation laid by Christ and the apostles, were not to be a separate church in practice. The Jew and the Gentile, being a "building fitly framed together," were often in danger of being split by blind Pharisaism on the one side (Acts 15; Galatians 1, 2) and the heathen philosophy of the Gentiles on the other. (1 Timothy 6:20, 21; Colossians 2:8.) Paul labored hard to instruct the believers that they should "keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." (Ephesians 4:3-6.) And well did he to warn these Gentile converts, for the apostasy that would rend the church, and deity and

adore a man in the place of God, would rise from that quarter. (Acts 20:28-30; 2 Thessalonians 2:1-7.)

What was their practice in Sabbath keeping? "Paul and his company," Luke tells us as he describes their missionary travels and labors, "came to Antioch in Pisidia," in Asia Minor directly east from Greece, "and went into the synagogue on the Sabbath day, and sat down." (Acts 13:13, 14.) Paul was invited to preach, and delivered a powerful sermon that Sabbath, being one of the few sermons that we have on record from the apostle. (Vs. 15-41.) It so impressed his hearers, that "the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God." (Vs. 42-44.) Here are two specific instances of Sabbath keeping, one with Jews in a Gentile city and one with Gentiles themselves.

Later, because of an attempt to bind upon the converts the circumcision and other rites and ceremonies of the Mosaic law, Paul and Barnabas, with others, carried the matter to Jerusalem to be settled by a general church council. (Acts 15.) The moral law of the Ten Commandments, of which the Sabbath obligation is one, never entered into the issues. It was the "law of commandments contained in ordinances," (Ephesians 2:15), or "the handwriting of ordinances" (Colossians 2:14-17), which had been fulfilled and abolished at the death of Christ. The meat offering, the drink offering, the holy days, the new moons, and the festal sabbaths that Israel was to observe "besides the Sabbaths of the Lord" (Leviticus 23:38) were typical, or a "shadow of things to come." The seventh-day Sabbath was not typical, but commemorative of the work of creation. (Exodus 20:8-11; Genesis 2:2, 3.)

## SUBSEQUENT SABBATH KEEPING

THE practice of Paul and the Gentile converts subsequent to this council proves this conclusion. After this council, "as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem." (Acts 16:4.) And while on this very trip they came "to Philippi, which is the chief city of that part of Macedonia," or Greece. In this Gentile city they abode several days, "and on the Sabbath," Luke says, "we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." (Acts 16:12, 13.) It was here that Lydia, the seller of purple from Thyatira, was baptized with her family. Paul and Silas sang at midnight in the dungeon, when the earthquake opened the doors, resulting in the conversion and baptism of the jailer and his family. (Continued on page 32)

# “Rest Is Not Quitting”

By Martha E. Warner



WHEN I was asked to give you “something with the vacation idea, fresh from the fields or woods or seaside,” my heart went out in sympathy to my niece Jerry, a fifth grader, who, upon her return to school one September, protested when told to write a composition about her vacation, because she had *nothing* to write about, for all she had done through the summer was to wash dishes, pare potatoes, set the table, and take care of the baby. And that is about the kind of vacation I am most familiar with, plus a hundred and one other duties, minus a few, and divided by variations.

Now, not for a minute would I have you think the word vacation is not in my vocabulary of life, for it is — it really is; but its meaning is so different from that to which you are accustomed, I doubt if I can make you understand.

Perhaps I would better say right here, that living in the country has its advantages and disadvantages; and among the latter are self-invited guests during the summer time.

It was a morning in June when one of that kind descended upon me with the announcement that she could stay a week. And she did. When she went away, she said she had had a lovely time, and I think she was sincere in her statement. But I did not respond by saying, I, too, had had a lovely time; for I had not. The last day of her visit I had a miserable time. It still makes me ashamed of myself, even now, to think about it.

## KITCHEN VS. PORCH

NOW I suppose this calls for an explanation, so I will begin by saying that the day to which I referred was hot, almost unbearably hot; that is, it was hot in the kitchen, where I was busy canning a crate of strawberries that a neighbor had sent in to me that morning. Out on the porch, where my friend

was, it was cool and breezy. Not until the last of the berries were in the canner, did my friend come out into the kitchen; then she looked around, and with a surprised air exclaimed, “Why, I thought you were making lemon meringue pies! You know, I love your lemon pies, and I get no more of them after today, for tomorrow I go.”

Yes, thought I, as she went back to the cool porch, tomorrow you go, and tomorrow I go, to the woods, to the shore, somewhere, *anywhere*, just so I can be alone and rest.

## AN ICEBERG OR TWO

THE vacation idea so gripped me, and the pie hint so exasperated me, that when I took a pan of waste to the chicken yard I decided not to wait until the morrow for my vacation, but to run away and take it right then and there. So I did run away, around the corner, and there in the combined shade of the barn and the lilac bush I hid myself and indulged in some hearty wishes—

- “... for a lodge in a garden of cucumbers!
- ... for an iceberg or two at control!
- ... for a vale that at midday the dew cumburs!
- ... for a pleasure trip to the pole!”

Feeling sure my friend would not wander far enough from the porch to discover my retreat, I produced a stubby pencil from my apron pocket, salvaged a torn paper bag from the woodpile, and with the pan for a desk I wrote down all my troubles, then I asked the Lord to send me a guest who knew how to tell time — breakfast time, I mean. One who was strong — strong enough to hang her dresses on the hangers in the press instead of dropping them on the chairs, bed, or any convenient place. One who, (Cont. on page 33)

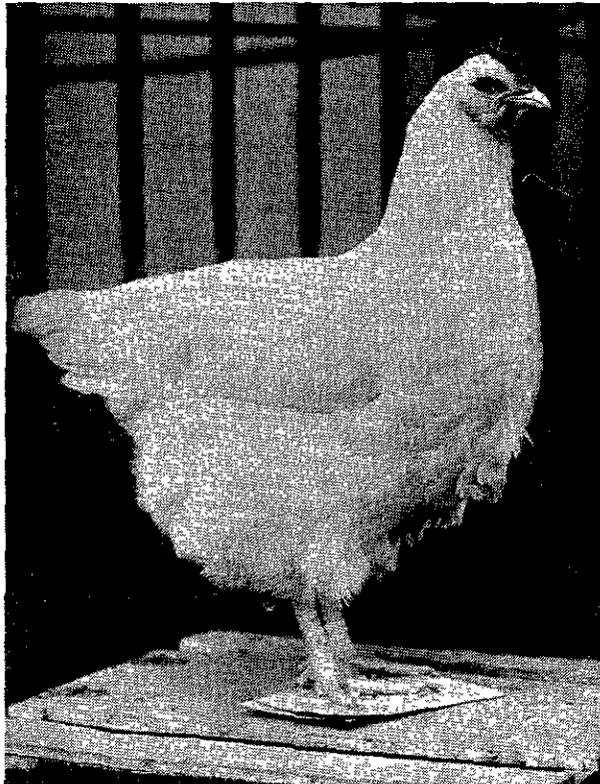


Photo by G. V. Buck

“Here you are in all this heat, bundled up in all those feathers, doing your duty, while I, in seeking rest, have quitted my career”

# Typhoid Fever

By Daniel H. Kress, M.D

**I**T IS difficult to appreciate the marvelous accomplishments of medical science toward the eradication of some of the diseases that only a few years ago proved such a menace to civilization. One of the diseases that prevailed in every community, and especially in large cities, was typhoid fever. The mortality from the disease was high; but last year in seven of our American cities with a population of over one hundred thousand, there was not a single death from this disease. In fact, there are physicians who have been in practice in some of our large cities for five years who have not seen a case of typhoid fever during that period. The cities are now a safer dwelling place than the country, in this respect. In fact, when a case of typhoid fever is discovered in our cities, we conclude at once that the patient must have been on a vacation, or on a trip into the country somewhere, and thus contracted the disease.

## CHICAGO'S SUCCESS

**T**YPHOID fever is a filth disease. Thirty years ago, I had under my care seven or eight cases of typhoid fever at one time. I have not seen a case in ten years. The disease then prevailed everywhere, especially at certain times of the year. In the city of Chicago there existed a severe epidemic just prior to, and during, the World's Fair. Health commissioners were at their wits' end, not knowing to just what to attribute it. The water was suspected. An investigation revealed that the city's water supply was obtained from an inlet in the lake that was not very far removed from the sewer outlet from the city. The contamination of the city water was attributed to this. Alterations were then made, and in addition, all the water was chemically treated to remove from it the organic filth to which the germs adhered, and

which formed the favorable soil for their cultivation.

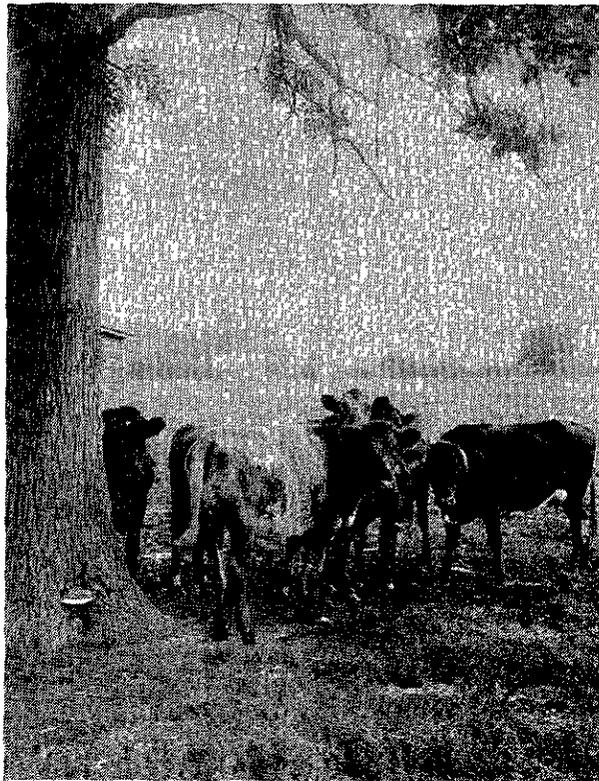
Seldom now do we hear of cases of typhoid in the city of Chicago. Other reforms were urged. The milk, which proved to be one of the chief sources of the germs of this disease, had to be pasteurized and delivered to the people in sealed bottles.

A few years ago there happened to be an outbreak of the disease. At once the city health commissioner became active. He did not regard it as the people did fifty years before, as a divine visitation, but he knew there was a cause, and did not rest until he made the discovery that oysters served in the city were obtained from a contaminated source. Restaurants were forbidden to serve raw oysters to their patrons. The entire oyster trade seemed threatened for a time, but the threatened epidemic was stayed. For years oysters have been known to be conveyors of the disease.\*

In the city of Washington an epidemic of typhoid fever prevailed annually a quarter of a century ago. Here, too, the water was suspected. A new filtration plant was put in at a cost of several million dollars, and still the disease continued as before.

Then an investigation was made of Washington's milk supply. The revelations were startling. The surroundings of the cows that supplied the city's milk were in some instances found to be indescribable. Cleanliness was unknown among the ignorant milkers. In order, it seemed, to make sure to obtain all the filth from the flanks of the cows, open, flaring milk pails were used in milking. The warm milk furnished all the conditions favorable for the growth of germs. Without being pasteurized this milk was delivered to the people of Washington from open cans. Milk was also sold at the various small grocery stores, and served to the

*(Continued from page 30)*



Eugene J. Hall

A city's milk supply is the source of much typhoid fever

# The News Interpreted

## Is Prosperity Ahead?

**I**N MANY respects America seems to be prospering; and the optimists tell us that the nation was never in a better financial condition, pointing for proof to the fact that we are the colossus of the world in industry and banking. Yet there is widespread unemployment, business depression, and tight money.

After several months of Congressional discussion the new tariff bill has become a law with the President's signature. It affects some fifteen hundred items of foreign trade, and in the great majority of cases the customs duties have been increased. Tariff is what we make other nations pay for the privilege of selling goods in this country. Whether it should be high or low is always a complicated problem, and is sure to be the subject of endless disagreement among economists. It costs the peoples of other nations less to live than it does us, and therefore their wages can be lower. This makes for cheaper goods, which can undersell American products unless a tariff is placed on all imports into this country. But while a high tariff protects the manufacturer and the farmer from too close foreign competition, it makes prices of necessities higher to the consumer in this country; and we are all consumers, while only some of us are manufacturers and farmers. Numerous other factors enter into the

situation that complicate it inextricably.

There can be no question, however, but that a high tariff alienates foreign sentiment; for already other nations are creating high tariff walls to get even with us. Thus our export trade is cut considerably, which might not matter if we were simply a self-contained nation and not a nation of over-production as well. If a high, protective tariff allows us to raise and make more stuff, how much are we benefited if we make more than we can use and cannot sell it outside America at a profit because other peoples bar our goods by a tariff of reprisal? Besides, nearly all other nations owe us money — we are the world's creditor nation — and if our tariff prevents them selling us goods, they have no other way of paying us their debts. Enmeshed in the tariff question are politics, war and peace, and every other vital matter that affects the welfare of mankind. Because tariff discussion makes dry reading, and because the economic phases of world trade seem to be understood only by specialists and not very well by them, we are apt to figure that it does not matter to the ordinary man which way it goes. Perhaps not; but the point vital to all of us is this:

Selfish interest showing itself in ever-growing greed for gain is driving the world's nations farther and farther apart, in spite of every effort of leagues,

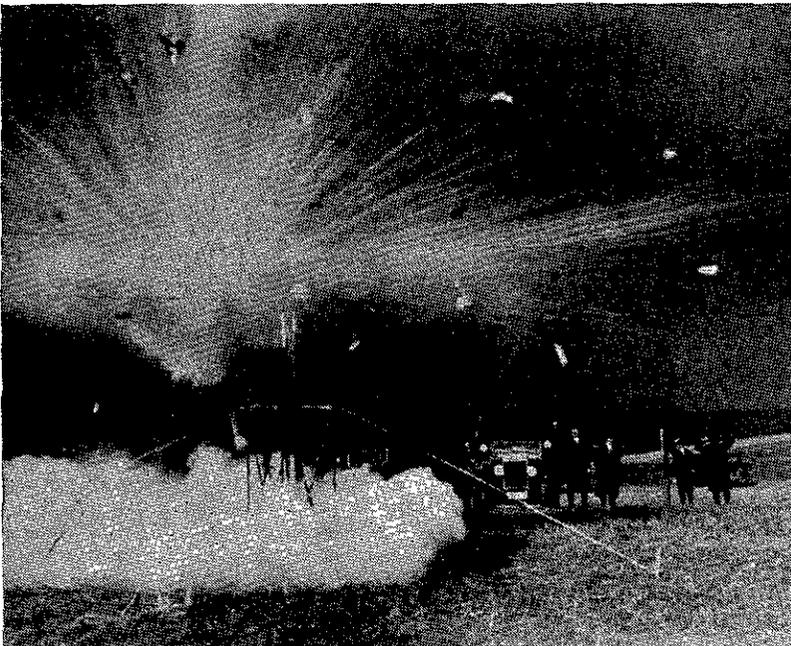


*Herbert Photos, Inc.*

Making ice in 1-1500 of a second is one of the marvels of modern science. Water poured into a glass containing half an inch of the refrigerant explodes into ice so quickly that the action cannot be followed by the naked eye. It is said that this invention will make possible pocket refrigerating plants to be carried about wherever one goes

conferences, and treaties to prevent it. We had better prepare for the worst along this line. "Nation shall rise against nation" is no idle prophecy. National sentiment was never stronger than it is today. Contrary to all theories of what they would do and logically ought to do, wider knowledge, closer communication, better acquaintance, more inter-dependence, have *not* brought more kindly feelings between nations. Instead, more intense bitternesses and hatreds have sprung up, and we are appalled at the prospect of what will occur when they finally break loose. For those who are not willfully blind to the real situation in the world, the source of it all is easy to find. *Until men and nations cease to rebel against God and His law of love there can be no expectation of a better world.* And the infallible divine forecast is that nations will continue as "beasts" to the end of the road of history; and that only individuals, and only a comparative few of them, will see the way out and be saved from destruction when all things are dissolved and the "elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy con-



*International Newsreel*

Modern invention is noted for its daring. For some years, a European inventor has been planning a rocket trip to the moon. The picture shows one of his rockets exploding into bits at the start of a trial trip



# The News Interpreted



versation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3: 10-14.

## City Growth

**M**ANY will be the revelations that will be made by the census of the United States, recently finished. Some of the first returns show unmistakably that the population of the rural districts is moving to the cities. Surprising increases are reported in the growth of all cities, and particularly smaller ones in the West and South, indicating that the states heretofore largely rural in population are building their own cities.

Public men are pointing out several trends and results of this cityward flow. It means more representatives in Congress from the cities and fewer from the country. This will result in the legislative influence being wielded by city-minded men. And city-rule means more control by foreign elements, which tend toward communism; more "wet" growth, for the cities are generally against Prohibition; more industrialism and poverty and more crime; for congested, liquor-drinking, socialistic centers are breeders of lawlessness.

America has cause to be concerned about the city-made type of citizen, especially when such a type swings the balance of power in molding national ideals. The city encourages, and even necessitates, artificial ways of living; it fosters unsanitary surroundings; it manufactures diseased bodies and unbalanced minds by its impure air, nerve-racking noises, and reckless speed. City life is unnatural life. It has some advantages; but all the convenience and efficiency it makes possible are more than offset by its tendencies toward degeneracy.

That nation is a prey to many ills whose people leave the food-producing soil and flock to the industrialized and pleasure-mad cities. With skyscrapers as symbols of their greatness and growth, modern city-dwellers are following in the way of that ancient group who said, "Go to, let us build us a city and a tower, whose top may reach into heaven [scrape the sky]: and let us make us a name." Genesis 11: 4. God scattered those city builders and destroyed their famous tower. Their fate is typical of the fate of the metropolitan areas of



Herbert Photos, Inc.

The Nationalist agitation in India continues unabated, and with varying fortunes. Indian women, as shown above, are having more and more a part in the attempted revolution. It is reported that the agitation is doing much to break the purdah system in India, which for centuries has kept Indian women hidden behind curtains

our times with their heaven-reaching buildings. Cities are doomed, because city life is not after God's order. And it does seem as if urban living is more or less connected with defiance of God.

In a description of the last, great tragedy of earth's history, soon to break upon the world, we read, "and the cities of the nations fell." Revelation 16: 19.

## The Desperate Wets

**T**HE rampage of the liquor interests for the repeal of the Volstead Act and the annulling of the Eighteenth Amendment to the Constitution has come to the pass where it advocates treason against the United States Government. In a recent issue of the magazine *Vanity Fair* appears an article by Corey Ford in which he says he would "like to call on every free-thinking American to drink what you please when you please and urge others to drink," and "break the law, break it repeatedly, break it whenever you can."

A number of metropolitan newspapers later accepted these quotations in anti-Prohibition advertisements, and thus this anarchistic sentiment was spread throughout the country. The dries, neutrals, and many wets are up in arms about such treasonable statements, and threaten to bring the author, the magazine, and the newspapers into court for treason against the Government. No one denies the right of any citizen to advocate and urge the repeal of any law, and to vote for its repeal,

but to spread propoganda for deliberate disobedience to law in order to bring it into disrepute is the greatest crime.

The end of the ten-year period of Prohibition has been taken as a time to campaign against it as an ignoble experiment, and the whisky people are stopping at nothing to accomplish their ends. Deliberate lies, twisted statistics, false reports, garbled statements, misrepresentations,—all have been used freely. Now comes open treason. We cannot believe that honest and fair people who believe that something should be done to change the present liquor situation will countenance bold violation of the law with the hope of thus bringing about its repeal.

There are many others, however, traitors to all decency and honesty as well as to all law, who are voting dry and living wet, deluding themselves with the argument that Prohibition is good for the country in general, for the other man,— for the working man, for instance,— but not necessarily obligatory on themselves. Perhaps the greatest danger to society of all this is that it sows the seed of disregard of all law, and opens wide the gates to lawlessness. The worst of it is that millions of well-meaning citizens are being made content to lay all the blame for law-breaking to the existence of the Prohibition amendment. What an excuse! What blindness to the proper relation to law!

The situation today in our country is well described in the words of the prophet: "In (Continued on page 31)

# THE WICKED WILL

By Joel M. Coward



IN THE beginning God said that death would surely follow sin, or disobedience to His law. Satan told our first parents that this was not true; that there would be no death resulting from sin. A belief in this lie brought death upon the human family; and, though grief-stricken families daily follow the cold and lifeless hodies of their loved ones to the grave, the devil's old falsehood, "There is no death," is still being taught, even at the grave side.

That the "soul is immortal and cannot die," that death only releases the soul to go to some other ahode, is the foundation of every heathen religion, the world over, that pretends to teach a future life.

This error has led to another, the monstrous doctrine of eternal torment; for when it is undertaken to teach the inherent immortality of the soul with the doctrine of rewards and punishments, there must of necessity be a place for the wicked. Hence the teaching that the songs of praise of the saints will be mingled with, and marred by, the shrieks and groans and curses of the damned throughout all the never-ending cycles of eternity; and the time will never come when the love and mercy and wisdom of God will triumph, and the earth be free from the effects of sin.

## BIBLE AND THEOLOGY CONTRASTED

THE nature and destiny of man, as well as his origin, are things that cannot be found out by scientific research, nor arrived at by any process of reasoning. Only a revelation from God can disclose these things; and as Christians accept the Bible as such revelation, let us study a few of its texts on the future life. But before entering upon the Bible study, let us examine a few excerpts from the teachings of Christian ministers on the same subject, by way of contrast.

From a sermon on "Everlasting Punishment in a Lake of Fire," by Evangelist B. E. Echols, of Minden, La., published in tract form, we take the following:

"Finally, punishment in itself means something awful that will cause pain, suffering, agony, anguish, and remorse. What would cause more suffering than fire? I do not know of anything. People will jump out of high burning huildings to or into certain death before they will stay in them and be hurned to death, if they see no other way by which to escape the fire.

"But fire will not be all of Hell to torment the people who go there; we read of the brimstone that is added, which causes the second death, or an eternal experience of the first death. Brimstone is a



International Newsreel

An eruption of the volcano Vesuvius in I are the fires that are destined, at the

sulphurous rock, which quickly melts into lava when exposed to heat or fire, and produces a vapor, or odor, just like powdered sulphur, which cannot be inhaled; therefore there can be no breathing there, and they who go there will be like dying men—eternally gasping for hreath and never finding it.

"You have probahly watched some one, or an animal, die, and noticed how he struggled and fought for hreath with wide open mouth. Well, that is only a faint picture and idea of what the second death in the lake of fire and brimstone is going to be, which will never end, hut last on and on as endless eternity rolls hy; where millions of years will count nothing, so far as bringing the poor, suffering souls any nearer the end of same."

# NOT BURN FOREVER



red far beneath the surface of the earth  
this age, to annihilate sin and sinners

So much for the damned. Now for the pictures drawn by the theologians of the joyous scenes in store for the righteous.

In the "Works of Samuel Hopkins," pp. 457, 458, we read: "The smoke of their torment shall ascend up in the sight of the blessed forever and serve as a most clear glass always before their eyes to give them a constant, bright, and most affecting view. . . . This display of the divine character and glory will be in favor of the redeemed, and most entertaining, and give the highest pleasure to those who love God, and raise their happiness to ineffable heights.

"Should this eternal punishment and fire be extinguished, it would in a great measure obscure

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the light of heaven and put an end to a great part of the happiness and glory of the blessed."

A dismal and forbidding prospect indeed! Who but a madman could gloat over such a scene, or derive any satisfaction from it? Who can say that the "saved" would have any advantage over the "damned," unless they be demoniacs? Such teaching has doubtless done more injury to the cause of Christ than any other false doctrine of popular Christianity.

When thinking men analyze this doctrine and perceive its inevitable conclusions as to the character and attributes of God, they suffer such a revulsion of feeling against worshiping a monster of cruelty and injustice that it drives them to open atheism or to some equally destructive form of universalism.

## GOD'S MERCIFUL METHODS

LET us now turn to the revealed word of the God of love, whose mercy is manifested even in His dealings with the incorrigible. From Job 4: 17 we learn that man is mortal; and Webster tells us that to be mortal is to be subject to death. Then in perfect agreement with this, Ecclesiastes 9: 5, 6, 10 gives man's condition in death. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

There can be no suffering, or pain, or sorrow when consciousness has ceased, and we find that when man dies "in that very day his thoughts perish." (Psalm 146: 4.)

If the righteous dead were conscious, we cannot conceive of any action more appropriate than that they should praise the Lord; but "the dead praise not the Lord, neither any that go down into silence." Psalm 115: 17. "For in death there is no remembrance of thee: in the grave who shall give Thee thanks?" Psalm 6: 5.

All this applies equally to the just and the unjust, as does Ecclesiastes 13: 7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." When a man dies, though he be the vilest of sinners, that mysterious principle that gave him animation and consciousness, as manifested in the breath, or spirit, goes back to God. God is the giver of life to all, both good and bad.

Therefore, there can be no (Continued on page 32)



Paul Thompson

"Now, sonny, tell the truth"

## Do Your Children Tell Lies?

*How to teach them to tell the truth.--The difference between falsehoods and imaginings.--  
Hints on the difficult task of rearing honest children.*

— By Arthur W. Spalding —



**W**HAT reason is there for being truthful? Of course it is a part of our religion, but if our religion is worth anything, it has a reason for every one of its tenets. About the only reason most of us could give the child, if he should ask why he should tell the truth, would be that he should be good, and to be good he must be truthful. And that is not a very satisfactory answer. "Good." Good for what? Nothing is good unless it is good for something.

And truthfulness is good for something. First, it enables us to be accurate. Most of life's evils come from inaccuracy. The mind that is trained in inaccuracy becomes incapable of thinking straight and true, and consequently brings to its possessor many troubles that straightforwardness would avoid. The woman who lies to unwelcome callers, or to the railroad conductor, or to her child about going to town, is making herself incapable of appreciating or telling the truth of the Sabbath or the coming of the Lord, and incapable of appreciating the sacred trust of the innocent soul of the child whom God has given her to train.

To the child this truth may be illustrated by showing him that you have to practice throwing straight to hit something when you want to. If you always throw wildly, or if you let the stone slip out of your

fingers, you will not be able to hit the mark when you try. If you tell something which is not so, it is like letting the stone slip out of your fingers; the more times you do it, the less you are able to hit the mark, to tell the truth, when you want to and need to.

In the second place, truthfulness has an effect upon our social standing. It does not take long for a liar to get the reputation of being unreliable, and such a reputation makes one most uncomfortable, with the feeling of inferiority, which is well deserved but which greatly hampers all one's activities. Teach your boy and your girl that if they want to stand well with their companions, they must practice telling the straight truth.

In the third place, truthfulness has an effect upon our economic standing. The business world knows that the man or the woman whose word can be trusted can be trusted with money, or credit, or opportunity. To be known as a truthful person is a greater commercial asset than to be known as a moneyed person. Truthfulness pays.

But greatest of all the values of truthfulness is the value it gives us of knowing God. "Behold, Thou desirest truth in the inward part." The

consciousness of being truthful, honest, foursquare, produces a spirit of readiness to meet God as a Father day by day. On the other hand, the consciousness of being untruthful produces a feeling of separation that, if continued, will separate us completely from companionship with God.

In teaching this great truth, and in giving this ability to our children, example comes first in importance. We cannot merely memorize precepts about truth-telling and through these teach the ability. Truth must be "in the inward parts" of us parents. We must face every situation honestly, tell the truth without fear of consequences to ourselves, and so despise lying, prevarication, evasion, that we shall ourselves never be guilty of it. Out of that experience will spring our ability to teach our children.

Truthfulness is a habit, and a habit developed from careful observation, clear thinking, control of the imagination, and exact expression. In this sense the very little child cannot be said to be either truthful or untruthful. He merely says what he thinks, and the border line between fact and fancy is often undiscernible to him. His powers of observation are not developed, his reasoning processes have scarcely begun, his imagination generally is rampant, and his ability to express himself is limited. He is not to be condemned for inaccuracy of statement due to his limitations. Instead thereof, he is to be led without chiding to the correction of his statements by more careful observation and exact statements.

#### FACT AND FANCY

**M**Y SIX-YEAR-OLD came in and told me that a neighbor's hen was sitting on a thousand eggs. Upon inquiry I found that he had given one quick glance, and then had run home as fast as he could to "tell mother." He meant to be truthful. I told him that usually only eleven, twelve, or thirteen eggs were put under one hen, and I told him to ask the neighbor how many he used. He did so and was a little bored when he reported to me the actual number. "A dozen eggs" does not sound nearly so romantic as "a thousand," but it is much nearer the truth.

AUGUST, 1930

Gradually with his natural development, and with parental guidance, the child comes to the point where he can better distinguish between fact and fancy. But most children keep a lively imagination, which peoples their play world with imaginary characters, or makes of animals and inanimate objects companions in speech and action.

#### CHICKEN DIALOGUE

**O**NE day my little girl came in and said, "Mother, do you know what I have been doing? I've been out talking to the chickens. I stood on one side of the yard, and they stood on the other. And I said, 'Now, chickens, you must be good, and not fly over the fence; for the beans are just coming up, and first thing you know you'll be picking them off!' And they stood there and listened to me, and they put their heads on one side and then on the other — just like this — and they said, 'What? what?' And I said, 'Yes, that's so! And now you remember, or I'll have to chase you out of the garden, and set Queen on you, too.' And then that old rooster with the biggest comb, you know, he says, 'What do you know about that! Can't fly over the fence, hey?'"

And I said, 'No, sir! Now, chickens, you might as well be good first as last, for Queen is an awful dog to pull out tail feathers.' And then they said, 'W-e-l-l! All right! all right!' And then they went to eating again. And I came in."

That is romancing, but that is not untruthfulness. It is nothing to be condemned. She actually had stood out in the poultry yard and carried on the whole dialogue, interpreting the chickens' clucks and noises. Instead of rebuking such an imaginative story, the parent may enter into the spirit of the play and carry it on, or at least answer appreciatively. What mother of a little girl is not familiar with the play life of Doll-land, the imaginary conversations, the incidents, and situations created by the

imagination of an active-minded child?

Indeed, the spirit and the practice are carried through life into motherhood. Hear the young mother talking with — *with*, not *to* — her four-months-old babe. He can do nothing but gurgle and coo and make eyes, but (*Continued on page 34*)



Eugene J. Hall

Telling secrets

# SUMMER TASTIES

*and Frozen Foods for Hot Weather*

By BETTY BARCLAY



J. G. Allen

A cool drink on a hot day

**S**UMMER meals should be much different from winter meals. Heavy foods fit into the winter months, while light foods are to be featured when the mercury is high. Hot meals are in order in cold weather, while cold dishes — the colder the better, many think — are greatly appreciated in July and August, and also during the less oppressive months that fall between April and October.

Soups drop largely from the summer menu, except where a rich soup is served in place of the hot course. Drinks become lemonade, orangeade, or some other fruit beverage. Ice cream once again appears as a dessert, with or without a sauce of berries that turns the dish into a sundae. The fruit salad, or the vegetable salad, become daily visitors in hundreds of thousands of homes.

Green vegetables from the garden take the place of the canned varieties. Fruit from the orchard is used in place of dried fruits and canned. Cold rolls in place of hot biscuits; cold slices of hard-boiled egg in place of eggs fried, boiled, and scrambled; oranges and maple syrup in place of pancakes and maple syrup — all down the line there is a decided change.

PAGE TWENTY-TWO

Summer dishes, in the well-regulated menu, are much lighter than those served in winter, when a great deal of fuel is needed to keep the body warm. Continue with the heavy winter diet and you will invite spring fever, pimples, pure laziness, and many other ills that you may feel need a physician but that as a rule merely require a little restraint at the table.

So here are a few particularly tasteful dishes that may be used during warm weather to make the body as alkaline as good health demands. Try them at any time of year, but feature them regularly and often when the mercury begins to climb and you have little desire to stand over a hot range while the frying pan splutters and sizzles.

## THREE-IN-ONE GELATINE

- 1 tablespoon granulated gelatine
- 2 tablespoons cold water
- 1½ cups boiling water
- 1 cup sugar, few grains salt
- ¼ cup lemon juice

Soak gelatine in cold water five minutes; add boiling water, sugar, salt and lemon juice. Turn into cold molds and chill. For lemon sponge, when jelly begins to stiffen, beat with eggbeater until light and frothy. For lemon snow, add to lemon sponge the stiffly beaten whites of 2 eggs.

## ORANGE STRAWBERRIES

- 1 box strawberries
- Juice two oranges
- 1 cup sugar
- ½ cup cream
- 2 tablespoons powdered sugar
- ¼ teaspoon vanilla

Wash and hull strawberries, cover with orange juice mixed with 1 cup sugar and chill thoroughly. Serve with sweetened, flavored whipped cream.

## COMPANY SALAD

- 4 oranges
- 2 bananas
- 1 cup marshmallows
- ¾ cup cream
- Yolks of 2 eggs

THE WATCHMAN MAGAZINE

2 tablespoons sugar  
 2 tablespoons lemon juice  
 Sprinkling of salt  
 1 cup fresh grated  
 coconut

Cut oranges into sections, slice bananas, and cut marshmallows into quarters. Mix with dressing made by scalding cream and thickening it carefully with egg yolks, beaten until light with sugar. Cool dressing and add lemon juice and a light sprinkling of salt before adding fruit. Serve with coconut.

#### GRAPEFRUIT COCKTAIL

6 tablespoons grapefruit  
 juice  
 2 tablespoons lemon juice  
 4 tablespoons orange  
 juice

4 tablespoons sugar  
 Few grains salt  
 1 cup mineral or ice water  
 6 sprigs mint

Mix ingredients thoroughly. Put crushed ice in cocktail glasses, pour mixture in, and serve garnished with sprigs of mint.

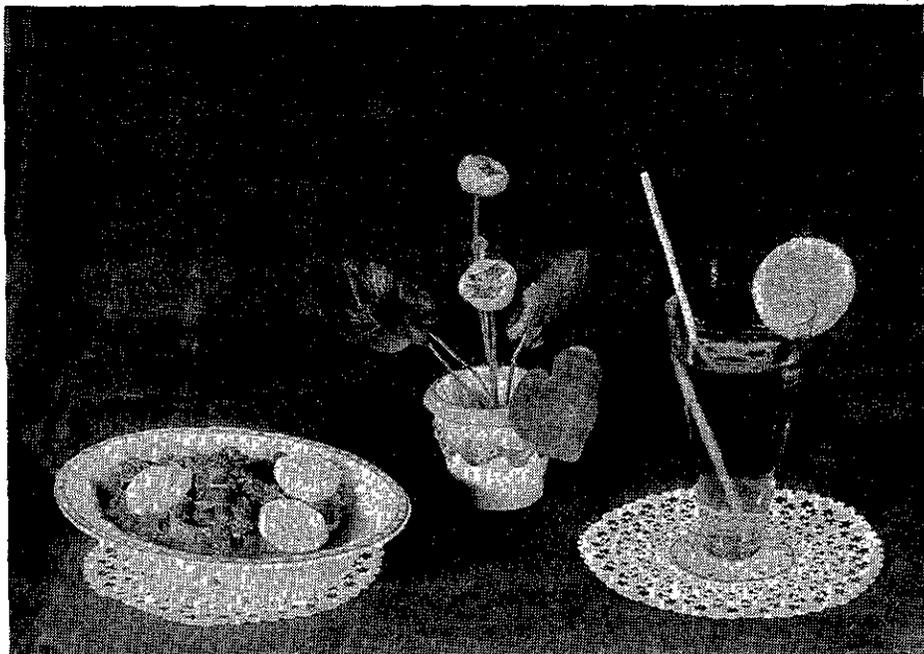
The frozen dish reigns supreme during hot-weather months. In the winter it may creep upon the table occasionally, and even be relished and welcomed with sparkling eyes, but in the summer time its appearance is far more welcome.

Rare is the table where ice cream does not appear quite frequently. In many homes the water ice, sherbet, and frappé are also frequent and welcome visitors, but for some reason or other these dishes are not so well-known as the plain ice cream.

Frozen foods should not be eaten too quickly. Ice cream, eaten slowly, is a delicious and healthful food. Bolted rapidly, it is very likely to cause distress, particularly if one is over-heated.

The cream, sherbet, or water ice that contains fruit pulp, fruit juice, or both, is particularly desirable in hot weather. The fruit tends to counteract the acidity that may be caused by meat, fish, or bread, and to balance the meal quite suitably. This applies particularly to oranges and lemons. Some may be surprised to learn this, as they regard these fruits as among the acid foods. The truth of the matter is that both oranges and lemons have a very decided alkaline effect when taken into the system and are excellent foods to counteract acidity.

In freezing a mixture it is important to know that the proportion of ice and salt used affect the texture of each mixture. The larger the proportion of ice to salt, the slower the freezing process, and the



J. G. Allen

Green vegetables and fruit juices keep the human machine going with the least possible heat production

finer and smoother the texture of the dessert will be. The opposite is also true. The husband, therefore, who salts his ice liberally and boasts of the ease with which he secures results, really pays the penalty a little later on when his dessert is placed before him.

If the ice is chipped fine in pieces of uniform size so that it can be measured with a cup, there will be no difficulty in keeping the proportions correct. Where a velvety mixture is desired, one cup of salt to three cups of ice should be used. In packing an already whipped mixture, an even one-to-one proportion of salt and ice is correct.

Here are a few tasty hot-weather desserts that may prove novel to you. Whether or not they prove novel, they will surely prove delicious.

#### FRUIT FRAPPE

2 cups sugar  
 1 quart water  
 2 cups red cherry juice  
 3 oranges, juice of  
 3 lemons, juice of  
 3 bananas  
 1 teaspoon almond flavoring  
 ½ cup finely-minced candied  
 orange peel

Bring the sugar and water to a boil, cool and add the fruit juices and the mashed bananas. If necessary add more sugar. Add flavoring and candied orange peel and freeze to a mushy consistency.

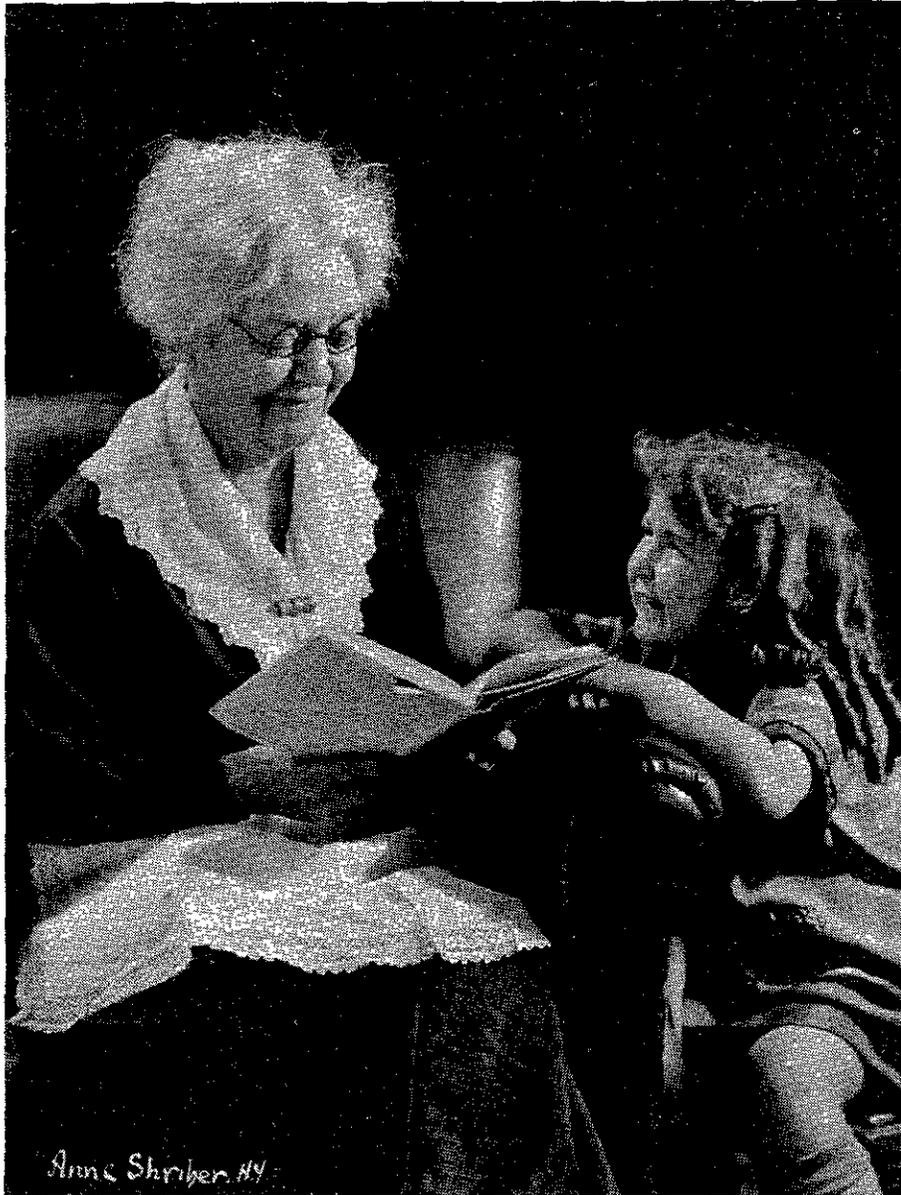
#### LEMON MILK SHERBET

2 cups sugar  
 2-3 cup lemon juice  
 1 quart milk  
 Red cherries (Continued on page 33)

# Growing Old Beautifully

*Which Is the Sunny  
Side of Fifty?*

By  
Helen Gene  
WELLS



Anne Shriber NY

Anne Shriber

"The hoary head is a crown of glory, if it be found in the way of righteousness"

**T**HE sweet-faced woman who sat beside me was only another of the weary crowd of commuters that so amply filled the 5:45 as it left the noisy city for the pleasant little villages down coast. I had never seen her before and have never seen her since. But one little thing she said as we sped along set me thinking,— thinking more seriously, doubtless, than she dreamed. The result of that thinking has been a simple code by which I some day hope to attain the end of which she spoke.

The thing that occasioned her remark was the appearance of a lady, well past middle age, who had

had succeeded to it in a measure, or of others who had dismally failed. In the latter class were a few like the lady across the aisle, who were seeking by every means within reach to cover up their advanced age as though it were something to be desperately ashamed of. One can scarcely make beautiful that of which he is ashamed. Others had grown petulant and querulous and were making life miserable, not only for themselves but for every one around them.

From the unhappy contemplation of these, I turned gratefully to the memory of my own grandmother. She, it seemed to me, had solved the problem successfully. The influence of her sweet

just settled herself uneasily in the seat across from us. Everything about her— hennaed hair, uncomfortably inappropriate clothing, and hard little facial lines that told of an anxious care defeating its own purpose— proclaimed the losing battle she was waging with the enemy she evidently feared.— Old Age.

"Why," questioned my seatmate softly and with a little pitying shake of her head, "why *won't* folks let themselves grow old gracefully? Old age can be very beautiful if one only plans to make it so."

## DREAMING

**I**F I was very quiet for the remainder of my homeward journey, it was because my thoughts were filled with this problem of attaining a beautiful old age,— and with pictures of people who

life lingers after her like fragrant incense. As I thought of her beautiful old age, three pictures of her stood out most clearly in my mind. I remembered her by the sunny window with her worn Bible upon her knees and her soft, wrinkled hands turning its pages with loving reverence. Again I saw her going on some of the errands of mercy which were her custom and which lighted her sweet face with the joy of service. Or I saw her among her beloved flowers—those blossoms which to her were little less than spoken testimony of the power and love of her God. I felt that back of these pictures must be some great principles, which, consciously or unconsciously chosen in her youth, had made her life what it was; and I was determined to find them and make them my own for the hope of attaining an old age as beautiful as was hers. It is quite directly from them that I have formed the code of three principles that I shall here enumerate.

#### FIRST AND GREATEST RULE

**F**IRST, I would have implicit faith in God and love for Him. Without that faith which Paul defines as "the substance of things hoped for" life would grow unbearably dark. To have lost all hope is the supreme human tragedy. Pope has said in his "Essay on Man" that "hope springs eternal in the human breast." So long as sanity remains upon her throne, man clings tenaciously to that *hope* which makes the longed-for blessing a reality in the heart.

A person on first seeing Watt's beautiful painting of "Hope" once noted how the woman's figure bent expectant over one string remaining unbroken on her harp, and exclaimed, "But why does the artist call this figure Hope? It seems to me more like the picture of Despair."

"Ah, no," said her more observing friend. "Perhaps we sometimes fail to realize how narrow is the margin between the two; but can you not see how, in what seems the darkest hour of loss, Hope still 'carries on,' confident that somehow harmony will come, even when it is seemingly impossible?"

Temyson, in one of the world's greatest elegies, voices the same thought in these words:

"Oh, yet we trust that somehow good  
Shall be the final goal of ill;  
To pangs of nature, sins of will,  
Defects of doubt and taints of blood.

"Behold we know not anything;  
I can but trust that good shall fall  
At last—far off—at last to all,  
And every winter change to spring."

Faith in God is like an anchor to hold our life's craft secure against the onslaught of every storm. Life, for men in every station, is full of disappointments. The failure of cherished plans just when success seemed imminent, the injustice of unscrupulous men, the treachery of those once thought friends, the punishment of the innocent, the suf-

fering or death of those we hold most dear,—all these cross and recross our path.

With those who are not fortified by faith in God, the myriad misfortunes of life foster a bitterness that increases with the years, and they grow into a complaining, unlovely, and unloved old age. But bitterness cannot spring up in a heart that is filled with love for God and trust in Him. Faith, rising above the human emotions, tells us that His ways are not our ways and that His wisdom passes our understanding. She reminds us that all things work together for good to those who love God. And she tells us that though the scheme of things may seem to us so patently wrong, God is still within the shadows keeping watch above His own, and that some glad day we shall comprehend the meaning of all that is so dark to us now and shall gladly acknowledge that His way was best.

Whittier beautifully expressed his faith in a poem which says in part:

"I know not where His islands lift  
Their fronded palms in air,  
I only know I cannot drift  
Beyond His love and care."

"I dimly guess from blessings known  
Of greater out of sight;  
And with the chastened Psalmist own  
His judgments, too, are right.

How satisfying must be this faith in the sight of God! And he who possesses it, it seems to me, cannot fail to develop a character so lovely that all who see it will exclaim, "Let my last days be like his!"

#### SECOND IS LIKE IT

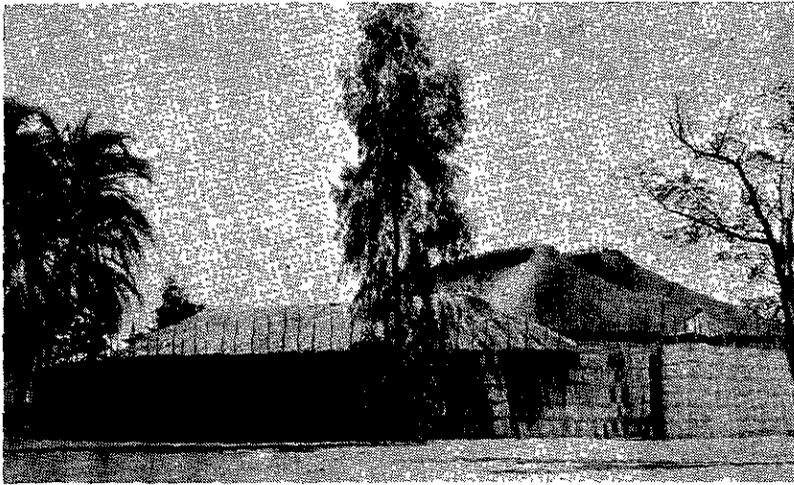
**F**OLLOWING the second principle of my code, I would have an unselfish love for my fellow-men.

It has often seemed to me that almost all the bitterness and the unhappiness, perhaps almost all the crime in the world, could be traced back directly or indirectly to a lack of sympathy and understanding for others. A condemned criminal, standing in the shadow of the gallows, told his life story to the chaplain who was with him during his last hours. Through the whole story ran a succession of people who had failed to understand. There was a widowed father who, lacking that truest understanding that God has given real mothers, lost contact with his boy and let him acquire bad companions and doubtful methods of obtaining the things his heart desired. There were teachers who made no effort to pierce the blasé external shell of braggadocio and find the tender spot that was his heart. There were neighbors who had forgotten their own youth and had no patience for the pranks of his. Finally there was a selfish young wife who used the lash of a petulant tongue to drive a doting husband to desperate deeds that he might satisfy her demands.

If even one of those who had come so close to that life in its early, formative (*Cont. on page 34*)

# Among Wild Tribes in

*Thrilling experiences of pioneer missionaries in central Africa*



T. M. French

The palace of a native African king

**S**OME two years ago it was the writer's rare privilege to visit northeast Angola, and to spend some time among the people of the Bachokwe tribe, when some of our missionaries were establishing a new mission. It was a pleasure to meet the workers there and witness the earnestness and enthusiasm with which they had taken hold of the work.

Pastor Anderson, who is the superintendent of the Equatorial Union Mission, and one of our greatest pioneer workers, and Mrs. Anderson, were housed in a hut made of poles and grass. Mr. and Mrs. Bredenkamp, two young missionaries from South Africa, were quartered in a small family tent, while Mr. Harder, an American missionary, had a cot in the part of Mr. Anderson's hut that was used for dining purposes. Mrs. Bredenkamp had a cook stove, which was set up out of doors, but the others cooked over an open fire in front of the hut. We visitors set up our cots under the wide eaves of the hut, where we would be protected from the heavy dew that falls at this season of the year, there being no room inside.

Mr. and Mrs. Anderson had been on the station some three or four months, and had begun to clear land and plant gardens in preparation for the other workers, who had arrived only the week before we came. We were surprised at what had been accomplished in so short a time. During the three days of our stay, plans were laid for the erection of temporary homes for the Bredenkamps and a nurse, as well as permanent homes, a school, and a hospital, for which time will be required to get out the materials.

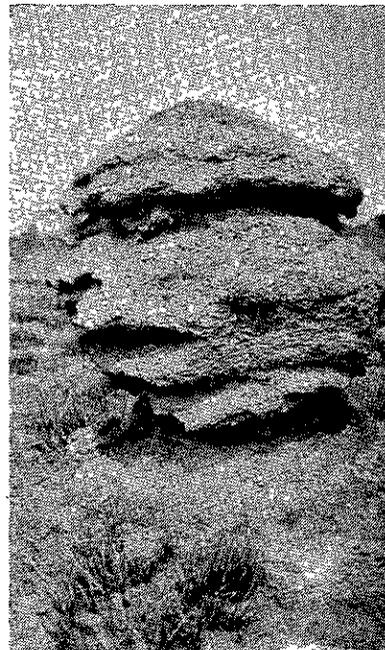
On every new station of this kind the missionary is faced with the necessity of first building temporary quarters for himself and his family (usually of poles and mud with a grass roof). Then he makes preparations for building permanent homes and other mission buildings. Bricks must be made and burned, trees must be cut and sawn into lumber by hand, grass cut and gathered for thatching, doors and window sashes made, and then at the beginning of the dry season of the year he is ready to begin building. It is seldom possible to send a builder to take charge of the erection of the mission homes, so in most cases he must supervise all this himself; and in the event he is not able to secure trained native workmen, which was the case at this station, he must do most of the construction work with his own hands. This these families on the new Lunda station expected to do, and they appeared to be looking forward to this part of their task with as great interest as anything else before them.

The establishment of this station marks the beginning of our work in an entirely new area, and among an entirely new tribe. It is situated in the northwestern part of Angola, among the great Bachokwe tribe, which extends on both sides of the Congo-Angola border. Mr. and Mrs. Anderson spend months exploring this section of Angola by motor and on foot, searching for a favorable location for the station. At times Mrs. Anderson found it impossible to follow her husband as he trekked through the dense jungle from village to village, and on such occasions he would erect a small grass hut, make

her as comfortable as possible, leave a servant boy to help and protect her, and there she would remain, sometimes for weeks at a time, while he penetrated the forest, swimming the rivers, wading the swamps, and climbing the mountain ranges, searching, searching, and searching for a site.

He told me of having swum or waded sixteen rivers in that section, many of them abounding with venomous snakes and crocodiles, while on other occasions he waded through swamps, often being in mud and slime up to his waist. He made camp wherever night overtook him, and replenished his larder from time to time with food secured from friendly natives. He visited all the paramount chiefs and made inquiries concerning their people and the number of villages under their jurisdiction, and whether or not they were favorable to mission work.

There are two chiefs who control the territory to the northeast of Dala, and when Mr. Anderson visited one of them, Makapamba by name, he became very enthusiastic over the idea of a mission being located among his people. When Mr. Anderson asked about Chief Malinge's country, in whose territory the site was finally chosen, he protested that Malinge was a very small chief, had practically no subjects and would not favor a mission anyway. Upon learn-



T. M. French

The huge umbrella ant hill, abounding in Central Africa

# Angolaland

By William H. Branson

ing that in any event Mr. Anderson intended to visit Chief Malinge, he secretly instructed his carriers not to take him there, but to go another way and thus prevent his seeing this neighboring chief. After setting out, the *machilla* carriers traveled for several hours and at last put Mr. Anderson down in a small native village and told him that this was Chief Malinge's place. They said, "You see what Chief Makapamba told you is true. Malinge is no chief, and his village is nothing."

**SUSPECTING** that he had been tricked, he demanded that he be taken in another direction where, from studying the maps, he thought Malinge's village should be. In a short time he was met by a native hunter, who, upon being asked about Malinge's village, declared that he himself was from there, and readily accepted the position of guide. In three or four hours the caravan had reached the royal kraal, and the efforts of Chief Makapamba to prevent this visit had been defeated, though several miles had been traveled unnecessarily. Upon investigation it was learned that, whereas Makapamba had twenty-six villages under him, Malinge ruled over one hundred and four villages. Since this was a high and apparently healthful district, Mr. Anderson chose a site some two miles from the chief's village, along the banks of a beautiful, sparkling stream, and here we found the workers making the first beginnings at establishing a mission center in this large tribe.

The Bachokwe and allied tribes occupy most of the territory for some one hundred fifty miles to the south of Dala, and to the far northwest, reaching perhaps two hundred miles across the Angola border into the southern Congo. No one knows their real numbers, but it is estimated that there are at least some four million of them. They are one of the central African tribes that have not as yet fully yielded to the control of the white man. In sections, especially along the main arteries of travel, they have practically ceased this resistance, but those living in the jungle fastnesses refuse to a large degree to recognize the authority of the European government officials, and into many sections these men dare not go. There are frequent clashes between the tribes and the government, but, as yet, they remain to a large extent unconquered.

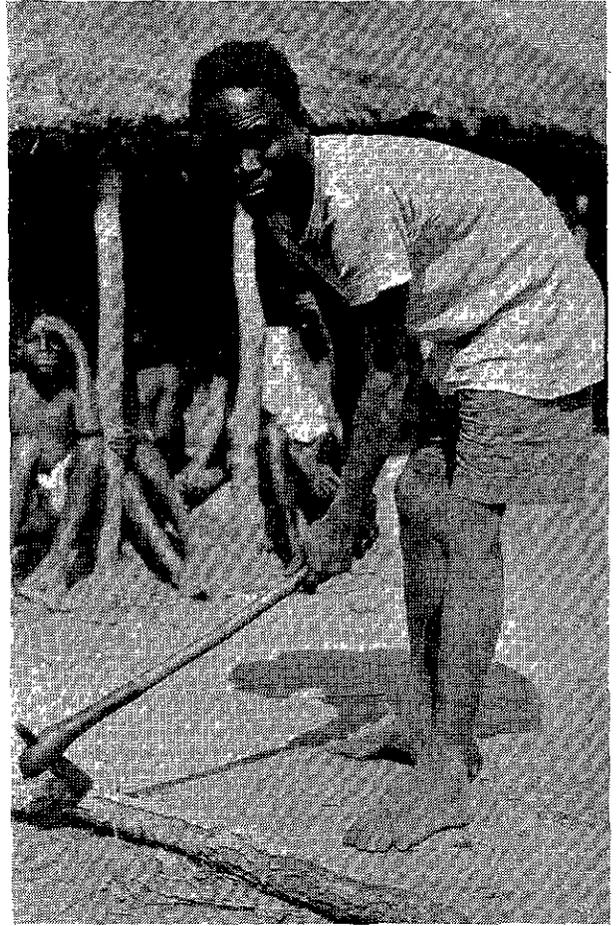
It was during one of these risings that Mr. and Mrs. Anderson made their first visit to the Lunda district, camping near a beautiful waterfall on the Kasai

River, about seven miles to the south of Dala. The Portuguese column had not yet reached this point, and the country was overrun with native troops who were picking off European settlers and government officials wherever they could find them.

One evening just after dusk, as the Andersons sat by their camp fire, a native column was seen approaching from the opposite side of the river, and strange flashlight signals were seen in several directions. Feeling certain that they were to be the object of attack since they were the only Europeans near that place, they began at once to plan what to do. Escape seemed to be the

only thing left to them, and slipping a small revolver into his pocket, Mr. Anderson led the way into the bush with his wife and native servant close behind. They stopped where they could watch proceedings through the darkness, and soon they saw the column approach their camp and take firebrands from the camp fire, for what purpose they did not know. The camp and motor car were carefully examined, and finding that these were deserted, scouts were sent out in all directions through the bush. Signals were exchanged from time to time, and they were made aware that they were being searched for by these native warriors.

They could not remain secreted long, and as two soldiers approached their hiding place, Mr. Anderson and his servant met them and demanded to know what they wanted. Their reply was evasive, and Mr. Anderson warned them to turn back. His servant engaged them in a heated discussion about the missionary, during which Mr. and Mrs. Anderson slipped unobserved back into the shadows through a path, and as the road seemed to be clear to the river bridge over which the column had passed, they quickly made their way toward it, and soon gained the other side in safety. Having thus eluded their



T. M. French

He chops wood with his primitive axe

pursuers, they looked back, and saw the exchange of signals given, evidently intended to announce their escape and warning the scouts to keep a sharp lookout for them.

It seemed certain that it would be unsafe to return to the camp that night, and they decided to try to make their way on foot to Dala and place themselves under the protection of the "Chief of the Poste" for the remainder of the night. They hurried along the road as rapidly as possible, as signals were flashing through the woods on both sides and in the rear of them, and they knew not what moment they might be overtaken and either killed or made prisoners. In about two hours' time, however, they had successfully covered the seven miles, and were gladly received into the home of the Portuguese official. After this exciting experience, Mrs. Anderson was in such a nervous state that it was impossible for her to sleep for some two or three weeks. The day after this experience a column of Portuguese soldiers arrived and cleared the country of the native troops, and the Andersons returned to camp, packed up their belongings, which had scarcely been molested, and motored to Dala. There they made camp near the police post until the trouble was past.

Just what the native soldiers wanted was never known, but it was supposed that they feared the Andersons were spies for the Portuguese, posing as missionaries in order that they might pass through the country unmolested.

To the east of Dala it is said that this and allied tribes still practice cannibalism freely. Some three hundred of their tribe died a short time ago from sleeping sickness. The survivors, when asked where they buried them, replied that they had not thus wasted good food, but had eaten them. Europeans, except government officials, can safely go among them; but should natives of other tribes endeavor to pass through, they do so at the peril of their lives.

In such tribes as these, human life is very cheap indeed. One case is known where a native man returned home, after being away for a time earning money, and brought with him three chickens. He was promptly commanded to turn them over to some of the villagers, and upon his refusal to do so he was set upon and beaten to death. In some sections a man never dares return from his place of employment with a pair of shoes, trousers, shirt, coat, or new blanket. Any one of these is worth more than his life, as some one is almost sure to murder him for it. In such sections the usual dress is a skin fastened to a belt around the loins, and drawn tightly between the legs.

How pleased we were to see this new station planted in the center of this large, though primitive, tribe, thus lighting the first flickering torch of the Advent Message ever to glow among them. In the evenings we gathered about a huge camp fire in front of Mr. Anderson's straw hut, and held the first religious services ever conducted by a representative of our church, and these occasions were blessed indeed. We found the workers of good courage, and glad for the privilege of pioneering the gospel message among this needy people.

Surely, workers who are willing to thus sacrifice themselves for the sake of lifting up fallen tribes in these lonely and unhealthy sections of earth are worthy of the loyal support of the Christian churches in the homeland. We appeal to those who have never been deeply interested in foreign mission work to let their interest be awakened, and to help these faithful, self-sacrificing witnesses of the cross to push its triumphs into every such dark corner of the earth, where the gospel light has never yet been shed.

## Most Remarkable Man

(Continued from page 7)

stood in the high places of Babylon and Persia; He never, like Disraeli, placed an imperial diadem upon a queenly brow; He never commanded the wealth of the Rothschilds, or attained the years of a Montefiore; but yet He is

known to the world as no other. . . . Do we not see fulfilled in Him the prophet's word, 'Behold, My Servant shall prosper, He shall be exalted and extolled, and be very high.' Isaiah 52: 13, margin. Though once men were astonished at His marred countenance and stricken form, yet now He startles the nations with His glory, and kings are hushed to silence in His presence."

Can He be an impostor who has so blessed the world with His example and teachings? Can He be a deceiver who has lifted the fallen and guided them into paths of sincerity and righteousness? Can He be a myth who has

credentials and proclaim in every age that Jesus Christ is the Son of God.

Everything in the Bible, everything in Christianity, revolves about the miracle of Christ's resurrection. The founders of all the great world religions, died; but of the entire number, only one is asserted to have risen from the tomb. If this cannot be proved, it is useless to discuss other miracles or portions of Holy Writ; but if Christ actually arose from the dead, that miracle alone establishes Christianity as a divine revelation.

### THE KEY MIRACLE

**W** RITING of this key miracle, Dr. Westcott, the eminent Greek and Hebrew scholar, says: "Indeed, taking all the evidence together, it is not too much to say that there is no single historic incident better or more variously supported than the resurrection of Christ."

From many Scriptures it is evident that Jesus devoutly believed in His own divine mission. He gave a series of at least eleven prophecies of His own death and resurrection. Now the disciples could not comprehend these; for they looked upon Christ as a monarch in disguise, and in a short time expected to share with Him the honors of high office. But what a blow! He is dead! Their hopes perish! Was He an impostor? Three terrible days pass, then all is suddenly changed. They become new men, and move like a conquering army. From village to village, from nation to nation, the tidings resound: "Christ is risen indeed"; "we are His witnesses."

There were not merely twelve disciples but more than five hundred who knew the actual facts concerning Christ's death, burial, and resurrection. (1 Corinthians 15: 3-7.) Picture, then, this group of men without education, money, influence, or state aid, forming and executing the noblest scheme that ever blessed our world. Can you imagine men guilty of imposture and fraud uniting in the most solemn and successful enterprise for moral uplift, that they banish every thought of personal advantage, that they face only scorn, persecution, and martyrdom; that none of them ever thought of purchasing his own security by confessing the huge falsehood, but that they all persist in their conspiracy "to cheat the world into piety, honesty, and benevolence." By no stretch of imagination can we fancy all these men being deceived or uniting in a giant scheme of deception. Pentecost and all that followed was based upon the fact that Jesus rose again from the dead.

About four years after the resurrection, the brilliant, scholarly, influential young Saul enlisted as the fierce persecutor of the church, and trained his splendid powers of learning, logic, and eloquence to expose any delusion concerning Christ; but the evidence conquered;

## Leading Articles for September

**Gandhi, Apostle of Non-Violence.**

The political uprising in India.

By Gentry C. Lowry

**Twentieth Century Marvels.**

The significance of an age of progress.

By Roy Franklin Cottrell

**The Return of the Jews to Palestine.**

The prospects before Zionism.

By Joel M. Coward

**Science Cannot Save Us.**

By Gerald H. Minchin

**Moses Did Not Originate the Ten Commandments.**

By M. Couperus

**Shall We Junk Our Churches?**

By Nathaniel Krum

**The Rankling Race Problem.**

By Alfonso N. Anderson

**The Greatest Mystery Story of the Ages.**

By L. Ervin Wright

thus transformed hearts, homes, communities, and nations? O critic, O doubter, O infidel, great is thy faith!

The historic reality of Christ's life is shown by "its transcendent wonderfulness and originality," and by the failure of all critics, both ancient and modern, to disprove the gospel story. Had it been built upon fancy, the world would have found it out long ago; but its truthfulness rests upon the harmonious testimony of so many separate witnesses that it stands unshaken. Four evangelists, each in a different manner and with a different perspective, portray the same wondrous biography. Some slight mistake, some careless handling of details, might easily have brought hopeless disaster. But no, while at first glance there may be seeming conflicts, careful study shows that the variations and enlargements only develop the harmony and beauty of the grand old story. Diverse writings that can bring forth such oneness bear the divine

# Echoes from the World Conference of Seventh-Day Adventists, San Francisco, May 28---June 12

*Delegates, 469; attendance, 12,000—15,000; 139 countries, 384 languages, represented*

KEYNOTE OF THE CONFERENCE: "It is not we who work through God, but God who works through us, if we will only let Him have all there is of us for service."—*W. A. Spicer, retiring president, General Conference.*

—"*Not by might, nor by power, but by My Spirit!*"—

THIS WAS A FORETASTE of the Greatest General Conference, described in Revelation 14: 1-5. Men came from every grand land division and most of the countries of the earth. Two Fiji chiefs gasped in their own tongue: "My! My! America is a very great country. Everything goes so fast. You have such tall houses." James Malinki, of Central Africa, who speaks twelve languages, said in English, "I am very, very glad to be here." Cashir Abo Hasso from Bagdad, and Michael Ogbascki, from Abyssinia, reported Advent believers in those ancient Bible lands. Mr. Lee, influential Chinese business man of Singapore, and Mr. Shen, Chinese minister from Kiangsu Province, were there; as were also Luciano Chambi, Inca Indian from Lake Titicaca; Julio Garcia Diaz, former Venezuelan cowboy; Antonio Torres, Mexico; Ne Keun Ok, Korea; Flaviano Dalisay, Philippines; T. Kobayashi, Japan; Y Phang, Celebes — all now noble Christian ministers. Meetings were held in German, Norwegian, Danish, Swedish, Spanish, Italian, Greek, Yiddish, Japanese, Russian, French, Slovak, Polish, and Serbian.

—"*This gospel of the kingdom shall be preached in all the world!*"—

G. F. JONES, CONVERTED SEA CAPTAIN, 37 years a missionary to the South Seas, said smilingly: "Oh, yes, I've been eaten by cannibals more times than I remember, but you see I am still alive." He claims literally the promise of Joshua 1: 3: "Every place that the sole of your foot shall tread upon, that have I given unto you, "and has taken his boat into some of the wildest places on earth. The promise has been fulfilled, in that he has won converts wherever he has gone.

—"*and then shall the end come!*"—

THERE IS GREAT SYR this year among the churches to celebrate the anniversary of Pentecost by seeking an outpouring of the Holy Spirit. But are they willing to pay the price of Pentecost? That was the beginning of a missionary going by a people who kept none of their possessions for their own use. These delegates in San Francisco represented a world-wide church that believes we are right now in the outpouring of the Holy Spirit prophesied as the "latter rain," just before the return of Jesus. Their faith is proved by the vast number of languages in which the advent message is being preached, and the steady increase of this number. "More languages than Pentecost knew" sounded in the corridors. —"*We do hear them speak in our own tongues the wonderful works of God!*"—

A SIX-FOOT REVOLVING GLOBE map, dotted with lights marking locations of publishings houses, sanitariums, schools, missions, headquarters, gave graphic testimony to the fulfillment of Revelation 14: 6.

—"*The everlasting gospel . . . to every nation, and kindred, and tongue, and people!*"—

SAN FRANCISCO'S CITY HALL saw a strange sight at the opening of the conference. Two Fijians, dressed in coats, knee-length skirts, bare legs and feet, and headgear of their enormous mops of bushy hair, passed along the corridors, almost emptying the offices to form a train of sightseers. They were Ratu (Chief) Jaili Tuilakemba and Ratu Setareko Cevaca, accompanied by interpreters, going to present Mayor Rolph with gifts and tokens of friendship from the South Seas. These men are splendid specimens of Christian manhood, good rulers, leaders in a church known in their land as the "clean church" for its freedom from alcohol, tobacco, unclean foods, and immorality.

—"*Sing unto the Lord . . . praise from the . . . isles and the inhabitants thereof!*"—

SOMETHING NEW IN CONVENTIONS — no cigarette and cigar stubs to sweep up, no filthy cuspidors marring otherwise attractive halls, no air blue with smoke. Nothing like it had been seen, said Auditorium attendants, since the same Conference met here last, eight years ago.

—"*Every man that hath this hope in him purifieth himself!*"—

SHADRACH is a native Christian in Africa. He earns \$3.50 a month. On a day when the Sabbath school offering was to go to send the gospel to West China, Mr. Shadrach gave 50c, Mrs. Shadrach gave 50c, and each of the five small Shadrachs gave 25c. The gospel and the hope of the soon coming of Christ is real to these people.

—"*Freely ye have received, freely give!*"—

THROUGHOUT THE WORLD are more than a hundred health institutions. In Africa two leper colonies, with 344 leper patients, turn out scores of healed every year.

—"*He gave them power . . . to heal all manner of sickness!*"—

DURING THE PAST FOUR YEARS a total of 713 missionaries have been sent out. Of great encouragement is the large number of nurses and doctors among them.

—"*Preach, . . . heal the sick. The kingdom of heaven is at hand!*"—

IN 1929 ENOUGH PEOPLE were won from the world to prepare to meet Jesus to average daily a church of eighty members.

—"*The Lord added to the church daily!*"—

RELIGIOUS TRAINING of the young received deep attention in the Home Commission, Young People's Missionary Volunteer, Sabbath School, and Educational departments. It was also the burden of the words of welcome by Wm. J. Quinn, chief of police of San Francisco. He said in part: "The lack of spiritual training of the youth of the land is chiefly responsible for the marked increase of crime among boys from seventeen to twenty-five years of age. I hope this great conference of Seventh-day Adventists will give some time to stressing this religious training."

—"*To turn the hearts of the fathers to the children!*"—

THE ABSENCE of some marked their devotion to the advent cause — they had given their lives for it. P. P. Drinhaus, suddenly struck down by malaria in Liberia, Herbert K. Smith, murdered by Chinese bandits, Moods Silitonga, lying in an unknown grave in Borneo, are a few of these. Many others had endured imprisonment and personal violence of untold kinds for Jesus' sake. One young seller of Christian literature had been jailed 35 times, but is still at work. One conference president spent ten months of a year in jail, during which other workers raised up ten churches. One heathen Chinese woman hid her husband's clothes to keep him from church. He put on hers, and went.

—"*They loved not their lives unto the death!*"—

THE GREAT RUSH of BUSINESS of such an enormous gathering might seem to threaten the spiritual interests. But all present testify to the unity, spirit of Christian love, and deep sense of the presence of God. The reason: earnest prayer by churches and individuals for long before and during the conference. A cablegram from a missionary in Africa: "Christian greetings from old Kafirland. Our prayers are for you on this important occasion." From China: "Shanghai churches and institutions unitedly praying you may have a deeply spiritual conference." Again from Africa: "Pray God's guidance on your council." From an aged minister: "We who stay at home are praying God's richest blessing upon the conference." Prayer is real. It changes things. There is a living God in heaven who does things on earth.

—"*Whatever ye shall ask in My name, that will I do!*"—



## The Watchman Answers

This is a service department where questions pertaining to the Bible and its interpretation are answered for WATCHMAN readers. Anyone is free to address questions to the Editor, who puts himself under obligation to answer here only those that will be of general interest to our readers. Others may be answered by letter. Inquirers must give name and address, but these will not be printed.

### Angels That Sinned

*Explain Jude 6.*

The text says: "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." When Satan was cast out of heaven (Revelation 12: 7-9), many angels who sympathized with him were cast out also. He and they form an invisible kingdom on earth that is in rebellion against God. (Ephesians 6: 12.) Their doom was sealed when they left heaven, but they are not judged and punished till "the great day" at the end of the world. They are "under darkness" now in that they are banished from the approval of God. And their destruction is sure. (See Matthew 25: 41; Revelation 20: 10.)

### The Depth of the Flood

*Some Bible students claim that the great deluge was only an overflow of the river Euphrates, and prove it by referring to Genesis 7: 20, which says that the water rose fifteen cubits, not enough to cover mountains.*

It strikes us that such a claim is simply a quibble over the very evident meaning of the text. The previous verse says that the waters prevailed exceedingly, and covered all the high hills. Then the waters rose fifteen cubits (about 25 feet) and the mountains were covered. There is a plain inference that the waters rose 25 feet above the highest mountains. Anyway, the mountains were covered, and they could not have been covered by 25 feet of river flood. River floods do not destroy everything that has breath on the whole earth. (Verses 22, 23.) And river floods do not last one hundred and fifty days (verse 24), nor a year and ten days. Compare Genesis 7: 11 with Genesis 8: 13, 14.

### Seeing God

*In Exodus 33: 11 it says that Moses spoke to God face to face; and in John 1: 18 it says no man has seen God. Is not this a contradiction?*

No, for it is possible to speak to a person face to face and yet not see him. Although the expression "face to face" usually conveys the idea of being in plain sight each to the other, yet in Moses' case it did not mean that, as may be seen by reference to other scriptures. God spoke to Moses "out of a cloud." (Exodus 24: 15, 16.) See also Exodus 16: 10; 19: 9; 34: 5; Numbers 11: 25. We are to understand that "face to face" means that no one else came between as they talked.— God did not use an intermediary. God did not talk face to face with Aaron; but used Moses as a spokesman. (Exodus 4: 16.) It would seem, according to Numbers 12: 8, that Moses, when God spoke to him, saw a "similitude," but not God himself. As a very definite proof that Moses did not see God, read Exodus 33: 18-23.

### Judging Angels

*Explain 1 Corinthians 6: 3 about judging angels.*

When Lucifer, the covering cherub in heaven, was cast out before the creation of this world (Isaiab 14: 12-16; Ezekiel 28), many angels who joined his rebellion against God were cast out with him (Revelation 12: 7-9). These angels will be judged at the last day. (Jude 6.) When they were cast out of heaven in the beginning they were thus judged worthy of death and passed their day of probation. But their later judgment will be to determine the degree of their punishment by fire before death. We understand from 1 Thessalonians 4: 15-17 that the righteous living and dead will go to heaven at the second advent of Christ and will there live and reign with Christ a thousand years. (Revelation 20: 6.) During this time judgment will be given to the saints (verse 4), and they will decide the fate of the wicked, including fallen angels. In this way we (if we are saved) will judge angels.



and at length, the arch-enemy was transformed into a valiant, victorious soldier of the cross.

A casual regard for Jesus is valueless; a passive interest in His lifework can never save from sin. We must know Him personally, walk with Him daily, and converse with Him frequently. We must think correctly of His deity, His humanity, His sacrifice, His cross, His death, His resurrection, His second coming, and His endless reign as Prince of peace. What we think of Him will regulate our motives, mold our characters, determine our activities, and settle our destinies for the life beyond the tomb.

Consciously or unconsciously, we are each advertising to the world what we think of Christ. Do you think enough of Him to exchange your sins for His righteousness, your ways for His paths of pleasantness, your self-seeking for His service? Are you captivated by His teachings and joyously following in His steps? Are you keeping His commandments, and preparing for His glorious second coming? He is revealed as the "desire of all nations," the hope of all ages, the "fairest among ten thousand," the "One altogether lovely." "What think ye of Christ?"

### Typhoid Fever

*(Continued from page 15)*

patrons from open and unsanitary cans.

All of this has been changed. Dairies are now carefully inspected. Cows have to be cleaned and the flanks washed before milking. Milkers have to be clean and to don white uniforms. The milk is obtained without exposure to the air. In addition, the milk is afterwards pasteurized and placed in sealed bottles, before it can be delivered to the people. The butter, too, is obtained from this pasteurized milk. As a result, Washington is free from typhoid fever, and has been so for a number of years. Isolated cases may appear, but whenever they do, they are traceable to some country well, or to milk obtained from the farm direct, or in some instances to the butter shipped in from the country to friends or relatives.

Water, milk, butter, and raw oysters are probably the chief sources of typhoid whenever it appears. It should be considered a disgrace for a typhoid fever case to appear in any home. Whenever it does, it is due to ignorance or negligence on the part of someone. Our city dwellers have little to fear now from this disease, so long as the milk is pasteurized and the other precautionary measures are adhered to. It is in the small villages and on the farm where we still find cases of the disease. With a better knowledge among farmers and village dwellers as to the causes of the disease and the ease with which it may be prevented, typhoid fever may in a few years be eradicated entirely.

## Counterfeit Religions

(Continued from page 11)

health, wealth, and happiness." Those who publish the magazine are the absent healers, and treatment can be given from "one mile or ten thousand miles distant."

The basic principles of this religion are directly opposed to the Bible. There is no such thing as a future heaven, according to their idea, but this "heaven consciousness" is attained here on earth.

Every Bible student knows that the Bible is a book of hope, and that hope rests in the second coming of Christ and the establishment of a new earth. When such a religion claims to stand for Christianity, and clings to the subconscious psychological unity of believers in mind, and not in God, it crosses out the first six letters of Christianity. Read this statement: "In every life is the God-force; this is divine law. Each one must plan for health for himself [italics mine]. . . . When spiritual consciousness comes in, then he knows he is divine."

Does the Bible teach that you and I are divine, or in the process of becoming divine? Is it possible to develop within us the god-force? No. The Bible teaches us that it is impossible for us of ourselves to reach perfection on this earth, but that by faith in Christ we may receive His nature now, later after Christ's second coming in the new earth be given bodies free from sin and depravity. Also the Bible is very definite on the instruction regarding healing by prayer. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." James 5:14. No, the Bible does not provide for any psychoanalysis of the subconscious mind as a motive for either salvation, happiness, or healing.

The world is full of counterfeits; and if people grasp at them to gain a short-cut to a Christian experience, they are being deluded. The best way to Christ is through the Bible only.

## The Desperate Wets

(Continued from page 17)

transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment." Isaiah 59:13-15.

America stands at a crisis, while God and the world look on. We hope that equity will prevail. But we are persuaded that the coming of the One with God's law in His heart will be the only remedy for lawlessness.

AUGUST, 1930

# How's Your Health

The Doctor  
Answers Your  
Questions



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

*Sinus trouble.— I have had sinus trouble for several months. Do you think it is safe for me to go in swimming? G. I. S.*

Any one that has sinus trouble should not go in swimming. You run the chance of making the trouble worse, and it may become chronic. Get rid of your sinus trouble and then swim.

*Piles.— Are Dr. Young's hard rubber plugs any good for a person that seems to have a tight rectum, and a few piles? A. F. P.*

Dr. Young's hard rubber plugs are good to dilate the rectum, and that is their value. They will not help the piles directly, but piles will be relieved as the constipation and tight muscle are improved and the local congestion cleared away.

*Vaccination.— I have been vaccinated four times for small pox, and it has never taken. Should I be vaccinated again? B. V. A.*

If you are sure that the vaccine used was all right, and took on others vaccinated at the same time as you were, you do not need to be vaccinated again. Otherwise I would try it once again, being sure that the vaccine used was taking on other people.

*Vitamin B.— I have been reading about Vitamin B, and its place in baby feeding. How can I be sure that my baby needs additional Vitamin B in her food? I. N. F.*

If your child is premature, or manifests a failure to gain consistently, or has a poor appetite, and is irritable and restless, it needs vitamin B. It may also be given as a protection to your child and to keep her from becoming anemic or undernourished.

*Hay fever.— I am suffering from hay fever about two months earlier this year than usual. Why is that? What can I do for my hay fever? M. H. F.*

Hay fever comes from the pollen of three different groups of vegetation, and so comes at different times of the year. Hay fever from the pollen of trees comes in March, April, and May; hay fever from the pollen of grasses comes in May, June, and July; and weed hay fever, comes from August to frost. For the treatment of your case, you must find out what pollen you are sensitive to, and then take the pollen extract indicated in your case. Consult a physician for this treatment.

*Prickly heat.— What can I do for prickly heat? F. P. H.*

Fit the diet to hot weather. Avoid an excess of heat-making foods—starches, sugars, fats. Drink plenty of water and fruit juices. Do not tolerate constipation. Wear light, porous clothing. Bathe frequently, but avoid hot baths. Frequent dusting with a powder of menthol, 10 grains, boric acid, 2 drams, zinc carbonate, 2 ounces, talcum, up to 2 ounces, will be effective.

*Acid in stomach.— Why do I seem to belch up acid from my stomach, when I have been told that I have no acid in my stomach? I. M. S.*

You do not have the natural digestive acids in your stomach, and for that reason food remains longer in your stomach than it normally should, and fermentation follows, giving the fermentation acids, such as lactic and butyric acids, so when you get a taste of your stomach contents, you get a sour taste.

*Ringworm of the feet.— How can I treat ringworm of the feet? O. T. F.*

Soak your feet in hot water, then paint the lesions twice a week with 2% iodine, and in between times, for 3 days in the week, apply Whitfield's Ointment. Then to keep the shoes free from the organism that causes the disease, have two pairs of shoes that you are wearing, and keep one pair always freshly fumigated by putting two teaspoons of formalin in each shoe and let stand for about three days, and then wear them. Put on freshly fumigated shoes quite often.

*Varicose veins.— What can I do for varicose veins? I have had them a long time, and I feel that I am too old for an operation, and my doctor tells me that they can be cured in another way. What do you think about this new way? T. N. W.*

The new way you refer to is, I think, the injection method of treating varicose veins. This method has become very much used, and with great success; for in most cases the patient does not have to lose any time, and there is practically no pain connected with the operation. The method is safe, and there is very little expense as compared to the surgical treatment of the condition. If advised by your physician, I would think that this method would suit your case very well.

PAGE THIRTY-ONE

## Feeding the War Dogs

(Continued from page 9)

bad boys throwing stones at each other is to extract a promise from them that they will desist, and then to fill their pockets with stones and suggest to them that they do a little strutting in the interests of dignity. It is an insult to human intelligence. How soon have we forgotten the ten million dead soldiers, the thirteen million dead civilians, the twenty million wounded, and the ten million refugees! The devil has laid his blood-stained hand on this generation, and it yields to his touch. Read the figures on armaments and deny this if you can. These peace-loving United States are spending 84 cents out of every dollar of government income in paying for past wars and in preparing for future ones. If the fundamental causes for war have been removed, we are at an utter loss to comprehend what we see and hear, and can no longer give credence to our senses.

Those agencies which aid in forming a war psychology are still in action, and have helped materially in producing a wave of exaggerated nationalism that has swept the world with tremendous force. There is the jingoistic press of the Hearst type; there is the crass stupidity of most of the motion pictures that find their way to foreign shores, giving the impression that America is a land of murderers, thieves, divorcees, adulterers, millionaires, and imbeciles. School textbooks are not blameless, in this country as elsewhere. Too often they present a false patriotism and create a mischievous race prejudice.

### THE VIPER OF DISTRUST

IT IS idle to say that fear and suspicion have been banished from international relationships. The impulse to self-preservation is carried from the individual to the nation, and the viper of distrust thrusts in his ugly head at every conference table. France distrusts Italy, England distrusts France, the United States distrusts Japan, and all heartily distrust Russia.

There is only one remedy for jealousy, envy, fear, hate, greed and suspicion, and that remedy, as Bernard Shaw admits, has never yet been tried. It is Christianity. It has succeeded with individuals; it would succeed with nations. They lack either the courage or the will to apply it to their foreign relationships. Consequently, apart from Biblical predictions concerning the last days with its wars and rumors of wars, it becomes increasingly evident to the candid observer that "if we do not destroy war, war will destroy us."

But this is no gloomy prospect. From the ruins of nations shall arise a Kingdom that shall know no end, a Nation that shall encompass the earth, and shall include in its boundaries peoples of every nation, kindred, tongue and people.

Its capital shall be the Holy City, its law the will of God, and its ruler, Prince Emmanuel.

## The First Christians

(Continued from page 13)

To these Sabbath-keeping Gentiles Paul addressed his Philippian epistle. We often hear that old song, "'Tis the Old Time Religion." Few realize as they sing, "It was good for Paul and Silas, and it's good enough for me," that Paul and Silas were Sabbath keepers.

Later they came to Thessalonica, another Gentile city of Greece, "where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." (Acts 17:1, 2.) "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Verse 4. This brings our total to six specific instances of Sabbath keeping among the early Gentile converts. A good church was established here, to which Paul addressed two epistles, First and Second Thessalonians.

### AT THE CHICAGO OF GREECE

AGAIN, when Paul had left Athens, the New York of Greece, he "came to Corinth," its Chicago. At this place he engaged in self-supporting missionary work, earning a livelihood at his trade of tentmaking. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:1-4. While many of the Jews rejected his teaching, "many of the Corinthians hearing believed, and were baptized." (Verse 8.) "And he continued there a year and six months, teaching the word of God among them." Verse 11. As he taught them "every Sabbath," and was doing this for "a year and six months," it meant that they spent at least 78 Sabbaths in this place. With the six instances already cited, this makes a total of 84 Sabbaths observed by Gentile believers with Paul and his workers, who are converted Jews!

These have been mainly Greeks, which we have noticed. They were the most cultured and civilized people at one time, from whom the Romans received much of their culture and learning. The Corinthian church was a large one, and the First and Second Corinthian epistles were directed to it. It is an interesting fact that though Paul often wrote and preached to these Gentile churches, he never made an allusion to any change of the weekly Sabbath, or a substitution of the first day in its place. And he often discussed the resurrection, which it is held to commemorate, but gives not one word on Sunday observance.

On one occasion only, he held a night service — a farewell service — on the "first day of the week." (Acts 20:6-14.) After several days' visit with the be-

lievers at Troas, he was about to depart, never to see them again in this world. Sending his fellow laborers ahead on the ship, he remained with the company that night. The next morning he hiked across to Assos, a distance of 19 miles, where he took the boat which had spent the night rounding the promontory. This is the only instance of a meeting on the first day of the week that can be styled a religious service. But as holding a meeting on a particular day gives it no sacredness (for only a divine mandate can do that), the "first day of the week" is given no sacred title or significance in the record here. In fact, religious meetings are proper at any time, as we often see revivals and prayer-meetings held on all days, "in season and out of season." One must go outside of the Bible to find any other day than the seventh day given a sacred title and law as a weekly rest day.

And now, as we have seen that Jewish and Gentile Christians did maintain unity in faith and practice regarding Sabbath keeping, as shown by the 84 occasions mentioned in the New Testament, we must conclude that "there remaineth therefore a keeping of a Sabbath to the people of God." Hebrews 4:9, margin.

## Not Burn Forever

(Continued from page 19)

punishment going on now, for all the dead are at rest in their graves, as Job 3:17-19 describes it: "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master."

But there is coming a time for judgment, "because He hath appointed a day, in the which He will judge the world." (Acts 17:31.) And all will wait till this set time, for "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

Notice that the Lord will reserve them until this appointed time. Where? "If I wait, the grave is mine house." Job 17:13.

We find this same truth emphasized by Paul in 2 Timothy 4:1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom" — not at death.

It is true that the final punishment of the wicked will be by fire, for the Bible so teaches. But it will be death, which, unlike the first death, will be eternal, everlasting, and forever. The suffering occasioned by the fire will certainly cease when life ceases; and while the punishment — death — is forever, the "punishing" is not even referred to by

the words "everlasting" and "eternal." This punishment of the wicked is referred to in Matthew 13:40-42, from which we learn definitely that this fire is not at death, but at the end of the world. In Matthew 25:41 it is termed everlasting fire, and from that text we learn that it was prepared for the devil and his angels as well as wicked men who have given their lives to the service of the arch deceiver.

Now, let us consider this "eternal" fire, and "everlasting" fire, and "unquenchable" fire.

Jude 7 tells us that Sodom and Gomorrah were punished by "suffering the vengeance of eternal fire," while 2 Peter 2:6, relating the same thing, speaks of this fire as "turning the cities of Sodom and Gomorrah into ashes." So, the fire was eternal only in its effects. Nothing could stay it.

Now, the expressions fire "that never shall be quenched" in Mark 9:43-48, and the "unquenchable" fire of Matthew 3:12 mean nothing more than that the fires shall not be extinguished until the fuel is burned up, and the purpose of the fire accomplished.

We have an example of a fire that "shall not be quenched" in Jeremiah 17:27: "But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

In 2 Chronicles 36:19-21 we learn that this prophecy was fulfilled to the letter: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon: where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths." That fire was not quenched, but it has long since accomplished its work and gone out.

#### ONLY SIX TIMES

THE word "immortal" occurs only once in the Scriptures, in 1 Timothy 1:17, where it is applied to God. "Immortality" occurs five times as follows: Romans 2:7; 1 Corinthians 15:53, 54; 1 Timothy 6:16; and 2 Timothy 1:10.

One of these texts teaches that immortality will be awarded only to those who seek for it. If men possessed it, naturally, it would be a waste of words to talk about seeking for it. Two of them teach that immortality will be put on at the resurrection. Another says that only God has immortality, while the last one states that Jesus has abolished death and brought life and immortality to light, and, therefore,

it is obvious that immortality can be obtained only through Him; "for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

In the text in Mark 9:43-48, so often used to paint lurid pictures of the sufferings of the immortal damned, the word rendered "hell" is from "Gehenna," and that comes from the Hebrew for the "Valley of Hinnom," a place just south of Jerusalem, called also the "Valley of Tophet" (see Jeremiah 19:2, 6, 11, 12), where fires were kept burning continually to consume all the refuse of the city, carcasses of animals, and dead bodies of malefactors. The references to the worm that "dieth not," and the fire that "never shall be quenched" simply imply the certainty of destruction. For in the valley of Hinnom if anything escaped the fire, it was devoured by the worms. The Lord used this incinerator as a symbol of the fires of the last day, prepared for the devil and his angels, and where the wicked will meet the second death.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as 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.

When a thing is burned up, there is nothing left of it but ashes, and so will it be with the wicked: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4:3.

This will be the "eternal fire," the "unquenchable fire," the "everlasting fire," the "everlasting destruction from the presence of the Lord" (2 Thessalonians 1:9). It will be the "everlasting punishment," the "second death," for "fire came down from God out of heaven, and devoured them." (Revelation 20:9.) And death and hell (the grave) perish in this same fire (verse 14).

Then, instead of the sickening and revolting scenes pictured by the ministers quoted above, to be looked upon by the "saved" with ghoulish satisfaction and glee, we have this precious promise: "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isaiah 65:17.

## "Rest Is Not Quitting"

(Continued from page 14)

after taking a bath, had strength enough to hang up the bath towels she used, and clean out the tub. A guest who realized that on the farm, peas and beans and berries did not grow in tin cans, or glass dishes, ready to serve on the table; and one that did not like lemon pies on canning days.

Well, after that was all out of my system, I felt better; and as I rested,

and meditated these lines came to me:

"Rest is not quitting the busy career;  
Rest is the fitting of self to its sphere."

"Oh! Biddy," I said to an old hen, who with her brood of little ones had discovered my whereabouts, "Oh! Biddy. You make me ashamed of myself. Here you are in all this heat, bundled up in all those feathers, doing your duty, while I, in seeking rest have quitted my career. Why did I do it?"

But the biddy-hen did not stay to answer me. In the greatest of haste she hurried her babies away, as if she feared I would contaminate them.

Looking out over the scorched meadow to the apple orchard beyond, I seemed to see these words: "As thy days, so shall thy strength be."

Then like a flash, it came to me that although God was holding out my supply of daily strength, I had *been too busy* to reach up and take it. I had been trying to make my Sabbath supply stretch out over the entire week, and I had miserably failed — *miserably failed*.

WELL, there was only one thing left for me to do, and that was to pray; so I did, this time for the hostess, that she might learn how to reach up for help, morning, noon, and night, and in between; that she might be held steady and true, and kept sweet when things did not go according to her wishes.

As I was pondering over the fact that although Christians say they die daily to sin, it takes so little — so very little — to bring them to life again, a bird came flying through the air and lighted on the topmost branch of the pear tree; and there, over and over, he poured out his song: "Bob-o-link, bob-o-link, spic, span, spic." Then suddenly he changed his song, and I was startled to hear him say, "Go back home, go back home, quick, quick, quick." So I did go, strengthened and refreshed.

## Summer Tasties

(Continued from page 23)

Mix sugar and lemon juice, then add milk. Mixture may curdle slightly but this will disappear when frozen. Freeze as for any ice, using eight parts ice and one part salt. Serve in tall glasses garnished with a red cherry.

### ORANGE TAPIOCA SHERBET

- 3 tablespoons quick-cooking tapioca
- 2 cups boiling water
- 1-8 teaspoon salt
- 2 cups sugar
- 2 egg yolks
- 2 cups orange juice
- 3 tablespoons lemon juice
- 1 cup cream

Cook tapioca with boiling water and salt in a double boiler until clear. Add sugar and egg yolks slightly beaten. Cook three minutes longer. Add fruit juices and cool. Whip cream and add. Pack in ice and salt and freeze.

## Do Your Children Tell Lies?

(Continued from page 21)

that does not hinder the mother from making out a full-fledged dialogue in what she conceives to be the language of Babyland.

Well! I wouldn't say she was telling any falsehoods, would you? Though, looking upon her precious offspring, you have to admit she is very flatteringly imaginative. Let's hope that as he grows into boyhood, she will not forget that fairyland of sweet imaginings which lies a world and a day away from falsehood and gives to young earth-life the rainbow hues of heaven.

Says Agnes Lewis Caviness: "Recognize the real and the make-believe in story as you do in play, and he sure you make plain which is which. If your child comes in with a big, impossible yarn his playmate has told him, you can say, 'Yes, but wasn't it too bad he did not tell you that was a made-up story!' Or if he recounts some equally impossible adventure of his own, don't rail at him for lying to you. Tell him rather that that was a great old make-believe—wasn't it?—but that you like really-trulies much better."

### TELLING TRUTH WHEN IT HURTS

**B**UT when the child makes statements that are not fact, because he hopes for some advantage thereby, either to gain a coveted favor or to avoid ill

consequences, we have a wholly different case. The self-interest of our human nature constantly invites to misrepresentation and prevarication. The adult is by no means free from the temptation and the practice. It takes the purity and unselfishness of Christian grace to overcome the tendency. On the part of the parents, there are two attitudes, aside from an example, which help greatly in overcoming this fault in their children.

First, let your child know that you expect him to be truthful; it is a family trait, and he must uphold the honor of the family. If he ever does tell a lie, you are shocked, and your child will know it. Feel, and make him know you feel, that such a thing in your Christian family is almost unbelievable. (But you know you can't put that over unless it is real. You can't be a liar yourself, and have the feelings of a truthful person. Actually hate lying, in yourself, and your attitude of horror at a lie will be real and convincing.)

Henry Ford says of his boyhood: "Once, when I told a lie, Mother made me suffer the experience of a liar. For a day I was treated with contempt, and I knew that I had done a despicable thing. There was no smiling at or glossing over my shortcomings. I learned from her that wrong-doing carries with it its own punishment."

But when the impression has been

made, do not overdo it. Should a child be made to feel that for some wrong, or even for a series of wrongs, he is stigmatized for all time? Our heavenly Father does not so treat us. Every child should be made to feel that the moment he repents and tries to do better, God will forgive, his parents will forgive, and the community will forget. What chance has a sensitive child to grow to have confidence in himself and pride in right-doing, if he is told that he cannot be trusted—that he lies so much nobody will believe him? Let the lesson be taught, let the penalty be paid, but let there be forgiveness and acceptance and confidence again.

Second, reward truth-telling, when it involves confession of wrongdoing, by refraining from punishment. From our children's earliest years, we made it a rule to encourage their telling us everything they had done or that happened within their knowledge. Mostly their tales were of innocence and good will and deed; but because, when the tale was evil, we did not scold or otherwise punish them at the time, they grew into the habit of telling straight-forward tales, as we often found by confirmation from neighbors. Later, the opportunity would be taken to bring up the matter, and a lesson would be taught as to the right action. Sometimes the misdemeanor would be of a nature that necessitated some deprivation later, to impress the lesson, but the punitive idea was subordinated to the constructive. We felt that to keep our children coming to us with their joys and sorrows, their brave acts and wrongs deeds, so we could advise and guide them, meant more in the shaping of their characters than the punishments they would soon learn they could make infrequent by not telling. Many mothers and fathers have cause to regret the opposite course, when they find that John and Mary have stopped talking, and their furtive reticence makes a wall beyond which parents cannot pass. Children learn more from example and ideals held by parents in their daily living, than from immediate criticism of some particular incident.

## Growing Old Beautifully

(Continued from page 25)

years had been gifted with a truly understanding heart and a love for others that moved him to a real effort in their behalf, one story of wrong-doing and its consequences might never have been written. But they went their ways, too absorbed in their formal

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duties and their own affairs to see into the heart of a boy. And so another criminal was made. Small wonder that God honored the request of Solomon when he prayed for wisdom that he might judge his fellow men with an understanding heart!

Objective love for our fellowmen is, as Shakespeare said of mercy, twice blessed, blessing both him who gives and him who receives it. We make our own happiness as we seek to bring it to others. Having human understanding, we can put ourselves in the place of our associates; and what once we might have imagined to be slights or unkind remarks are seen in the true light of occasioning circumstance and lose their sting.

### THIRD RULE

**T**HIRD and last, I would learn to have a deep love for the things of nature. Aside from communion with God, perhaps there is nothing that has a more softening and beautifying influence upon the spirit than does communion with nature. Doubtless this is because her face reflects, even though imperfectly, the spirit and character of her Maker. As we study more and more the delicate beauties, which only an Infinite One could conceive, we come to feel with the poet that nothing can hide from us His radiant identity, that His footstep is in the path of the zephyr across the meadow—indeed, that we can almost “push the grass apart and lay our finger on His heart.”

The appreciation of nature offers a continual source of enjoyment. There is no such experience as real loneliness, boredom, or discontent for the person who delights in the prospect of a flower-bedecked meadow in early spring, who

loves to sit and meditate beside some murmuring brook, or who feels the solemnity of hushed autumn woods, and the sublimity of a silent, all-enfolding snowfall.

### GAINS TOWARD OUR GOAL

**I**F THE three great principles of this simple code are taken as ruling passions of the life, and the years as they pass are blessed and enriched by them, it seems to me that one will not look upon old age as an era to be dreaded, and pushed, by fair means or foul, far into the future. Learning ever, through the closer communion that love of God has brought, of the blessedness of a walk with Him, one will look forward to the coming years as a time of greater opportunity for the perfection of that relationship. Filled with the love of his fellow men, he will welcome the increased opportunity for service. For one who has grown old beautifully may become a counselor to younger men and women as were the fathers and mothers in Israel in the days of old. And having learned to know the face of nature, he will find increasing pleasure in its beauties and the interpretation of its moods.

“Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in His hands

Who saith, “A whole I planned,

Youth shows but half: trust God: see all, nor be afraid!

Youth ended, I shall try

My gain or loss thereby;

Leave the fire ashes, what survives is gold:

And I shall weigh the same,

Give life its praise or blame:

Young, all lay in dispute; I shall know, being old.”

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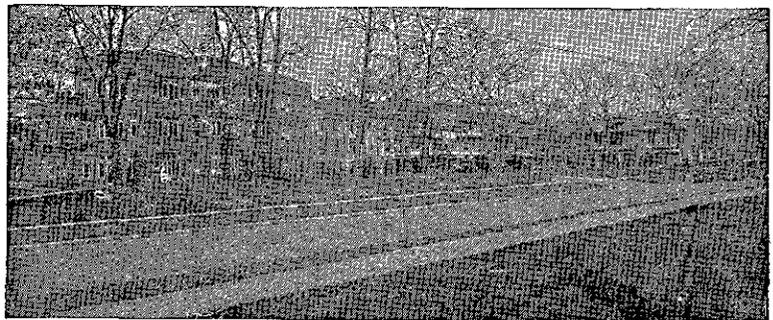
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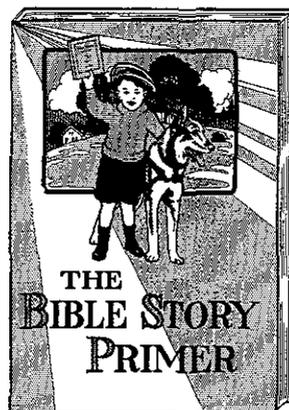
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