

MAY

The
Watchman
Magazine
AN INTERPRETER OF THE TIMES

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Yosemite Falls, California

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The Watchman

MAGAZINE
AN INTERPRETER OF THE TIMES

Edited by Robert Bruce Thurber



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

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NASHVILLE, TENNESSEE

May, 1932

The NEWS

¶ During the night of March 22, terrific wind storms devastated parts of Alabama, Tennessee, and Georgia, killing outright nearly 400 persons, injuring many hundreds more, and doing enormous damage to property.

¶ Father Cox, a Catholic priest of Pittsburgh, led thousands of unemployed in a "hunger march" to Washington. On their return home he organized over fifty thousand jobless men into the nucleus of an independent political party to enter the lists for the fall presidential election.

¶ In spite of the widely heralded statement that now we have a wet Congress of the United States, every test vote that involves a liquor issue goes dry by large majorities, the Senate voting dry three to one in a recent Prohibition issue. If Congress is wet, it still votes dry.

¶ A "Clean Literature League" has been organized in New York City. Advocating no new laws, it will use only lawful and peaceful means to lessen, and if possible exterminate, the increasing mass of indecent and sex-rotten reading matter that is imperiling the purity and virtue of both youth and age.

¶ Russia is mobilizing troops and gathering foodstuffs and ammunition on the Manchurian-Siberian frontier. There are rumors of another Russo-Japanese war; but both nations are expressing unwillingness and unreadiness for such a conflict. However, it seems inevitable, sooner or later, to bring about a settlement of the dominant power in Eastern Asia.

¶ A crime that stirred the world was the kidnaping of the 20-months-old baby of Charles A. Lindbergh at Hopewell, N. J. The famed father, only lone flyer of the Atlantic, and the mother, daughter of the late Senator Dwight L. Morrow, together with the police of the nation, have exhausted every effort and followed every clue in vain. The most seriously significant move on the part of the distracted parents was a plea to gangsters of the underworld to use their methods to recover the lost child.

¶ Heretofore a Catholic was allowed by the Church to marry a non-Catholic only on condition that the latter promised not to try to turn the Catholic from the faith and agreed to rear their children as Catholics. On February 5, the "Holy Office" issued a decree that, added to this promise must be a guaranty that not even the laws of the nation in which the couple lives will be allowed to prevent its fulfillment. In short, the church law is placed above the civil law concerning an institution that is civil as well as religious.

¶ On the third anniversary of the signing of the Lateran treaty, which made the pope of Rome a king ruling over temporal territory, the pontiff and the dictator of Italy, Mussolini, met in cordial reunion. The great Italian threw himself at the pope's feet, and kissed his hand. This is significant, in view of the serious differences that divided Italy and the Vatican last year.

¶ Overproduction and wild speculation brought the financial crash; as a result banks failed everywhere; fear of loss took possession of investors, and they took their money from the banks and are hoarding it. President Hoover has started a campaign against hoarding, so the cash in socks, teapots, and deposit boxes will get into circulation and bring prosperity for all, since there is just as much money now as in 1929. To dissipate the fear, "baby bonds" with U. S. government security, are to be offered for sale to the small investor. There is no question but that the restoration of confidence in the soundness of our financial structure will be a great factor for better times.

¶ The violence of Japan's attack on Shanghai came to an end early in March, with the retreat of the Chinese army to a line some miles from the city. Some skirmish fighting still goes on, however; and in Manchuria there have been occasional uprisings against the Chinese puppet ruler whom Japan has set up as head of the new nation there. A Commission from the League of Nations is investigating the Shanghai affair; and peace negotiations are in progress. With both Japan and China divided politically at home, a satisfactory peace agreement seems far from realization. Meanwhile, disease and starvation, companions of war, take fearful toll among the Chinese refugees about Shanghai.

¶ The United States House of Representatives is all wrought up over the passage of a tax law. The expenses of the Federal Government soared so high in prosperity that even the drastic cuts of recent months have not sufficed to balance the budget. New taxes must be levied, and in the main the whole question hangs on whether everybody shall help bear the burden by paying such extras as taxes on sales of the necessities of life and postage increase, or those best able to pay be loaded with more luxury, income, and inheritance taxes. The sales tax was defeated. It is to be regretted that such economic measures cannot be passed now with the best interest of the country as a whole at heart; but must be, so it seems, corrupted in view of desired votes in the fall elections. So politics defeats statesmanship.

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THE NEWS INTERPRETED



International Newstee

Some of the members of the jobless army who marched to Washington under the leadership of Father Cox, Pittsburg Catholic priest, are here shown sleeping in a schoolhouse while on their way through Pennsylvania.

The War that Was Not War

OUR modern world has been treated to another phenomenon. The World War was strangely called "the war to end war," which it wasn't. And now the pitched battles, wide campaigns, and bloody strife of the China-Japanese war was not war at all, we are told, for, with that strange-to-us psychology of the Oriental, neither nation declared war on the other. But this inconsistent attitude, so out of keeping with international usage as the Westerner knows it, no doubt brought the war to a close the sooner; for if China had declared war on Japan, we are informed that she would have simply given a "hunting license" to Japan to blockade her ports, stop her trade, and completely subjugate her country — a huge and sanguinary task.

At this writing there is only an aftermath of skirmishing going on in Manchuria and back of Shanghai, with some Japanese troops going home, and a peace commission from the League of Nations investigating affairs with a view to final settlement. But Japan is in no mood for a third party to come between her and her neighbor foe, and threatens to withdraw from the League if her Manchurian aspirations are thwarted. A new danger looms on the Siberian border. Communistic Russia is concentrating soldiers, ammunition, and foodstuffs there in vast quantities. If Japan and Russia fight, China will no doubt join the latter, and the trouble might easily spread to India. The long-expected and world-

wide issue on Communism might thus be brought to a showdown. There is no doubt in our minds that the big four of the Orient — Japan, Russia, China, India — will ultimately unite their interests in common cause against the powers of the West. Will it be imperialistic Japan or Communistic Russia that will dominate the coalition?

Japan is far from being united internally. What has heretofore appeared to be discord between the diplomatic merchantmen and industrialists on the one side and the military clique on the other, is now showing deeper roots. There is a "Fascist" or reactionary element in the Island Empire that is back of the recent and present aggressiveness in military activity. This movement threatens Japan's representative government, and leans toward dictatorship, as in Italy and Germany. In Japan it has its basis in a state of society which for centuries has had as its ruler a man who is head of both church and state and who is believed to receive his authority from heaven, of which he is the son. A state of mind has been developed, as a result, which leads the Japanese to believe that "they can be more wisely ruled by their betters than by their equals." There is almost a fanatical regard for authority, a contempt for the Occidental — a conviction that Asia is for the Asiatics alone, and a conclusion that the League of Nations does Asia no good.

Observation and study of the situation in Asia just now gives grave concern to the world. From being afraid that the League of Nations would get too much power, Americans are turning to fear that it has too little. The League is proving itself a broken reed in time of real crisis. And this was inevitable, for God has spoken. A world-dominating league would be, or grow into, a world empire, in spite of every safeguard to prevent such a result. And the God of battles has decreed that no universal empire will ever rule the earth again till the God of heaven sets up His kingdom. (Daniel 2:44, 45; 7:27.) "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"Stormy Wind"

ADDED to the usual forces of nature that prey upon mankind, their boasted ruler, last month came death-dealing cyclones in the South. Like a giant breathing destruction, the wind snuffed out

lives, swept away buildings, and injured men, women, and children without hindrance.

Is this God's wind, the same wind which He is said to "temper to the shorn lamb," which creates such havoc and administers such suffering? Rather, it is the wind of the prince of the power of the air (Ephesians 2:2), and God sometimes allows him to use it for his wicked purposes, to test and to warn men. Satan tested Job with it, with God's permission. (Job 1:6-12, 18-20.)

The Creator and Upholder of all things does not let the forces of nature run wild, however, without a purpose. And that purpose is usually made plain in Bible prophecy. "Stormy wind fulfilling His word" (Psalm 148:8) is the law of the air. And that word is the prophecy of the near return of Jesus to this earth. The wind out of hand is one with the signs in the sun, moon, and stars, "the sea and the waves roaring," in proclaiming that soon we shall "see the Son of man coming in a cloud with power and great glory." (Luke 21:25-28.) These destructive storms are merciful warnings to those who are left alive in their path that unless men turn to God a greater destruction will follow, even the destruction of eternal death.

We hear the sneer of the scoffer (who himself is also a "sign," 2 Peter 3:3, 4) saying that there have always been stormy winds that destroyed life. True, but since that is the case, for them to be a sign they must be more frequent and destructive now than ever. And they are, as a comparison of ancient and modern catastrophes will prove. No one can afford to risk ignoring the fact that we are living in "the last days."

Can Crime Fill the Crib?

AS WE go to press it has been four weeks since the baby of Charles A. Lindbergh was kidnaped from its crib, and still the search goes on. While we sympathize with the grieving parents as they stagger under the weight of their loss, we deplore the necessity of their resorting, at one stage of the search, to the underworld for its aid in recovering the child. That plea to the crime world spoke volumes as to the condition of society in these United States today. It means the confession of the breakdown of orderly police methods to apprehend and punish criminals. It means that the public is coming to recognize that crime is so well organized and so powerful that known outlaws dare to treat openly with law-abiding citizens without fear, and that decent society stands helpless in the presence of gloating criminals.

We have no blame for the distracted parents, who in their extremity turn to what seems to be the most likely means of recovering their lost babe. We have little censure for police and judges. The most

fearful indictment is upon a people who remain indifferent to lawlessness and make bandits objects of hero-worship. Lack of regard for law is back of all this, and down at the very roots of it is disregard for God and His law. "Justice is fallen in the streets" because a just God is being flouted and cursed. It is a detestable subterfuge to lay the present outlawry on Prohibition. Prohibition in its simplicity means no liquor. And it is its opposite, liquor, that has led on to bootlegging and has brought other crimes in its train. If the American people as Christians would get down to first principles, seek God, and obey His law, we would see a revolution in society within a year.

Man's Power -- and God's

NEAR Manistique, on the northern peninsula of Michigan, a few weeks ago was performed a feat unprecedented in history. The United States Government made an earthquake. A mile-long line



International Newsreel
Chinese civilians leaving the ruins of Chapei, China, in search of refuge from the roar of shells and machine guns as the Japanese army made the attack on Shanghai.

of 5000 steel cases containing 220 tons of dynamite was buried along the edge of some limestone quarries. Earthquake recorders were attentive at Madison, Wis., Ann Arbor, East Lansing, St. Louis, Buffalo, New York City, and Washington. At a prearranged moment the mightiest single controlled blast of power ever set off by man was sprung by electrical ignition. A strip of rocks and earth a mile long and 200 feet wide rose into the air and fell, providing a year's work for the quarrymen. And the distant seismograph instruments showed faint quivers. Man power had shaken the solid earth.

Yet not man's power at all, merely man harnessing God's power. How puny man is at best! God shakes down cities, makes islands and mountains appear and disappear, and twelve thousand miles away the tremor is felt. Natural earthquakes are increasing in number and violence, and at varied locations. And they will continue to increase, as a sign of Christ's return to earth (Luke 21:11) till they culminate in the last and greatest earthquake this world will ever feel, "such as was not since men were upon the earth, so mighty an earthquake, and so great" (Revelation 16:18).

Jews and Conversion

BY A recent court decision in Poland, a Roman Catholic was permitted to adopt the Jewish faith. The Jews themselves refused to allow him entrance, but were compelled to receive him when he appealed to the civil power. So he became a Jew by force. The Jews do not try to get converts to their faith; and even discourage any non-Jew joining them in religion. *The American Jewish World* calls this a "strange case," and comments: "For centuries it was considered (by civil authorities) a crime for Jews to accept a Christian convert. At certain periods in history, it constituted a capital crime. Now we have a decision of a Supreme Tribunal, whose members are probably all Catholics, denying to the Rabbinate the legal right to refuse a Catholic conversion to Judaism. Verily, the world does change."

But, say we, stranger still is the fact that the Jews have drifted so far from God's original plan for them that they refuse accessions to their belief. It was the God of the Jews who said to them that "the son of the stranger" would have in His house "a place and a name better than of sons and of daughters." And also "yet will I gather others to him [Israel], beside those that are gathered unto him." (Isaiah 56:3, 5, 8.) God had predicted that "the forces of the Gentiles" would come to the Jews (Isaiah 60:5); and it was a Jew who said to Jews: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Down through the centuries this very exclusiveness and indifference to the saving of others on the part of Jewry, have been their undoing. Hence, God cut them off from being His people, and turned His attention to the Gentiles. (Daniel 9:24; Acts 9:15.) But the Jews as individuals, in common with all peoples, still have opportunity to come to Christ; and they are coming without let or hindrance. For there are no classes with God. The gospel is the power of God unto salvation to *everyone that believeth*. (Romans. 1:16.)

Marvels of Today-- and Tomorrow

LEST we do not observe, or forget, it is well to have our attention called from time to time to the wonders of invention and discovery that are appearing about us everywhere. The radio is being put to ever new uses. It puts bootleggers and bandits and racketeers in touch with each other in the most out-of-the-way places on land and water; but it does the same for radio-equipped automobiles and motorcycles carrying the police to crime spots in the cities and country lanes. A police sergeant at a station can call up mounted patrolmen anywhere in the city in a few seconds by radio-telephone, and send them on a still hunt. Taxicabs fitted with radio bring their passengers news and music on the fly.

Airplanes are being used to dust poison over cotton and other crops with marvelous speed and thoroughness, and at less cost than if it were done inefficiently by hand or land-creeping machine. Seeding planes can plant 2,000 acres to wheat in less than three hours, a task that would take four men three weeks to perform. Large swamp areas are being powdered to kill mosquitoes; and thus the air pilot does his bit in quelling malaria. Planes are locating schools of fish for deep-sea fishermen, spotting incipient forest fires, breaking up frost blankets over orchards, searching out new plants in distant countries for introduction into the United States, trapping plant disease germs and insects in the upper air, mapping bad lands accurately—and many other economic uses that put to shame death-dealing bombers of the army and navy.

Common as electricity is, fresh manifestations of its power and utility never cease to surprise us. In fact, this undefined force lends itself to every invention. Says Dr. Michael I. Pupin, famous scientist and engineer: "Electricity is a celestial gift to man. It has the power to lift the life of man higher than any of us have yet dared to dream about. When man has achieved control of that power, the miracles of the present age will seem insignificant in comparison and man may at last achieve an existence akin to that of the Olympian gods."

"But," Dr. Pupin deplures, "there is a tragic lack of development of human love in man. Hatreds, ignorance, petty jealousies, and prejudices are responsible for the wars, depressions, and other sufferings of the world, and as long as man's spiritual being is retarded in its growth we will be unable to enjoy to the fullest the fruits of material progress."

The Doctor has made a good conclusion. We wonder if he sees the connection between aspiring to the heights of "the Olympian gods"—paragons of lust, hatred, and sensuality—and the lack of spiritual progress in man.

ARMS *and the* CHILD

[Here is a report of the Arms Conference at Geneva, written by an American woman who is there. We have heard of "arms and the man." This conference is characterized by arms and the woman; for women are more in evidence than heretofore. And for women to be there means that the child of today, who must bear the deprivation and sorrow and debt of future wars, was there in vivid representation.--Editor.]

By Agnes Lewis Caviness

I AM a mother; and as I sit writing, three blond heads bend studiously over their lessons at the table. Am I rearing these children of mine to be conscripts for war? Will the time come when their strong, healthy bodies will be—? I shudder! No, it *must* not come!

But, to my task. I have just returned from attending the first ten days of the Geneva Conference for the Reduction and Limitation of Armaments. I, a woman, want to give my impressions of an arms conference that more than ever is sensing the influence of women and the interests of children.

It is hard for us in America to be "League conscious," but when we remember that the League of Nations has been annually seated in Geneva for thirteen years we do not wonder that the beautiful city that has come to be called the Capital of the world accepts the presence of an international meeting like the Disarmament Conference rather as a matter of course.

"What about the Disarmament Conference?" replies an intelligent young Genevan home keeper to my question. "All I know of its doings is the truckloads of petitions that the women's delegations had driving all over the city last Saturday. Not bad publicity, that!"

When they had finished their tour, these bundles were presented to the Conference by a delegation of fifty women, "not one of whom was beautiful,"



Photo by F. H. Jullien
Mr. Hugh Gibson (center, with cane) American representative at the Arms Conference, leaving the building where the conference was held.

observed a gallant local reporter, "but whose sincerity and zeal must remain unquestioned."

PERSONNEL

I NVITATIONS to the Conference had been addressed to sixty-four governments of the world comprising all the Members of the League of Nations and the following nations who are not members: Afghanistan, Brazil, Costa Rica, Ecuador, Egypt, Hejaz, Turkey, Union of Soviet Socialist Republics, and the United States of America.

The limitation and reduction of armaments is the vast undertaking toward which the League of Nations has been working ever since its organization. The technical difficulties alone are great; but more difficult is the adjustment of political thought, for

sense of security is largely a question of political confidence. Many treaties and pacts have arisen, all designed to fortify confidence, and the first results will depend on the degree of faith in these instruments and upon the general political situation.

The problem of the reduction of armaments is embodied in Article 8 of the Covenant of the League:

"The Members of the League recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations."

The problem in itself is not new. That the first meeting of the first convention for its discussion

should open on February 2, when Japanese troops were already in Shanghai, was the factor that made the occasion heavy with import. So President Henderson's introductory speech could not fail to allude to the events in the Far East and the necessity of ensuring at such a critical moment a strict observance of the Covenant of the League. He referred to the faithful efforts of the Preparatory Commission appointed five years ago; to the fact that the result of the work of this commission was before the Conference. He spoke of the Washington Conference of 1921-22 and the London Conference of 1930. The last session of the Preparatory Commission had come to an end in December, 1930, and the Council of the League had taken immediate steps to convene this present conference.

In conclusion, he emphasized the vital relevance of the problem of disarmament to the grave economic and financial crises to which most nations were trying to find a solution. World opinion, he said, demanded that every effort should be made to cut down the vast expenditure on arms, which had at present reached the immense sum of \$4,000,000,000.

Geneva is far from being in her kindest mood in February. A place of beauty and soft charm in spring, of radiant, gleaming sun in summer, of sharp, spicy frost or mild rain in fall, in winter she becomes hostile and forbidding. The Isle du Rousseau, at whose base the sea gulls and the black wild ducks play in and out of the water, makes one bitter cold only to look at it. No wonder they hesitated to hold the Disarmament Congress here on account of the penetrating wind.

One never attends one of these international gatherings in Geneva without being impressed with the splendid organization the League has built up. Here at the Disarmament meeting this feeling is not lacking.

SPEAKING FACILITIES

A LARGE amplifier at the speaker's desk makes it possible to hear every word. Not only that, but all members, seated on the main floor, are furnished with ear phones. Every speech is followed by a complete translation. Thus one hears every speech both in French and English. The ability of these translators is something that calls forth admiration from all who attend.

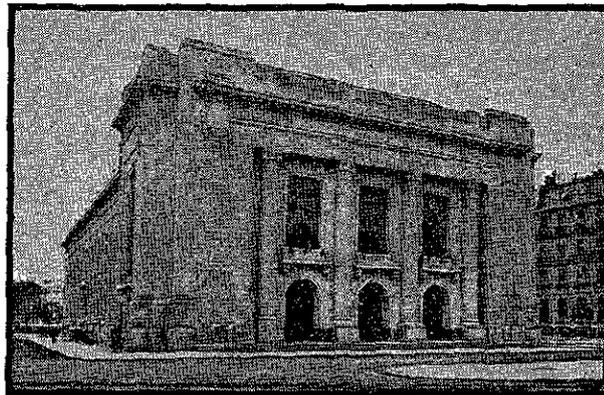
The Conference delegates are seated alphabetically with Allemagne (Germany), Albania, and Afghanistan at the front row of tables, and Turkey and Yugoslavia bringing up the rear. The Press galleries flank the sides, the public galleries are at the front over the rostrum, and the diplomatic galleries at the rear. This is all in the Assembly Room of the League of Nations in the Hall of Electors opposite the University campus.

It may be an impracticable Utopia toward which these statesmen are working, but their ideals are

noble and they are of the company who desire and work for international peace and understanding. There is a frankness, a desperation, in the language of the Conference that is pathetic. A speaker refers to the conviction among nations that signatures of statesmen are no longer sufficient, — that there is a breakdown in mutual confidence among nations and among individuals. And latterly there is a breakdown of confidence in the League and its power to accomplish. These, being acknowledged, are situations that cannot be ignored; and there need be no hesitancy in acknowledging them in the deliberations of the Conference.

DESPERATE DEMANDS

SPAIN'S delegate maintains, "We have no desire to abolish aerial war, or naval war, or submarine war, or chemical war: we desire to abolish war itself! And any efforts toward humanizing war are beside the purposes of this Conference and only wasting its time." He says there was once some reason to war. It was perhaps the remedy for a situation for which there was no remedy. It is also the gentleman from Spain who insists that so long as the United States and the Soviet Republic are



The Hall of Electors, where the Geneva Arms Conference sessions are being held.

not members of the League, efforts toward disarmament cannot advance!

Petitions were presented by students' organizations, religious groups, League of Nations Unions, and labor organizations. Each group was allowed but one speaker. A sensitive soul found these speeches tugging at his heart. There was something bitter and desperate about them. Thus, presenting the petitions for the Labor and Socialist Internationale with over six million members, Vandervelde, Belgian socialist, flung out: "We do not ask peace; we demand it!" If a new catastrophe should come upon the world the workers were resolved not to bear arms for their mutual destruction!

"You declare war," cried the representative of the students, "but we have to carry it on, and we want no more of it!"

The representatives of these various organizations made an impression.

Some delegates frankly question the possibility of this first conference being able to accomplish disarmament. They only hope it may take some steps toward that. The representative of Denmark is one of these. He reminds us that Denmark was one of the first to subscribe to the Constitution of the League. He declares that civilization is at the edge of an abyss. If we would save her we must work in accordance with the principles given us thirteen years ago—"Esperer, Entreprenre, Preserverer"—Hope, Undertake, Persevere.

The Czechoslovakian representative acknowledges the shadows in which the Disarmament Conference has convened: "In the Far East we have almost a war(!)." (Never the flutter of an eyelash from the Japanese delegation four seats behind our United States delegation, nor from the Chinese representatives two seats in front of it. But a member standing near me in the rear of the hall with other stray members dares to wink openly at his neighbor.)

The effect on the convention of the actual conditions between Japan and China was momentous. Mr. Yen's speech of Saturday, February 13, was heard with breathless interest. He said that for no nation present had the problem of armaments so terrible an importance as for China, which was facing the greatest national crisis of her modern history. The outcome of the present struggle must inevitably determine the armament policy that China would pursue. She had no reason to oppose any of the practical measures put forward. History showed that armaments on so great a scale must lead to military imperialism and cause nations to confuse right with might. These truths were proved in Europe in 1914, and were being proved in Asia at that moment. It was the desperate yet restrained protest of a peace-loving nation that finds itself in the midst of conflicts.

DISARM TO SAVE CIVILIZATION

WE MUST find a way to disarm. Civilization cannot otherwise survive. Dr. Yen's message, distressing as it is, is the greatest plea for disarmament. The Far East presents an object lesson whose message is too gripping to ignore.

Sitting there day after day, one was absolutely convinced of the thoroughly serious nature of this gathering, its members, and their ideals and purposes. To wit, these statements:

"Never before has a Convention been under such tremendous responsibility to unborn peoples as is this." (Turkey.)

"Some of us have come here almost in tears realizing the possible failure of this Conference. Viewing the great task of the Conference and the prayers of the world for its success, it seems to me from what we see and hear that we have already enough to alleviate our fears." (Holland.)

PAGE EIGHT

"My country desires to maintain the peace she has had for more than a hundred years. She is ready to submit to any conditions that international disarmament might impose. Is not there in the solution of this problem also the solution of the economical and financial problem that is the world's burden at present? Our success as a Convention will be possible only in mutual concessions of different countries." (Norway.)

"The fact that the United States is not a member of the League is a hindrance to the Conference in the accomplishment of its business. The present economic situation should teach us at least that the world is too small for us to isolate ourselves. We need each other morally as well as economically.

"There has never been an epoch like ours. World conditions have never brought us so close together as they do at the present.

"Our world is a great neighborhood. It is our problem—the problem of the age—to make it a great brotherhood." (America—Doctor Woolley.)

Everywhere people ask: "Are they really doing something at Geneva? Will they succeed? Are they seriously trying?"

"Yes, indeed!" I maintain stanchly.



Photograph by F. H. Jullien
One of the truckloads of petitions presented by women's delegations to the Arms Conference.

Then evening comes. I run through the day's paper—an observation of "the best-informed man of America," a noted journalist:

"They say that our nation would not submit to a new war; the Great War is yet too vivid in our memory. They are mistaken. Flags would wave again; there would be the blare of trumpets, the flutter of drums. National hatred would break out again. Within a week those who protest against war would be for it."—

"Ah, God! No, not in *their* time!" Unconsciously my lips frame my heart's cry.

There is a movement about the study table. One of the three blond heads is lifted.—

"Did you speak, Mother?"

"No, dear, finish your lesson. I was just thinking out loud."

THE WATCHMAN MAGAZINE



International Newsreel

Headquarters of the Anti-Saloon League of America, Westerville, Ohio, whence tons of literature go forth in an effort to win voters to the cause of temperance and Prohibition.

THE fight is on! The battle for bread is being out-dinned by the battle for beer. The sustained wet offensive against Volsteadism has reached a critical stage. The shock troops of John Barleycorn are pressing the battle to the gates. The nation's capital, Washington, D. C., is in a state of siege, gates or no gates! Many of our Congressmen have been captured, and according to the latest reports more than one third of the members of the House of Representatives have surrendered and the danger of the Senate's capitulating is increasing.

The victory of Volstead in 1920 was thought to be a complete one, but now it seems that it was only an Armistice. It was thought that John Barleycorn had been dealt a deadly wound and would be banished forever; but after twelve years in hiding, he has sallied forth to make a desperate bid for a comeback. He has filled up the gaps in his ranks and his former subjects are rallying round his wet flag. The tables are now turned; the wet forces who were on the defensive before the passage of the Eighteenth Amendment are now very much on the offensive, with the Prohibitionists occupying the defensive position.

VICTORIES NOT SO VICTORIOUS

RECENT events have added new impetus to the hue and cry against Prohibition. First, perhaps, should be mentioned the one-sided victory of Dwight Morrow as senator of New Jersey after his bold campaigning as a wet. This seeming triumph for the antiprohibitionist cause was discounted at once, however, by its opponents who pointed out that Colonel Charles Lindbergh had no small part in it. Mr. Morrow very wisely induced his son-in-law, the idolized "Lindy," to assist him in his campaign; and any man who can get this son-in-law's help is certainly no fool!

Whither Prohibition?

A Stirring Question for Today

By ALTON B. JACOBS

Then last summer the American Bar Association, convening at Atlantic City, went overwhelmingly on record for repeal, and the American Legion, in its national convention at Detroit, voted "thumbs down" on Prohibition by a count of 1,008 to 394. The American Federation of labor followed them by officially taking issue with the defenders of that addition to the Constitution.

These actions were likewise soon checkmated when Al Capone, the notorious Chicago underworld ringleader and baron of booze, was actually arrested, brought to trial, convicted, and sentenced to imprisonment in a Federal prison. And Lindbergh promptly refused the invitation of James Goodwin Hall to join the Crusaders, an organization of young men working for the repeal of the Eighteenth Amendment, as evidence that he had not been influenced by the wet views of his father-in-law. Next came the emergency tax increase proposal by President Hoover; and what a howl went up from the concerned taxpayers! It appears that the President lost the last friend he had among the landlords. I know that my landlady exploded when she read the first account of it.

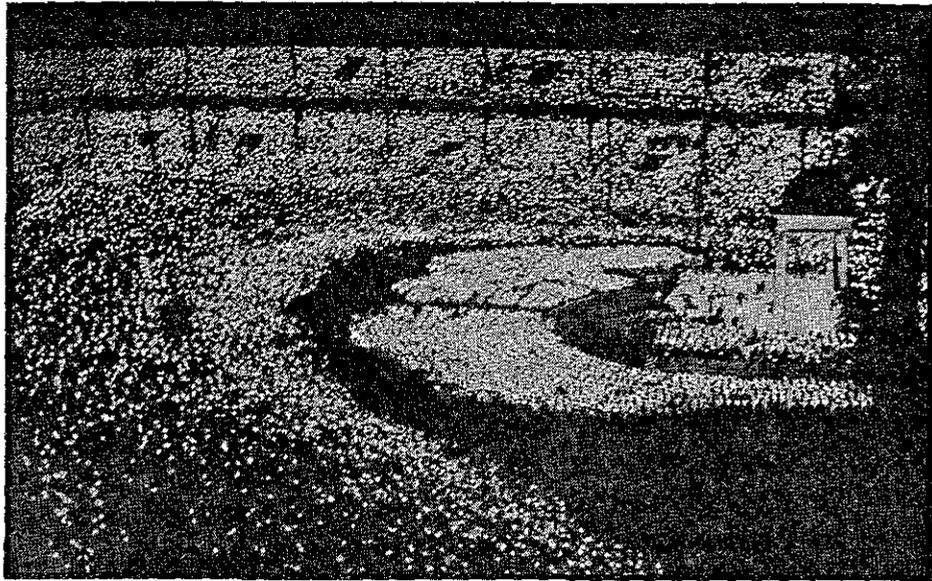
FINLAND'S ELECTION NOT SIMILAR

I'M THROUGH with Hoover now!" she cried, "We'd better have the saloon back than that." So the loyalty of some to a cause is tested when extra finances are necessitated.

Last but not least in importance to the wets has been the election in Finland, which resulted in a three-to-one vote against a continuation of Prohibition there. How the poor dries are going to be tormented with this fact by the wet zealots for a long while to come, despite the fact that the circumstances in Finland's case are very dissimilar to those in the United States.

It is significant that every cause, whether worthy or unworthy, has its ardent supporters who try desperately to prove that the Bible is in their favor. The reason is obvious: Even in these days of skepti-

(Continued on page 30)



International Newsreel

A great religious celebration where 67,000 people each held a candle light to do honor to the organization for which they stand. The followers of Jesus in this day cannot boast great numbers, but they can honor Him by being true to His teachings.

The Third Reason, "Why I Am a Seventh-Day Adventist,"

BECAUSE JESUS WAS

By H. M. S. Richards, Evangelist

I MIGHT give you many more reasons why I am an Adventist—a believer in the imminent coming of our Lord Jesus Christ; I have only touched these prophecies. But my chief reason is that I am an Adventist because Jesus was. He believed He was coming again, and so do I! But now you say: "Yes, but why are you a *Seventh-day* Adventist—give your reasons for *that*."

I will tell you a story. One of our ministers met a boyhood friend of his one day. This friend had become a judge in a great city. He asked the preacher this question: "Charley, I hear you are a Seventh-day Adventist, and I have always wanted to ask you why you keep the seventh-day Sabbath." The minister opened his Bible to Exodus 20: 8-11, and read the fourth commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it"—and then began to turn to other texts.

"Hold on," said the judge, "was not that the law on the subject? Why do you need any more proof? As a lawyer, I know the law stands until it is repealed by the law-making power—or some greater power. God has never changed His law, and no one else can change it. That fourth commandment is enough for me." And it is enough for me too! What do you say? I think that was good advice; that was the law. I believe that law still stands just as surely as the laws, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," still stand. They all form part of one holy law. As Alexander Campbell declared: "They are the Eternal Ten." Just as the word of God declares in James 2: 8-12, every point of the law shall stand. We shall be judged by that eternal law. (Ecclesiastes 12: 13 14.) Paul declares that it is "holy, just, and good." (Romans 7: 12.) So that law endures, and it declares, "The seventh day is the Sabbath of the Lord."

Sometimes we hear people say: "Well, I think that Sunday is the Sabbath. It is *my* Sabbath." That is just the trouble. What we want is *God's* Sabbath. That is one reason why I am a *Seventh-day* Adventist. Jesus said in Matthew 5: 17-19:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Some folks would like to change the whole fourth commandment, but Jesus said not even one jot or tittle would be changed.

I heard once a very striking illustration of jots and tittles. The alumni association of a great university, Yale, I believe, has as its motto the words, "Light and Truth," in Hebrew characters. An enterprising printer, who cared more for a job of printing than for Hebrew, printed the stationery for the alumni. When it was distributed over the world, it was not long before strong cries of dismay were heard, for the horrified alumni members discovered that by altering a few "jots and tittles" of the Hebrew motto it had been changed from "Light and Truth" to "Blasphemers and Farmers." Too bad for the farmers! If changing a few jots and tittles did that for a Hebrew motto of three words, what would it do for the fourth commandment! Let us not change the jots or tittles of God's law, much less the whole body of the largest commandment of all!

The fourth commandment contains the center word of all the Ten Commandments. Do you realize that, if you count the words of the Ten Commandments, when you get to that little word "is" in the phrase, "The seventh day is the Sabbath," it is the *center word* of the Ten Commandments? It is the heart of it. I believe we ought to leave the heart of the law in the law where God put it. Ecclesiastes 12:13: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man." Are you a man? Then *this is your duty*. I am a man. It is my duty. God will bring every work into judgment. Just as surely as our work must appear before God in judgment, so that text is there to face us when we stand before God's judgment bar.

MUST KEEP ALL

AND besides this, I find that the remnant people of God — the *last* part of the church just before the Lord comes — keep the Sabbath. Revelation 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." So no body of believers can be said to "keep the commandments" if they neglect or reject the fourth commandment.

I find that it is the remnant church that keeps the Sabbath, — the church that will be in the world

down at the end, down on the home stretch of the race to heaven, and the church in the world when the signs of Christ's coming are being fulfilled just before Jesus returns. The *dragon* is the devil, and the woman is the church. The *remnant* of the church is the *last* of the church just before Jesus comes. Therefore, if we are God's children in the last days, we ought to honor His Sabbath day. Every religious movement claims to keep the commandments so far as nine of them go; but only one church claims to keep all ten of the commandments, and at the same time preaches the second coming of Jesus, while professing to be the remnant church.

GOD'S REMNANT PEOPLE DESCRIBED

THEFORE the remnant church must be a Sabbath-keeping church, because they keep all the commandments, *all ten, including the fourth* and have the testimony of Jesus Christ, the spirit of prophecy. In this church to which I am proud to belong, the people are no better naturally than other people, but this people and movement have a distinguishing characteristic, besides that of keeping the seventh-day Sabbath, and holding the great doctrine of the soon coming of Jesus, for they believe *that God has spoken through the Spirit of Prophecy in these days*. That is another reason why I am a Seventh-day Adventist.

There are some religious bodies that have the blessed hope of a soon-coming Saviour, but do not have the Sabbath. They grow very little and have no world-wide mission work. Others have the Sabbath, but do not emphasize the glorious return of our Lord. They appear to grow very little, and have no world-wide work. Both great truths must be together to meet God's mind and plan. Then the message goes by leaps and bounds.

Let us go farther. Another reason why I am a Seventh-day Adventist is because I am proud of my ancestors. I *mean* that! My name is not on the social register, I am sure; and I do not have the money that a certain great boxer had to get his name there; and I didn't happen to marry a great star in the social world, so I don't think I am there; but still I am proud of my ancestors! Now, don't misunderstand me. I am certain that if we traced our ancestors according to the flesh we would feel much as a certain famous bishop said he did, when as a young man he paid some expert in heraldry ten dollars to trace back his family tree. "The farther back the record went the more proud I became," said the good Bishop, "until I ran into a nest of smugglers on the south coast of England, and I quit." If we went back far enough, most of us would quit. Blue blood was not always blue. We are "all in the same boat," as the old saying goes. But,

"'Tis only noble to be good,
Kind hearts are more than coronets,
And simple faith than Norman blood."

(Continued on page 32)

"Yes, I'm a Christian," she continued, "but there seem to be so many ideas, so much that is dark and uncertain, that I just don't know what to think."

Then I assured her that the Bible gave a clear, definite, cheering message concerning our departed loved ones. An evening appointment was made with her and her husband to study the question together. As we met and read the sure, blessed promises of Scripture, great peace and consolation came to their troubled, sorrowing hearts. Recently, after the lapse of thirty-one years, I again visited this home, and found the dear family still rejoicing in the certainty of Christ's soon coming, and looking forward to the joyous reunion awaiting the redeemed.

Reader, would you, too, know the worth of such a hope? The Bible asks the question, "What is man?" then gives the reply, "Thou hast made him a little lower than the angels." Psalm 8:4, 5. Here is the record of his creation: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

ALL HAVE IT

"A LIVING SOUL" was not injected into man. God gave to him "the breath of life"; and this union of the divine "breath" with the "earth," produced a living soul, the original Hebrew, *nephesh chayyah*, being properly translated, "living creature." The

noted scholar, Dr. Adam Clarke, defines it as, "a general term to express all creatures endowed with animal life." In Bible phraseology, even the fishes are included. Said the Revelator: "Every living soul died in the sea"; while beasts, birds, and creeping things are all said to possess the "breath of life." (Revelation 16:3; Genesis 7:21, 22.)

Upon this divine breath, all are alike dependent. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity." Ecclesiastes 3:19. When the breath of life departs, death comes to both; so that in this respect there is no pre-eminence. Yet in another sense, the difference is great; for man has knowledge of right and wrong, has a character to build, a judgment to face, and, if faithful, an eternal home to inherit.

God loans the breath of life to man, while at death it reverts to the great Author of life. "Then shall the dust return to the earth as it was: and the spirit [same word translated 'breath' elsewhere] shall return unto God who gave it." Ecclesiastes 12:7. Yes, the breath goes back to God: the dust returns to the earth *as it was* in the beginning; man ceases to exist as a conscious, thinking being; and the "life is hid with Christ in God." (Colossians 3:3.)

The term "immortal soul" is not found in the Bible; even the word "immortal" occurs but once, and is applied to God alone. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." 1

Timothy 1:17. The Scriptures declare that God "only hath immortality" (1 Timothy 6:16), that Christ "brought life and immortality to light through the gospel" (2 Timothy 1:10), that "by patient continuance in well doing" we are to seek for immortality (Romans 2:6, 7), and that the gift of immortality will be conferred upon the righteous at the time of the resurrection. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put

on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.

THE INTERMEDIATE STATE

A WAITING that glad hour when the trumpet shall sound, where are the countless millions who have gone down in death? Said Job, "If I wait, the grave is mine house." Job 17:13. "Concerning them which are asleep," Paul bade the believers "sorrow not, even as others which have no hope." 1 Thessalonians 4:13. Daniel spoke of "them that sleep in the dust of the earth" (Daniel 12:2); while Christ adds His testimony with many others, affirming death to be a wholly unconscious sleep (John 11:11-14.)

As fathers and mothers pass to the chill portals of the grave, family prosperity and family sorrows are

(Continued on page 32)

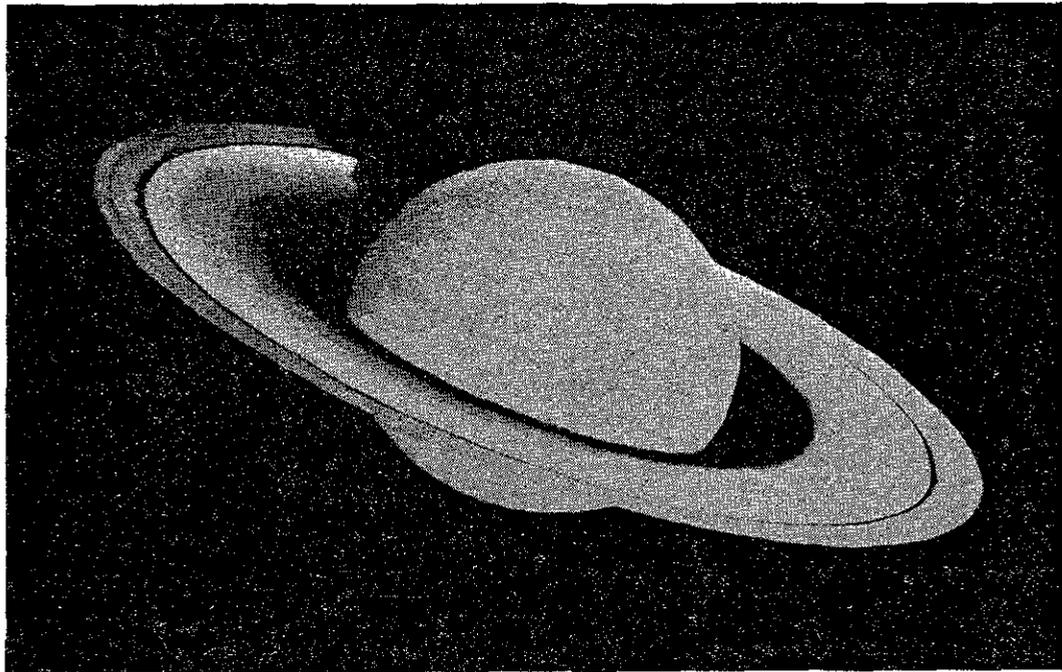
Beyond

By MRS. L. D. AVERY-STUTTLE

*Beyond the sunset bars,
Beyond the shining stars,
Beyond the beauteous curtains of the even,
There, brighter than the tint
Of sunset's gleam and glint,
Shall shine the glorious tapestry of heaven.*

*There, streets of dazzling gold
Our eyes shall then behold,
And glorious mansions brighter than the sun;
Immortal tongues shall sing
And golden harps shall ring,—
And earth's long, weary pilgrimage be done.*





International Newsreel
A photograph of the planet Saturn, taken from Lick Observatory, California. This view shows how the rings around the planet appear like wings.

THE RESERVED HAIL

The text of the last scene in the drama of world history

*{ Last in a series of articles on
the Astronomy of the Flood }*

By John Lowell Butler

IN ADDITION to giving us an accurate and reliable outline of the astronomy of the Flood, the Bible also gives us a fascinating outline of the events that will cluster around the future falling of the reserved remnant of the Earth's former protecting vapor shell, which remnant is now in the form of millions of large transparent hailstones that are revolving about the Earth somewhat like the mysterious rings of the planet Saturn.

If we had space for printing comments in detail on the many historical events that will happen just before and during the time when the "reserved" hail of the seventh plague will fall, the interest of the reader would be diverted almost altogether away from the scientific nature of the hail that is mentioned over and over again in connection with those events. In the present article we must confine ourselves more strictly to remarks about the hail itself, and mention only briefly the associated historical events. If this brevity does not make clear to the reader what is said about the historical

events of the future, he is advised to go to the Bible itself and read the full references. So many related subjects are associated with this study that the best that can be done is to summarize some of them and give a number of references where more is said.

Since the Bible mentions both the ordinary hail that is formed in the clouds and also the special "reserved" hail that is high above the clouds and the air itself, we must find out how to tell one from the other. There are certain very definite ways of knowing when the Bible is referring to the "reserved" hail. A careful study of the Bible's statements about it shows that it may be identified by one or more of the following characteristics and accompanying events:

1. First of all, this "reserved" hail *can be seen today* if we know where and when to look for it.
2. Second, it must of necessity be transparent in its physical nature.
3. Third, these "reserved" hailstones are very large as compared with ordinary hailstones, averaging *over sixty pounds* each.

4. Fourth, they will fall to the surface of the Earth during a time of special trouble for the entire world, when the world will be visited with many plagues — the seven last plagues.

5. Fifth, when they fall there will be a great war in progress in the country of Palestine, in which Russia will be a leading belligerent.

6. Sixth, the falling of these great "reserved" hailstones will be accompanied by a great earthquake that is world-wide and extremely destructive in its violence. Even the heavens themselves will shake.

7. Seventh, *then* (and not before that), the Creator himself will be present and will be seen by many nations — this is the second advent of Jesus Christ in great power and glory.

STRANGER THAN FICTION

SUCH news as this is startling, to say the least. It sounds almost like fiction; yet it is more than fiction, for fiction cannot successfully step so far out of the common way of thinking. Truth is not thus bound by creeds and customs. Discovery knows no race or age discriminations. We all live and learn.

The above outline of distinguishing characteristics of the "reserved" hail has been gleaned from the Scripture texts and their contexts that are given in the remainder of this article.

For the sake of brevity and clearness let us proceed in our study to examine the texts and portions of texts that pertain to each of the foregoing seven distinguishing features of the "reserved" hail. *It is sometimes better to study the Bible topically than just to read it through from cover to cover!*

(1) In the book of Job, in that wonderful chapter on astronomy, we read the following words of the Creator himself: "Then the Lord answered Job out of the whirlwind, and said, . . . Hast thou entered into the treasures of the snow? Or *hast thou seen* the treasures of the hail, which I have *reserved* against the time of trouble, against the day of battle and war?" Job 38: 1, 22, 23.

The expression "reserved" means held back or kept in store. And since the question is asked, "Hast thou seen?" the suggestion is here made that it can be seen. In other words, by putting the *entire* story together, it seems evident here that the Creator is referring to a reserved remnant of the Earth's former protecting vapor shell, which remnants did *not* fall to the surface of the Earth at the time of the Flood.

This reserved hail, is therefore, *above* the atmosphere of the Earth. And one way that it can be kept there, that is "reserved," is by its centrifugal power, provided that power is great enough to balance the downward pull of the Earth's gravity, just as the Moon's centrifugal power keeps it from being drawn to the surface of the Earth. The reserving of this hail seems to have been the result of a *special* act of the Creator, for He said, "which I

have reserved." This would imply that at the time of the Flood the rotation of the Earth's protecting vapor shell was speeded up. The equatorial region of such a large shell would travel the fastest through space and have the greatest centrifugal or outward pull. Therefore it stands to reason that *only the equatorial portion* of that former vapor shell remained in the skies. The gravity of the Earth pulled the rest of it down. Thus it would seem that there was left a great ring of millions of hailstones whirling around our little world. But the Creator speaks of "treasures" of this reserved hail, which are more than just one treasure of reserved hail. Therefore we may conclude that there are at least *two* such rings of reserved hailstones encircling our planet.

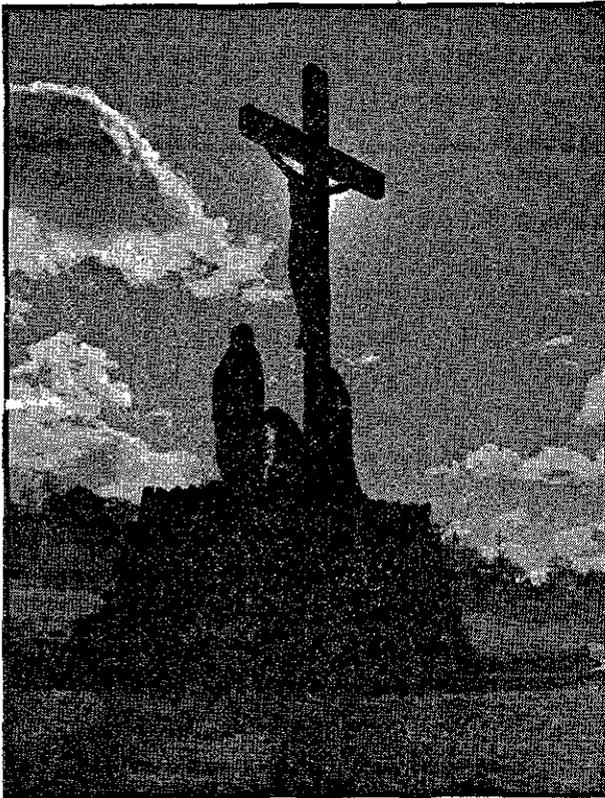
This conclusion, that there are at least two rings of reserved hailstones whirling rapidly around the Earth, is confirmed by another text of Scripture where the reserved hail is referred to in cartoon language. The historical events mentioned in Revelation 14: 14-20 show clearly that the work done by the "two sharp sickles" is the work that is finally done by the falling of the "reserved" hailstones. Therefore, since *two* sharp sickles are mentioned, it is evident that there are two rings, or circles, of reserved hailstones around the Earth at present. And why are they called "sharp" sickles? Evidently it is because they do a quick and effective work during the harvest time of the world. This of itself would seem to indicate that the reserved hail is *traveling very rapidly* around the Earth. Rapidly moving objects do more work than slowly moving objects. Possibly one reason why the reserved hail is so hard to see is because it is moving through the skies so rapidly, like fast-moving spokes of a wheel or like the blades of an airplane propeller.

THE SWORD OF THE LORD

IN EZEKIEL 21: 8-17 the reserved hail is likened to a glittering sword that "is sharpened to make a sore slaughter" and also "wrapped up for the slaughter." And in Isaiah 34: 1-7 the reserved hail is again likened to a sword that "shall be bathed in heaven" and "come down upon Idumea and Bozrah" in the land of Palestine. The expression "shall be bathed in heaven" seems to indicate that it is reserved above the atmospheric heavens, but will some day descend through our heaven of air and in doing so slay great hosts of airmen that are fighting over Palestine. (Compare Isaiah 24: 18-21.) All this goes to show that the reserved hail is now visible somewhere.

In Isaiah 28: 16-22 we read, abbreviating: "And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. . . . When the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for *morning by morning shall it pass over, by day and by night*: and it shall be

(Continued on page 31)



By Ewing Galloway, N. Y.

The cross and its shadow is upon the world.

GOD, MAN, or MYTH?

WHICH WAS
JESUS CHRIST

?

By L. ERVIN WRIGHT



WHAT place shall we give Jesus Christ in history? Was He only a mythological character, as so many state today? Or was He the Son of God? Was He merely a Jew, or was He the Son of man? These are questions that ring out above the jargon of the stock market, the whirl of street cars and automobiles, and the rumble of international troubles.

Thousands today would like to think of history apart from Jesus Christ. They deny His very existence and scoff at those who believe that He had a historical existence. But every time they date a letter or the most ordinary bank check or when they make their last will and testament, they use a chronological era that has Jesus Christ for its origin. Thus the infidel, the critic, and the agnostic make Christ the focusing point of all history, for all dates B.C. end with Him, and all dates A.D. begin with Him.

History cannot be explained without Him. Even before He was born at Bethlehem, the promise that He would come to the earth and tabernacle with man for a while had molded and influenced world thought. The pagan religions from antiquity built their superstructure upon perverted ideas of the coming of the Seed of the woman. The Jewish nation, religion, laws, and literature cannot be explained without Christ. He alone unlocks the mysteries of all ages.

Yes, where shall we place Jesus Christ? Although

He partook of Jewish blood and had Jewish features, Jesus Christ was not a Jew. Christ cannot be circumscribed by the Jewish race. Christ's nationality had no frontiers. When God gave His Son to the world, He gave Him as the Son of man. And this was one of Christ's favorite terms for Himself.

All races center in Christ, for He is God's ideal and representative *man* of all nationalities. Christ is man's kin, man's brother. He partook of our humanity that we might partake of His divinity. He is the fullness of humanity, and no one race or type or class can claim Him to the exclusion of any other. The appeal of Jesus Christ is universal. The white man, the red man, the brown man, the yellow man, and the black man find in Him the "Desire of all nations."

JESUS NOT OUT OF DATE

CONTRARY to assertions of modernists, Jesus is not out of date. He was not bound down by the age in which He lived. His teachings are unique in that He gave them for all time. The golden rule of A.D. 28 cannot be antiquated by the rule of gold in A.D. 1932. His mind cannot be dated, although we think of Him as living nineteen hundred years ago. The mind of Christ spans all these centuries and reaches into eternity.

The troubles of the modern world are caused by the modern world's disregard for Jesus Christ. In not following the sermon on the mount, which was a spiritual interpretation of the Ten-Commandment Law, the modern world is beginning to reap a harvest of crime, corruption, and catastrophes.

From the dawn of history, men have catered to wealth, position, and social standing. Race hatreds

have been cultivated, caste systems have been invented, color prejudices have been formed, social barriers have been erected. Christ found them all when He tabernacled with man, but He recognized none of them. There were taboos on this and taboos on that. The taboo the Jews had erected that Jews should have no dealings with the Samaritans held no fears to the Saviour of both Jews and Samaritans. He was as equally at home with the publican and sinner as with the rich and the righteous. He catered not to the rich, but of the rich He had friends. He shunned not the poor, for the common people heard Him gladly. He was born in a manger, but Pilate, the Roman governor of Palestine, was awed in His presence. Truly, no social rating of man is adequate to give Jesus Christ His rightful place.

He found man bound down by the traditions and superstitions of the scribes and Pharisees. In the matter of Sabbath observance, the day He had given to man for a blessing at the end of creation week He found to have been reduced to an irksome burden by nearly four hundred regulations and Pharisaical traditions. He taught man by precepts and example what true Sabbath keeping was. He demonstrated that He did not ask man to do something that He would not do Himself.

Those men who think that they are so red-blooded that to own that they are followers of Jesus Christ would be a confession of weakness are only acknowledging that they are anemic. Christ was not effeminate, but He was tender; He was not a pugilist, but He was strong. All those traits of character we denominate manly characteristics — nobility, generosity, firmness, and chivalry — we find fully exemplified in His life. But we do not find those peculiarities or idiosyncrasies called "human" in His character, for He was master of Himself. Christ while He was on earth was the Man of all men. He was God's ideal of what Adam was to become and what God expects us to be. No man who thinks that he is red-blooded need apologize for following the Christ, for Christians only are red-blooded.

Christ's life was always in perfect balance. He was separate from sinners, yet He was the sinner's friend. He partook of sinful flesh, yet He did no sin. His days of activity were balanced by lonely nights of contemplation and prayer. He flattered no one and accepted no flattery. His condemnation of sin was not more severe than His praise of

righteousness. He showed no partiality to poor or rich. He turned none aside no matter what they had done. His love for man took in the whole human family.

He was tempted with every temptation common to man, yet He yielded not. His patience was tried to the utmost, but His temper was never ruffled. He was despised and rejected of men, He was wounded for our transgressions, and He was bruised for our iniquities. He was oppressed, and He was afflicted, yet He opened not His mouth. He suffered for sins, the just for the unjust. When He was reviled, He reviled not; when He suffered, He threatened not. He died upon the cross with a prayer for His enemies. He endured the cross, that we might share His throne.

An Opening Flower

By EUGENE ROWELL

*Frail yet divinely strong,
All winter long
While icy winds piped loud their Arctic song,
Kept by unfailing power
Unto this hour,
The bud unfolds into a perfect flower.*

*Thus He who doth design
Each tint and line
Transforms the earthly into the divine;
Nor was His plan delayed
By which was made
This blossom born of April sun and shade.*

*So, surely, will it be
Ordaigned for me
To bide my season of adversity,
Then in the radiance fair
Of heaven's sweet air
Where all in perfect, full perfection share.*

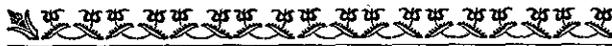
UNIVERSALITY OF JESUS

THE appeal of Jesus Christ is universal. It grips the hearts of all men. Race hatreds, caste systems, color prejudices, social barriers, and sex distinctions all break down before the Christ. This truth is a mighty monument of the divine origin of Christianity.

Jesus Christ was incarnated in sinful flesh so that sin might be overcome in human flesh. But the incarnation of Jesus Christ nineteen centuries ago can mean nothing to me unless I allow Him to be incarnated in my sinful heart today.

It is important to know where to place Jesus Christ in history, but it is more important to give Him a place in one's history today.

The world's leading question, then, is: "What place does Christ have in *my* history?" Yes, what place does He have in *your* history? Are you ever impatient? Are you ever reviled? Are you ever mistreated? Do you meet these rebuffs gracefully? Are you charitable to all men? Do you ever say things that you regret? Is life ever distasteful? Do money matters ever trouble you? Have you enemies? Are you revengeful? Do you love your enemies? How do you meet life? Is it satisfying? Do you enjoy communion with your God? Is your Bible interesting? Do you love the world? Is it hard for you to think of obeying God in every particular? Remember, Jesus Christ knocks at your heart's door for admittance. He met every problem you have ever met or ever will meet. Why not let Him meet these problems for you? You cannot expect success in your own power. Jesus overcame sin nineteen hundred years ago in human flesh and He can overcome it today in your heart. Give Him the place He deserves.



If you would—

PICK ROSES

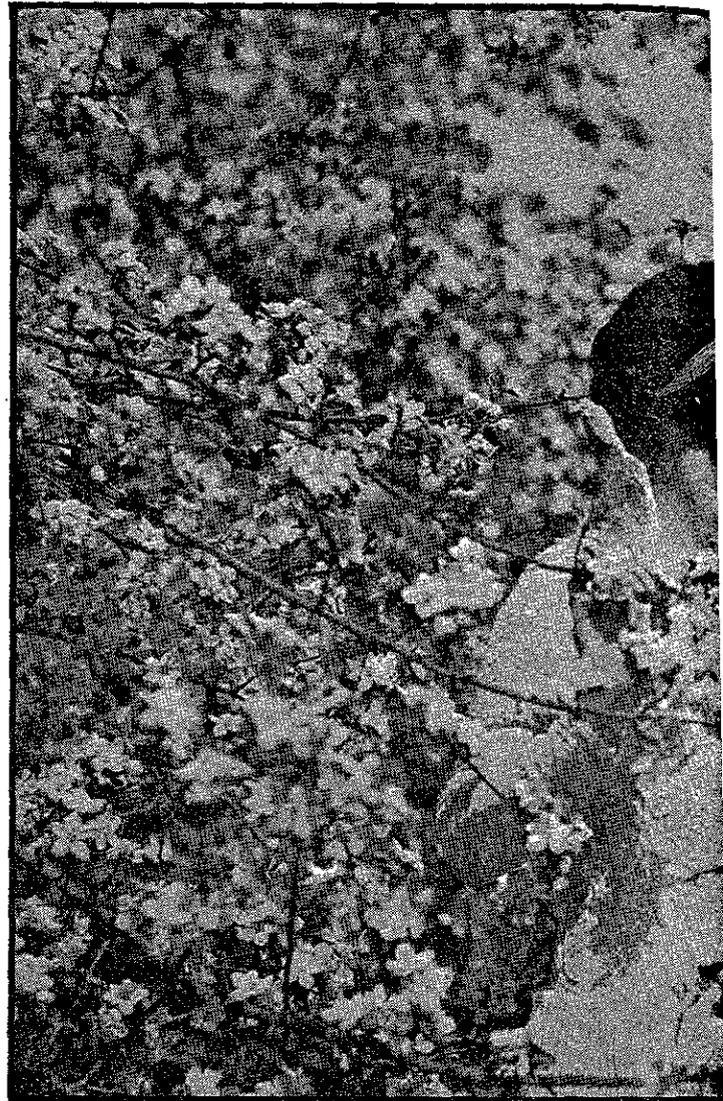
Plant Rosebushes

By CHARLES L. PADDOCK

IN MANY parts of North America it is garden time again. A good many of you who read these lines have been studying seed catalogues, buying seeds, and getting your garden plot ready for the first evidences of spring. In your mind you have a picture of just about what you expect your garden to be, size, contents, etc. No two of us will have the same things growing in our gardens. Some specialize in one thing and some in another. Many gardens will be beautified with flowers, while others will contain only vegetables.

By experience we have learned that we must plant corn in the spring if we expect to harvest corn in the fall. If we want to pick melons in the autumn we must put melon seeds into the soil in the spring. If our favorite vegetable happens to be beans, we must plant beans. And if I want Kentucky Wonder pole beans, I cannot plant dwarf limas. If I expect to pull white radishes from my garden I must be careful to get the right seed. If we are to pick roses, we must of course plant rosebushes. Cucumber seed will not produce potatoes, care for them as tenderly as you may. In other words, we reap as we sow.

This same law holds good in the garden of life. The Apostle Paul had learned this lesson from long years of experience. He had been working in life's garden many years, and in a few words he gives us the results of his experiments: "Be not deceived;



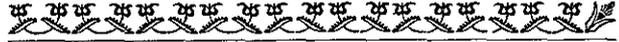
By Ewing Galloway, N. Y.

The Queen of the Ap

God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7. We should learn this verse and keep it where we can read it often too. We reap as we sow. This is one of God's laws, inexorable, unchangeable. It can be depended upon in good times and bad. It is just as certain as the law of gravitation.

I know if I jump from a high building, that the law of gravitation is sure to hold good, that I will go down. If I drop something, it is sure to fall. Many other of God's laws have been discovered and labeled. They differ from the laws of man, which are changeable and uncertain. We may disobey man-made laws and escape punishment, but not so with the laws of God. If I disregard the law of gravitation, I pay the penalty.

We reap as we sow physically. A strong body is not handed out to one person and a weak one to another in a promiscuous way. If we are suffering, we are paying the price of transgression of nature's



Apple Blossom Festival

Many an individual has frittered away his time, and then wondered why he is so unlucky. Others push ahead of him, and he feels they have a pull of some kind. Two poor boys lived in the old town of Plymouth, Massachusetts. Each day they gathered seaweed from the rocks along the coast, bleached and dried it in the sun, and sold it for culinary purposes. They lived in a tiny hut near the Atlantic, and all of their time was spent in gathering moss, except one hour, which they had each day to spend as they chose. One boy spent this hour sleeping on the sands down by the sea, while the other got out his books and studied, trying to keep up with his old classmates. Years have flown by, and the boy who spent his hour each day basking in the sunshine is still gathering moss along the rocky Atlantic coast. The other, who improved his spare moments in study, went West, and became a leading citizen in a prosperous community. When asked the reason for his success, he said, "No matter what my work was, I always managed to give one hour a day to my education."

Did you ever wonder why some people have friends everywhere and others are friendless? To have friends, we must be a friend. It costs something to have friends, but they are well worth the cost and more. If we smile, the world will smile back at us. We can't expect to sow frowns and harvest smiles. "A man that hath friends must show himself friendly." Proverbs 18: 24. Real friends are scarce; and if we wish to enjoy their friendship, we must sow the seeds of cheerfulness, helpfulness, loyalty, and kindness.

You have heard people talk about their ship coming in. You have to send a ship out before it will ever come in.

Maybe you read of the young lady who wanted to marry a minister, so she could be "good, for nothing." She wanted to be good without any effort on her part. A lot of us are in that class. We want to do right and hope in some way to get into heaven, but we are looking for an easy road, one with no obstacles, that leads downhill. We don't care to work and sacrifice and struggle to overcome. We would like to take an elevator rather than climb step by step.

DANGER OF BEING DISAPPOINTED

WE LIKE to have a minister who overlooks our weaknesses, and shortcomings, and who tells us we are not so bad after all, that God is a God of love, that He is not as particular as our fathers and mothers used to believe, that we may live just about as we please, and in the end slip into heaven. The ministers know our tastes pretty well, and so a good many of them dish up to us the theology that appeals to our perverted appetites.

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laws. If we have not transgressed, perhaps our parents before us did. If we sow wild oats, we surely will not harvest the tame variety. If we spend our time in rioting and drunkenness, we are sowing seed that will bring a harvest of regret. We may of course eat and drink as we please, but we must pay the bill some day. We may turn our nights into day, winning and dining and carousing; but don't be deceived, we cannot drive any bargains here; we will reap as we sow.

When I was a boy I envied the grown-ups who owned check books. All they had to do when they wanted money was to fill out one of those blank checks, specifying the sum they wanted. And I thought in my boyish heart, "I would give almost anything to own one of those magic books." I have one of them now, but I have revised my opinion of it. Now it causes me not a little concern; for I have found that money has to be put into the bank before it can be drawn out.

HEALTH SERVICE



Herbert Photos, Inc.

As the dome of the Capitol at Washington, D. C., is supported by forty columns in the basement, so our Constitution and its amendments are the support of our government, and Prohibition is a part of our Constitution.

Son of a BARTENDER

By a Hospital Chaplain

THE last I saw of my father was at a crematory. We were a band of mourners on one side of a heavy, plate-glass partition; on the other side, a mechanical device was slowly inclining all there was of my father into the mouth of a huge furnace.

Then there followed the occasion when they surrendered his ashes to me, and I was traveling to the cemetery with father in the small compass of an urn. As I held him reverently in my hands, I thought in soberness. Dad was good to us. He was a real provider, but much that he brought home was tainted with sin and drink. Drink gave him his livelihood. Thanks, though, to "Prohibition," he was forced to seek another means of support before he died.

This, therefore, is my claim for authority to write a close-up study of drink and its handmaidens.

Look up our old family name in the pedigree book of the common people of the City of New York (I refer to the City Directory), and you would find

for many successive years my father's name, with his occupation alongside, "Bartender." That's a "Who's Who" of which I am not particularly proud. But, friends, I shall tell you facts, no matter how disconcerting they may be to me and my personal pride.

I couldn't help having respect for Drink, back there. My father personified the liquor business in my boyish eyes. God bless his memory! May he do in death what he never could do while alive, for I lay his memory on the altar of public service, which, believe me, is no easy thing to do.

I had the profoundest respect for Drink. It put a flannel shirt on my baby back; it furnished me with a spread of lard between slices of bread, in days of poverty; and later it brought comforts — a home of ease, luxury, and the swish of silk skirts that said whisky! whisky! whisky! all around the house.

Liquor was used moderately in our home; on state occasions it flowed freely, both malt and spirituous — Port, Rhine, Absinthe, Champagne, Sherry, Gin,

Whisky, Brandy, and what not. It brought many a joyous, bubbling hour, and also many a heartache.

Men who had entered dignified and poised, would, under its influence, lose their self-control, and act most unmanly and disgracefully.

I was close enough to liquor to use it myself. At intervals I carried my hip flask, and passed it around in good-fellowship. God forgive me for passing the bottle to the lips of my brother man.

If I could throw on the silvered screens of our motion picture houses the scenes enacted in the heyday of drink, the youth of our nation would shrink away from the terrible thing as they would from a snake. Able-bodied men reeling and drunken, and women, oh! the dreadful sight! not a bit their holy, sacred selves, lying drunken in the corners of dance halls and in the rear rooms of our American bars.

I can't describe the scenes enacted on the Bowery of New York. Under the influence of liquor they did and said such awful things. Back there the police traveled in pairs on the Bowery and in Chinatown. But not so now, under Prohibition. Today these places are a disappointment to sight-seers. All around the town, there were the palatial, multi-mirrored saloons, barrooms, speak-easies and blind tigers, gambling dens, and fences, where thieves sold their loot for drink. Prohibition at its worst can never equal the old days. Just across the river from our skyline, in Hohoken, I have seen thirty-two licensed saloons in a string, facing the transatlantic steamship docks. Nearly every store a grog shop, and what a scene to breed misery and squalor and brute passion! Longshoremen wasting their strength and wages with dire need at home crying to them; but they, unmindful of the cry of loved ones, were paralyzed with drink.

ALCOHOLIC ENVIRONMENT

I WAS born on election day in the rear, as it were, of Tammany Hall — rather an illustrious beginning for a politician, but not for a preacher — and we lived for twenty-five years within three quarters of a mile of this headquarters of corruption. In those times the atmosphere of Tammany Hall was reeking with liquor, but it is not so today.

Every night for several years, duty took me by the Great White Way, through the tenderloin district, to father's brightly lighted place. Money, music, culture, gayety were there; but unbridled, hideous sin was glaringly

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The SEASONAL BUGABOO---SPRING FEVER

By Betty Barclay

ALONG about March, April, or May, according to the section of North America in which you live, the natives begin to prepare for the annual visitor—spring fever.

Molasses jars are stirred, Aunt Miranda is sent to the druggist for a quarter's worth of sulphur, and the children of the family find excuses to be away from home as much as the law will allow.

There may be something of value in this old remedy of great-grandmother's. Anyway, I swallowed, in my youth, enough sulphur and molasses to float a cannon ball, and am still alive,—whether because of it, or in spite of it, I am not qualified to state. And this old remedy is still being used much more extensively than many may think. Young women have cast aside the corset, clipped off the skirt, and become proficient in the use of the lip-stick, but few have developed sufficient personality to ward off a maternal grandmother as

she approaches with a yellow-filled spoon of horrors.

What is this thing called "spring fever" that fills the nation with languidness, pesters for a week or two, and then passes away with the violets?

What is this thing that attacks the affluent and so often neglects the poverty stricken?

It is merely the cry of an overladen stomach, announcing in no uncertain terms that winter is over and spring has come. The heavy foods that served as fuel in winter, are no longer needed, or, at least, are not needed in such enormous quantities—and here is the reason why the poverty stricken so seldom are afflicted with this aristocratic disease.

Spring calls for a great lessening of food. Heavy foods such as meat, fish, eggs, cheese, and bread should be reduced in quantity, and light green vegetables, alkaline-reacting fruits, and milk should be used to reduce the acidity in the body and give the digestive

organs a semi-rest during warm and hot weather.

Increase the morning breakfast orange to two—or serve a fruit cup or fruit salad during the day. Yes! Oranges are alkaline in spite of the fact that so many think of them as acid fruits. So are lemons, and pineapples, and apples, and celery, and lettuce, and milk, and a hundred and one other fruits and vegetables. When summer comes, we eat so many vegetables, and berries and cherries (in mid summer), and apples (in late summer) that we balance our diet quite successfully without thinking much about it. During the spring, however, there is not a great variety of these fresh foods, so the few on the market must be used more heavily than usual.

Don't fear Spring Fever this year. Unless you eat too much, it will not be a guest. Like many other diseases of far more importance, it is a visitor only at the home of the man or woman who eats not wisely but too well.

The Doctor REPLIES to HEALTH QUERIES

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

Diet for Diabetic

My father has diabetes. Can you recommend a diet list for him? A. H.

A diabetic should ordinarily be under the supervision of a physician, for with the clearing of the sugar from the urine, the patient may have a more liberal diet. The diabetic should make his bill of fare chiefly of fresh vegetables. Then he may also liberally eat of fruits, and may also have meat substitutes, gluten biscuits, and all forms of the soy bean. Then if the condition has been cleared pretty well, he may eat sparingly of potatoes, baked beans, shell beans, green corn, oatmeal, eggs, milk, buttermilk, and rice, but these last had better be used only under the supervision of a physician.

Effect of Smoke on Nostrils

Since coming to a smoky city to live, I have trouble with my nose becoming "stopped up," especially at night, when I awake and find that I am breathing through my mouth, and sometimes I have a slight nosebleed. Can you tell me what to do for this condition? B. N. N.

To clear the nose of this constantly occurring stopping up from the smoke

must be a daily duty. Douche the nose out with warm salt water at least twice daily, and spray the nose with a spray that contains some menthol.

Diet for Cure of Hyperacidity

Please outline a diet that will remedy hyperacidity. B. O. Z.

Avoid liquid and dry foods. Take food in the form of purees. Chew your food very little, as chewing stimulates the flow of acid in the stomach. Use wholesome fats, as cream, and vegetable fats. One or two teaspoons of olive oil before each meal is good. One or two hours after each meal, take a liberal quantity of gluten, as it absorbs the acid as does soda, and is not harmful to the stomach as is soda. Avoid laxatives, as they irritate the stomach and small intestines, but see that you have free elimination daily. Avoid the use of meats, and foods of high protein content. Also use very sparingly of cane sugar. Do not use highly flavored foods, or foods when too hot or too cold. Drink sparingly of water at meals, and do not use acids in protein form or in the fruits. Tomatoes are not taken well. Avoid the use of all alcohol, tobacco, tea, or coffee. Re-

strict your use of salt to the minimum. Eat slowly, and regularly, and not between meals. Be free from worry and anxiety when you eat, and do not overeat. Breads and other cereals foods should be well dextrinized. Mineral oil makes a good laxative, and, unless your case is extreme, if you follow these measures, you ought to get relief.

Brain Fever

Just what was meant by "brain fever," which name used to be so commonly used, but is unheard of now? Why the change? M. H. M.

By brain fever was meant any inflammation that involved the brain or its coverings. Typhoid fever with marked cerebral complications was often called brain fever. Today an inflammation of the brain itself or the cerebrum, is called cerebritis, while an inflammation of the coverings of the brain is called meningitis. Then there are various types of these inflammations which are differentiated by different names, as tuberculous meningitis, etc. The change in the name is for differentiation of various brain disorders, instead of covering all forms by one term.

HOME and CHILDREN

NEXT Sunday is Mother's Day, and I haven't anything for Mother yet. I must get something." So run the thoughts

of many a mother's son and daughter in the early days of May. And the thoughts are put into action. All over this great land of ours, mothers are feted with flowers, honored with expressions of love, presented with gifts, and showered with cards.

How long have sons and daughters been observing Mother's Day? How was the idea started? And why was it started? Just what is Mother's Day, anyway?

The arrival of this newcomer in our calendar of national events is significant. Of all the observances we have, there is probably none that appeals more to the average person than this one. It is a day tender in meaning, rich in sentiment. Its need has long been felt, because of the growing lack of consideration for mothers by busy, thoughtless, neglectful children. Too little respect and deference have been shown our loving, unselfish mothers. When the Mother's Day idea was suggested, men and women everywhere came to realize its fitting propriety and took genuine pleasure in renewing the memories associated with childhood and in experiencing a deeper appreciation of the power for good of a true mother's life and influence.

To Miss Anna Jarvis, of Philadelphia, goes the credit for the origin of Mother's Day. Her mother, who was the leading spirit in a town in Virginia, died in 1906. After Miss Jarvis had been asked to arrange a memorial service for her own mother, she became deeply interested in the great desire of having a day every year dedicated to all mothers. She soon had many individuals and organizations interested in the idea.

As a result of her efforts, Philadelphia observed the day May 10, 1908. Soon other cities used it. The idea was adopted, first by churches and religious

bodies, and then by the public generally. Taken over by the schools, it has now become one of their special days, being observed on the Friday preceding the second Sunday in May. It has come to be observed by clubs and societies, churches and schools everywhere. State after State adopted it, and in 1913 a resolution passed Congress to make the second Sunday in May a national holiday "dedicated to the memory of the best mother in the world, your mother."

And so the second Sunday in May has come to be observed as Mother's Day.



Publishers' Photo Service

The old-fashioned mother. God bless her!

May 8 is "Mothers' Day," and here is a tribute to

OUR MOTHERS

By MABLE A. HINKHOUSE

No other day in the year has such a tenderly sweet meaning. It is a holiday designed to teach one of the most beautiful lessons in life — a day in which to honor the memory of the mothers who have journeyed on to the great beyond, a day in which to brighten the lives of the mothers whose love and care still sweeten our existence. In honor of a living mother, a red carnation has been chosen to be worn on that day; and for those who have passed away, a white one is worn. The carnation has been chosen as the floral emblem of motherhood because of its sweetness, beauty, and endurance. The day is to be observed by some act of kindness for the mothers who live; a visit to the graves of those who sleep.

Thus is fostered in the hearts of boys and girls, men and women, the purest love that earth has ever known — the love that surges between the heart of a mother and her child. Mothers themselves say that only a mother can understand the depth, the intensity, with which they love their own. The mother's first ministrations, as it were, to enter the valley of the shadow of death, and win her child's life at the peril of her own. And with this self-sacrificing spirit following the child all through its life, small wonder, then, that this love is deeper and different from all others. True mother love is a love that is never chilled by coldness, weakened by worthlessness, or severed by selfishness.

A mother will sacrifice every comfort for her child's convenience, exult in his prosperity, glory in his fame. And when everyone else misjudges and misinterprets her child, Mother always understands. She will always love her child in spite of misfortune or disgrace. A mother's love endures through all. She loves on and on. She remembers the dear smile of babyhood, the joyful shout of childhood, the lilting laughter of youth, the opening promise of manhood and womanhood. And, thinking of these, she

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MOTHER LOVE

By Lyndon L. Skinner

OVER in Sutton Vevy, England, one day, eighteen-year-old George Musselwhite kissed his mother as she sat in her favorite corner of the kitchen of her cottage and said, "I'm going out for a walk, Mother."

"Don't be gone long, Georgie," she replied.

That was forty-six years ago. But the mother waited. Her boy would come back.

The other day a stranger came to the little town. Sutton Vevy did not recognize the wanderer. But his memories

carried him back to a certain thatched cottage, and he slipped in at the door of the kitchen.

Mrs. Musselwhite, 90 years old last month, was sitting in the same old arm chair. "George, where have you been? Wipe your boots!" she exclaimed before she burst into tears as her boy lifted her into his arms.

Such is mother love. It had followed George from the day he left home to join the army. It followed him in service all over the British empire and through the World War, after which he was

retired on pension,—and finally it brought him back to his mother's little Sutton Vevy thatched cottage.

We marvel at such love. And yet there is One whose love for us exceeds that of any mother's love. It follows us. It prompts us. It pleads with us.

We may spurn it, but it never leaves us,—that love.

Though most of us would never think of leaving our mother's love for years without a word, we turn our backs for many years on the love of Him who died for us.

How about it? Haven't we been away from home long enough? In these complex times of trouble and stress, there is one Friend who sticketh closer than a brother. Let's start back home to Him now.

A Home Maker ANSWERS Parents' QUESTIONS

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

Money as a Temptation to Children

Should money be left where it will be a temptation to children to take it?

The habit of stealing, or pilfering, is a hold-over from the unmoral state of babyhood. The babe wants, demands, and gets. He knows nothing of the rights of others, he knows only his own wants. Unless he is taught self-restraint from his babyhood, and as a child receives graduated lessons in property rights, he may be expected to continue the activities of his infancy, taking whatever comes to his hand; though learning, because of the loser's resentment, to take it when unobserved. Thus deception is added to his primitive impulse of taking.

The sense of honesty has to be cultivated in every child. Some have a greater natural tendency to honesty than others, either through a perception of others' rights or through fear, and therefore some are more easily trained than others to act honestly and discreetly, but all require an education in honesty. Self-restraint is the first part of this education, for however deep may be the impression of property rights made upon the child's mind, unless he has the moral power to back it up, his desire to have will overcome his sense of justice. Self-control has to be successively built up through every age of his life. The rights of others in property can be taught him as soon as he has playthings or as soon as he can get about by walking or creeping. His playmates' things, his mother's things, are to be had only with the owner's permission. His own rights in his own property must be equally guarded, for unless he has the

sense of possession and power over his possession, he will not highly regard others' rights in their possessions.

When the child is old enough to learn the buying power of money, it naturally becomes a desirable thing to him because it will fetch the things he wants, such as ice cream, candy, and toys. If his previous training in self-control and property rights has been strong and consistent, he will apply it to the possession of money, though we must not expect, even then, that he has the same just sense of the value of money which we of larger experience have. His judgment in spending money cannot be as sound as the judgment of him who has had to work to secure that money. Money-getting looks easy to the average child: you have but to ask the bank for it and they hand it out, or you have but to give a slip of green paper to the storekeeper and he gives you food and also a great deal of silver and copper. It takes sound training in inhibition to be proof against appropriating so easy a thing as money.

As the child comes into an understanding of the use of money, he should be given a graduated experience in handling money of his own, a few pennies at first, later a small but increasing allowance for worthy service in the family firm. And with that allowance should go obligation for meeting certain of his own expenses, fitted to the size of his income. Remember that the science of finance is as difficult, at least, as the science of reading, and many adults have not learned it. The child cannot get it without lessons.

As for leaving money about, that is a careless habit no matter whether chil-

dren are involved or not. Money should be better accounted for. The parent who leaves his money in casual places is very likely to have a child who will casually annex it. Better start in to teach the parent finance.

Does Not Like to Work

What about a child who does not like to do work of any kind?

He needs appealing incentives. First of these is agreeable companionship. That ought to be furnished by father and mother who work with him. Don't expect the average child to like to work alone, especially at discouraging tasks. Juvenile companionship helps greatly. Set two or three or more boys at a job which must be done, and they will do better, at least with an adult leading them, than one boy alone will do. Then remuneration is an incentive. Let the child get pay of some kind for his work. It must be tangible pay. Board and clothes don't appeal to him as wages. A nickel in the hand is more to him than a new cap. A dollar counts for more than a new suit of clothes. He expects to get his food and clothes anyway; he knows you will not starve him even if he doesn't work. But something extra, even though of much less value, is a reward for labor which he can appreciate. You yourself would not work without some reward suited to your appreciation. There are other rewards than wages, however. For instance, let the child have a part of the produce of the garden he makes, to market or to use. Work with him and pay him. Provided you are not lazy yourself, and provided you don't nag, you will teach him to be industrious.



BIBLE RELIGION



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The millennium is ushered in by the appearance of hosts of angels from heaven.

The MILLENNIUM

What are the facts about these thousand years of peace toward which we all look?

By W. P. McLennan

THE doctrine that teaches that the millennium is a thousand years of peace and happiness, and a time most favorable for the work of salvation, because of the curtailing of the work of Satan, is very much like chewing-gum, — harmless to chew, but dangerous to swallow. This old world is not getting better, but is rapidly reaching the condition described in Matthew 24: 37-39, and 2 Timothy 3: 1-5, 13. And let us bear in mind that the "last days" mentioned in Timothy, embrace the very last day. The Bible nowhere teaches the conversion of the world. And today there is much more evidence for believing that the world will convert the church. If the Scriptures taught that the millennium was such a favorable time, then would we not be justified in desiring it to begin? Most assuredly. But the Bible says: "Woe unto you that desire the day of the Lord

[the day of the Lord and the millennium are practically one and the same. 2 Peter 3: 10-12! To what end is it for you? *The day of the Lord is darkness, and not light.* As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? Even very dark, and no brightness in it?" How could the Lord have made it any plainer?

The word "millennium" itself is not found in the Bible, but its equivalent, "a thousand years," is found six times in Revelation 20: 2-7. The word comes from two Latin words, "mille," signifying thousand, and "annus," meaning year. Therefore any period of one thousand years is a millennium, regardless of the conditions of those years, just as the word "week" means a period of seven days and the word "century," a hundred years.

In the consideration of this important subject let us address ourselves to the three following questions: What will usher in the millennium? What conditions will obtain upon the earth during the millennium? What will happen at its close?

We find our first answer in the Millennium Chapter of the Bible. We think of 1 Corinthians 13 as the Charity Chapter, 1 Corinthians 15 as the Resurrection Chapter, and Hebrews 11 as the Faith Chapter. Let us think of Revelation 20 as the Millennium Chapter.

In Revelation 20: 6 we read: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." The text calls our attention to "the first resurrection," which immediately proves that there will be more than one resurrection. In John 5: 28, 29, the Saviour referred to two resurrections and named them "the resurrection of life," and "the resurrection of damnation." In Acts 24: 15 Paul speaks of them as the resurrection of "the just and unjust." That the resurrection is the separating process of these two classes is evident from Philippians 3: 11, where Paul says, "If by any means I might attain unto the resurrection of the dead." Literally it is "the resurrection out of the dead ones." "The Emphatic Diaglott" renders it "from among the dead." "If the Apostle had in mind a resurrection of all the dead, how could he speak of attaining it 'by any means,' since he could not possibly escape it?"

John makes it plain that the first resurrection is that of the righteous, for we read that those who have a part in it are the "blessed and holy." (Revelation 20: 6.) And he immediately adds that they will reign with Christ a thousand years. Thus we have it that the millennium begins with the resurrection of the righteous.

NOW do the Scriptures anywhere tell us when the righteous are to be raised? In 1 Corinthians 15: 22, 23 we read: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at His coming." We are thus led to conclude that the millennium begins when Jesus comes.

From 1 Thessalonians 4: 16, 17, we learn that the living righteous will, with the raised righteous, meet the Lord in the air. But you ask, "What becomes of" (Continued on page 33)

Just What the Bible Says

Heaven's League of Nations

1. With what was the mind of a great monarch once concerned?

"As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter." Daniel 2: 29.

2. By whom were his anxious thoughts relieved?

"There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." V. 28.

3. By what means was the information imparted?

"Thy dream, and the visions of thy head upon thy bed, are these. . . . Thou, O king, sawest and beheld a great image. . . . This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image, became a great mountain, and filled the whole earth." Vs. 28, 31-35.

4. How did the prophet Daniel interpret to the king the meaning of the various metals in the image?

"Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Vs. 38-40.

5. How has this prophecy been fulfilled?

The world empire of Babylon, founded by Nebuchadnezzar, ruled from B.C. 606 to 538; Medo-Persia, greater in extent but less in grandeur, succeeded it and was overthrown by Greece, under Alexander the Great, in B.C. 331. After widening its extent, Greece was in turn overthrown by Rome in B.C. 168. "The arms of the republic [Rome], sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome."—*History of the Decline and Fall of the Roman Empire*, Gibbon, Chap. 38, general observations, paragraph 1.

6. Would another world empire ever succeed Rome?

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; and there shall be in it of the strength

of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." Vs. 41, 42. Note.— In A.D. 476, the Roman Empire fell before barbarian invaders from northern Europe, who divided its territory into parts that survive as the nations of modern Europe. Charlemagne, Charles V, Louis XIV, and Napoleon each attempted to reunite these into one empire and failed.

7. What further effort would be made to weld together the fragments of Rome?

"They shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." V. 43. Note.— The royal houses of Europe were all closely intermarried, but it did not prevent the World War.

8. When and how will the next, united, super-government be set up?

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." V. 44.

9. What is the great event that establishes this eternal united empire?

Ans. — The second coming of Christ. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever. . . . And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11: 15, 18.

SCRIPTURE PROBLEMS SOLVED

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

The Unpardonable Sin

Is not the sin of presumption, or knowingly sinning, as mentioned in Numbers 15, the unpardonable sin?

Knowingly sinning is not necessarily sinning with presumption. We may knowingly sin from weakness of the flesh, and yet not desire to sin in our minds. Presumptuous sin is deliberately planning to do wrong with the idea that we will afterward ask to be forgiven and so make it all right with God. We understand from Christ's teachings that the unpardonable sin is not any one particular kind of sin, but rather the state into which a sinner gets when he has so

far spurned God's laws and has presumed upon God's mercy so long that he is no longer able to discern between right and wrong and between God and the devil, but attributes the acts and spirit of one to the other. Thus he has placed himself beyond the pale of God's Spirit, the only agency Heaven has to draw men, and so has passed the limit of pardon. It is the "sin against the Holy Ghost." (Luke 12: 10.) When the Jews went so far as to attribute Christ's work to the devil (Matthew 12: 24-30) then Christ warned of the unpardonable sin (verses 31, 32). Thus the unpardonable sin, if it can be one sin at all, is the last sin one commits in a state of extreme

rejection of God's mercy, whereby he places himself in a condition that the Spirit of God cannot reach him.

The "Intermediate State"

There are those who teach that Christ's spirit went to Paradise (a place of waiting) when He died; and that our spirits also go to this place when we die; that there we await the resurrection, feel the nearness of Christ, and view the Christian race. Kindly explain these texts, used to prove this: 1 Peter 3: 18-20; 2 Corinthians 12: 2-4; Hebrews 12: 1; Isaiah 14: 9-11; Ezekiel 32: 21.

(Continued on page 29)



The Month's Reading

Condensed Articles from the Leading Magazines



Superstition in Cellophane

Condensed from the Christian Century (February 17, 1932)

Charles W. Ferguson

ASTROLOGY enjoys in this era of garish enlightenment a vogue it has not experienced since the clammy days of the fourteenth and fifteenth centuries, when it was the dominating influence at the courts of Europe. Based on the savory conceit that the stars are concerned in the affairs of men, it was found first among the dreamy Babylonians; its doctrines spread to Greece in the middle of the fourth century, B.C., and at intervals during the next fifteen hundred years astrology received the patronage and deference of kings and scholars throughout the western world. Only the rise of modern science choked its growth.

Yet Evangeline Adams, the most celebrated of the modern astrologers, exercises an influence today about which the best of the court astrologers must grumble enviously in his grave. When Miss Adams came from Boston to New York in 1899, she was denied admittance to the first hotel she entered; the proprietor would have none of her magic, nor would he allow her to ply it in his establishment. That was thirty-two years ago. Now she has achieved something of the apotheosis of Mary Baker Eddy, and she is, as one customer expressed it, "harder to get at than the President of the United States." Her charge is \$50 for a single consultation at her renowned studio in Carnegie Hall, New York.

The list of notable clients she has served embraces such roaring lions of commerce as James J. Hill, J. Pierpont Morgan, Seymour Cromwell, former president of the stock exchange, and such celebrities as John Burroughs, Enrico Caruso, former secretary of war John W. Weeks, Richard Harding Davis, Mary Garden, William Jennings Bryan, Lillian Nordica, King Edward VII, and Tallulah Bankhead. She is credited with having prophesied the panic of 1907 and all subsequent market crashes, the death of King Edward and of Caruso, the outbreak of the Great War, and the sex of a calf born to Jessie, a cow on her New England farm. All this and incredibly more she did through her knowledge of the stars.

She has read personally the horoscopes of over 100,000 persons and, what is worse, she has consulted the stars on the destiny of endless corporations.

(After all, corporations have birthdays, you know.) She testifies that customers regularly lay before her the question of the fitness of employees for salary increases or promotion to places of responsibility. Her regulation of the American home reaches the most intimate details, for through her the stars have told hundreds of parents when to conceive and when it is expedient to bring forth their young.

Judged by the astonishing sweep of her popularity, the good lady may be taken as the Darwin of occult science. She has made American housewives and growing business men star-conscious, and, by and large, her indefatigable labors and remarkable surefootedness have lent dignity to a species of nonsense which has had no great favor since Galileo. Several years back a sketch of her work appeared in a popular magazine. The article described what she did but made no mention of her name. So vast was the interest awakened that the mail during the next few days brought in 11,700 panting letters of inquiry!

Her books are best sellers; her pamphlets devoted to the planetary grimace of the months are as much a feature of the library table at Woolworth's as "Ivanhoe" and the rhymes of Mother Goose. Not long ago the substance of two of these pamphlets was smeared over the pages of a leading women's magazine as special articles dealing with the prospects of marital bliss or vicissitude to be expected of husbands born in certain months. Miss Adams broadcasts her Babylonian patter three nights a week over an imposing hook-up of ten radio stations, and she enjoys a fan mail comparable to that lately conferred upon Amos 'n' Andy.

Around Miss Adams whirl innumerable satellites. One astrologer in Chicago has induced a hundred regular clients—all of them business men—to pay him \$1,000 apiece annually. In return for this monstrous fee he circulates what may be regarded as the Babson Reports of heavenly bodies; a sheet forecasting what Sagittarius, Cancer, Neptune, and Leo have decided to allow in the way of business during the month. In California an astrologer recently sent out over radio an offer to read gratis the horoscope of any person who would write

in. He received 100,000 letters as a result of a single broadcast. Later he enlarged his appeal in a come-on circular, offering fuller information for \$4, and drew 30,000 replies.

Astrology, too, has become the silent partner of circulation departments. *True Story* prints the private life and secrets of the zodiac in every issue. The *New York Daily News* furnishes each morning an astrological forecast, presented in the same manner and form as the weather forecast, and doubtless as often correct. It also furnishes daily a precise statement of the danger periods when one must tread lightly lest by incautious acts he offend the stars. A women's magazine carried last year an article by a reputable scientist, designed to instruct its readers in the difference between astrology and astronomy. There is hardly a place one can hope to escape the preoccupation of our contemporaries with the planets. Even as I write, the monotonous clicking of the mimeograph running off horoscopes comes from the window of the astrologer across the street.

What accounts for this mass pilgrimage to the muttering oracles of superstition in an age when science is supposed to have won so many popular victories? For one thing, the sudden diffusion of scientific information has served only to make us credulous and giddy. The real influence of the scientific attitude has been grossly overplayed in books and magazines. What has happened is that the curiosity of the few has spread credulity among the many. The average chap is no longer puzzled by the incomprehensible and stupendous. The phenomena of old superstitions revived are to the public nothing but addenda to the miracles of modern science.

Thus it is that the astrologers and their kin make peace with science by the simple device of claiming to be scientific. Miss Adams insistently refers to "astrology's infallibility." In answer to the question, "Am I always right?" she says, "Astrology is. The stars make no mistakes. They are divine. I claim infallibility for the stars." Yet in all her writing she refers to astrology as a science—never to it as a religion. It deals with questions which are essentially religious, but it answers them in a manner which is to all appearances scientific. The methods of the astrologers have the smell of science and the compulsion of religion.

In brief, we are witnessing a sort of eighth-rate revival of religion behind the

pale face of science. We are developing a sophisticated voodooism in America, not only because we have been faced with a view of the universe which humiliates us, but more particularly because the practical bent of the Yankee mind tends inevitably to make religion identical with magic. It is our ravenous appetite for results which explains to a large extent the present astounding throw-back to the mannerism of primi-

tive belief. Americans want a god that gets things done in a big, practical, efficient way. We entertain competitive bids for our devotion. It is thus to our liking that through the soothsayers we can perform a religious act in the same way we go about a business deal. An appointment, an interview, and a fee — these make it intensely real to us.

How long the rage will last, only the stars can say.

Headache Relief

Condensed from an article in *Hygeia* (March, 1932)

Solon R. Barber

PERSONS who have suffered from a genuine old-fashioned raging headache will agree that the headchee wants to do something about it. There is something about such pain that demands action and relief — and at once.

But so far as permanent relief is concerned, drug officials in the Federal Food and Drug Administration tell me that counting sheep is about as good as some of the alleged "cures" on the market and much safer than others.

Many of the so-called cures on the market in the past and at present will tend to relieve simple headaches temporarily, say drugs officials. Many of them contain anodynes that render the patient partially or wholly insensitive to pain. For temporary relief from simple headache, many of these preparations have genuine value. But most headache remedies simply mask pain and cannot be expected to cure it. Headaches may be the result of dozens of body ailments. Some of the chief causes are head injuries, eyestrain, digestive disturbances, nervous disorders. Headaches may be the initial symptoms of many acute diseases. But almost always headaches are merely a result of bodily disorder. Any remedies that make one insensible to the pain only relieve pain temporarily and do not go to the real cause of the trouble. For this reason, there is real danger to the patient in hiding or masking important symptoms of oncoming disease and in delaying the necessary treatment for that disease.

A common type of headache remedy is the so-called anodyne preparation. An anodyne is an agent that tends to relieve pain by blunting or diminishing sensibility, as an opiate; hence, anything that calms or comforts the feelings. Macaulay, the great English historian, once said that a certain Jesuit "had at his command an immense dispensary of anodynes for wounded consciences." Many persons have suffered more pain from headaches than from wounded consciences. Among the most commonly used anodynes are

aspirin and acetanilid. These preparations act on the nerve centers to deaden and depress the perception of pain.

Laxatives sometimes have been represented as headache remedies. Headaches may be due to digestive disorders, and laxatives may relieve a headache that results from them. So many laxatives are used in such remedies that it is difficult to say which are the most common. Phenolphthalein, epsom salt, cascara sagrada, magnesium citrate solution, and milk of magnesia are commonly used. They will relieve a headache only when it is due to temporary constipation or disturbances that can be corrected by a laxative. The buyer, then, takes the responsibility and should remember that she is getting a laxative, not a headache cure.

Another class of drugs sometimes labeled as headache remedies contains antacids, the commonest of which are sodium bicarbonate (cooking soda) and milk of magnesia. These are effective only when the headache results from excess acidity of the stomach secre-

tions. They act by neutralizing the excess acidity and also have a slight laxative action. Many headache remedies are combinations of these three types.

Still another kind of headache preparation is generally recommended for external use. These preparations include rubs, poultices, and plasters. They act as counter-irritants and encourage the circulation of blood in sections of the body where applied and thus may tend to relieve some headaches.

Inhalants, some of which are popularly known as "smelling salts," are still on sale. They may have some value in the treatment of simple headaches by relieving pain temporarily.

From all of this, one will assume that headaches are not necessarily a specific ailment but are the direct result of some major or minor body malady. If headache is due to eyestrain, it is best to see an oculist and have the glasses refitted or have glasses made. Sometimes headaches are caused by working in dimly lighted rooms or poorly ventilated rooms. A common cause of headache is sleeping in rooms that are not properly ventilated. Fresh air is often an excellent relief for simple headaches not caused by definite body ailments. A headache may be caused by intestinal troubles or nervous disorders or any one of a dozen or more maladies that should be treated at the source and not temporarily relieved with a so-called headache "cure."

One must not infer that all headache remedies contain any of these drugs. But many such remedies do contain one or more of them. All these drugs may be dangerous if not used with caution and with due regard to the injury each one is capable of doing. The purchaser, before buying a headache remedy, should read the label carefully to find whether or not these drugs are present, and then be governed accordingly.

The Unrest in the East Resounds Through the World

Condensed from an article in the *New York Times* (Feb. 14, 1932)

Herbert Adams Gibbons

RECENT events have demonstrated emphatically that the unrest in the East is of world concern. Disturbances in China and India, the two most populous portions of the earth's surface, result in repercussions in the rest of the continent of Asia and in the adjoining great islands. What is happening in Harbin and Shanghai, in Calcutta and Bombay, has its echoes in Hanoi and Saigon, Manila, Singapore, Batavia, Kabul, Teheran, Angora, Damascus, and Jerusalem.

Russia, Japan, and Great Britain are the great powers which feel the unrest

most and have most to do with it; but the United States, France, and Holland are involved politically, and Germany and the lesser European States, as well as all the colonial powers, are involved economically.

Of course, the Occidental States interested in maintaining the *status quo* in Asia are worried about the effect of the unrest and possible political changes upon their markets and investments; this is a year in which no nation is indifferent to the lessening of foreign trade and the default of foreign bonds. But they are also concerned over

a number of other things that might happen if the *status quo* were altered. Would Japan, if she established her supremacy in the Pacific, be tempted to expand to the Philippines and Australia? Is there a possibility of China joining hands, as she started to do several years ago, with Russia in an offensive against capitalistic civilization? Is there danger that a solid Mohammedan block might arise across the line of Europe's communications with India, the Far East, and Australasia?

These are not merely casual speculations. Wars have been fought in the past because of nervousness over trade routes to the East and the undue penetration of one power's influence where such penetration was deemed harmful to the interests of others. Thus we see that unrest in the Orient involves not only the relations of the peoples of Asia with one another and with Occidental governing nations but the relations of the great powers on the Asiatic scene.

When we read our newspapers these days we ask ourselves: "Are Japan's activities in Manchuria and Shanghai jeopardizing Occidental political and commercial interests already acquired in that part of the world? Is Great Britain going to be able to control the destinies of India by wise and firm statesmanship, and, if not, what will happen to the French in Indo-China, the British in Malaya, the Dutch in the East Indies, the Jews in Palestine, and ourselves in the Philippines?"

The appearance of a large Japanese fleet at Shanghai, the landing of marines and the battles that followed created an international situation more tense than any since the World War. Three decades after the signing of the Boxer indemnity agreement we see once more the interplay of foreign interests in the Far East.

But how the situation has changed since 1900! Great Britain and France alone remain in virtually the same position in the Far East as they were when the international relief expedition marched from Tientsin to Peiping. They have the colonies that they had then, and at Shanghai France is mistress of her concession and Great Britain is the predominant governing and business factor in the International Settlement. But even these two powers are not so sure of themselves now as they were. France is uneasy over unrest in Indo-China, which she realizes is intimately connected with that in China. Great Britain faces a situation of extreme gravity in India and her statesmen remember the criticism of the British press and Parliament over the expenditures incurred in a Shanghai expedition only a few years ago. Germany is out of the picture and Russia is playing a lone hand. The two nations whose situation has changed to an appreciable degree are the United States and Japan.

In 1900 our Manila base had been only recently acquired. Our participation in the Boxer expedition was the first appearance of American armed forces on the continent of Asia. Our navy, too, was far from home. Thirty years later we can say that we have been in continuous occupation of Chinese soil for a whole generation, with the Fifteenth Infantry at Tientsin and a marine detachment in permanent barracks at Peiping. Since the troubles of 1927 we have participated with Great Britain, Japan, France, and Italy in maintaining armed forces at Shanghai. We are a major figure in the policing of the Yangtze and Canton Rivers. Our army and navy operate in China from a permanent base in the Philippines and we hold highly developed military and naval bases in Hawaii.

That unrest is not confined to the Far East. There are loud rumblings in the Near East and the Middle East also. In the Near East France has a mandate over Syria, and Great Britain over Palestine, Transjordan, and Iraq. The tribes of the Arabian Peninsula, speaking the same language as the natives of the four above-named countries, have come under the influence of one sovereign during the past decade. Neither Christians nor Moslems are reconciled to the arbitrary and unnatural division of Arabic lands in the treaties after the World War, and they especially resent the undertaking of the British Government to set up a "national home" for the Jews in Palestine.

The development of nationalist movements in India and the Philippines did not leave the inhabitants of the Dutch East Indies unaffected. After the World War the Dutch had to face serious revolts in Sumatra. In Java, the people, growing too rapidly in numbers and education, were profoundly stirred by the entente powers' proclamation of the doctrine of self-determination and by the promise of eventual freedom to the

neighboring Filipinos. [The Saraket-Islam, a Javanese organization of merchants, soon became an anti-Dutch secret society, with revolutionary tendencies; in 1918 it had eighty-seven sections with more than 500,000 members.

In the Philippines, with representative institutions granted many years ago and no economic grievances, and a friendly feeling prevailing among Filipinos and Americans, the field has not been promising for agents of Moscow and Canton. But we all know in the United States that the Filipinos are not less eager to get rid of their American overlords than are the other peoples to show the door to the European overlords.

So much for the attitude of Asiatic peoples toward the political and economic hegemony of the Occident in their continent. When they speak of the Occident they include Japan, which has taken over the Western way of doing things.

As a result of the unrest among the native peoples of Asia, Europeans and Americans and Japanese face a common offensive against their political control, economic hegemony, and cultural influence. Existing treaty arrangements and forms of foreign administration are questioned. Mandated peoples repudiate their "trustees." Indians, Indo-Chinese, Malay Islanders, and Filipinos say to British, French, Dutch, and Americans, "Get out!"

Too weak to enforce their desire by arms, they think they have found the tendon of Achilles in the trade which the governing powers have built up with them. They strike at it by the boycott, to make association with them unprofitable. And from time to time their statesmen frighten the Occidental powers by invoking the specter of Japanese hegemony in the Far East and the Pacific and Russian Bolshevism sweeping over Asia.

The Reply of the Seventh-Day Adventists to the Pope's Encyclical, "Lux Veritatis"

Condensed from the Advent Review and Sabbath Herald

WITH such impressive formality and such dignity of expression as seems appropriate to one who claims to be the vicar of Christ, the successor of Peter, and the head of the one true church of God on earth, Pius XI, the Pope of Rome and the King of the Vatican State, has again given official utterance to some of the lofty assumptions and the dogmatic teaching of the Roman Catholic Church. We who represent the Christian body of believers known as Seventh-day Adventists, freely concede to him the absolute right to do this as a free member of the wide

circle of world citizenship. We have read with due attention his encyclical, "Lux Veritatis," issued on "the fifteenth centenary of the Ecumenical Council of Ephesus," and we recognize the formal courtesy with which he refers to "the many who are separated from the Apostolic See, brothers and sons most dear to Us."

As Protestants who sincerely believe in the deity of Jesus Christ, and who accept His forgiving mercy and His saving grace as our only hope, we deem it proper that we should make some response to the invitation of the Pope,

"May all return to Us." We shall endeavor to do so in the love of the truth, and with due respect to those who differ with us.

We regard the preservation of the doctrines of the Bible, unchanged by any ecclesiastical action and untainted by tradition or by any breath of heresy, as of more fundamental importance than any merely outward unity of organization. We are constrained to express in the following paragraphs our understanding of some of the fundamental truths of genuine Christianity, and our dissent from the teaching and practice of the Roman Catholic Church in regard to these matters.

1. The Holy Scriptures, consisting of the Old and New Testaments according to the Protestant canon, are the only infallible authority in matters of faith and practice. We therefore cannot accept the *ex cathedra* utterances of the pope, or the decrees of the councils, or the traditions of the Roman Church as a sufficient reason for departing from the plain teachings of the word of God.

2. The eternal Son of God assumed human nature "that He might become a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people." "Having, then, a great High Priest, who hath passed through the heavens, Jesus the Son of God," we can neither accept the pope as our high priest, nor those ordained as priests by his authority, in the place of the heavenly Priest, nor can we accept an earthly temple with its earthly order of service in place of the heavenly temple with its heavenly order of service.

3. We cannot accept the claim that creative power has been granted to any human being to transform bread and wine into the veritable body and blood of Christ to be offered to God "in order to represent and continue the sacrifice of the cross." By "becoming obedient even unto death, yea, the death of the cross," our blessed Lord took away all earthly sacrifices, and "by one offering He hath perfected forever them that are sanctified."

4. The word of God plainly declares that there is "one Mediator between God and man, Himself man, Christ Jesus," and that "through Him we both [Jew and Gentiles] have our access in one Spirit unto the Father." We therefore cannot concede that there is any work of mediation to be carried on by priests, saints, or the virgin Mary.

5. Every believer in Jesus may "draw near with boldness to the throne of grace" in the name which is above every name. Since "God was in Christ reconciling the world unto Himself," and our Mediator is the God-man, there is no place for any human mediators. Such a doctrine does in fact set aside the sufficiency of the one Mediator, and

deprives the suppliant of direct access to his Saviour.

6. Justification by faith is the all-inclusive expression of the gospel of Christ, and "by the works of the law shall no flesh be justified." Yet "at the very root of the relation of a creature to his God, and of God admitting the creature to His fellowship, lies the thought of obedience." Such obedience, however, is the testimony to the genuineness of the faith which justifies, rather than the ground of justification. We are therefore unable to accept the doctrine of the merit of good works, or of the value of penance.

7. The merits of Christ are the only, and the sufficient, ground for the sinner's

BOOK REVIEWS

Dry America, by Atticus Webb (Cokesbury Press, Nashville, Tenn., 50 cents.)

The author of this pithy compendium of facts and arguments on the liquor problem has done the Prohibition cause a real service. He has brought together in convenient form the best the dry forces have to offer in urgent appeal for the making of a sober, and therefore a happy America. While calling the churches to rally to the standard of temperance, he avoids approaching the subject from the side of religion alone. This is a well-stocked armory for the equipping of the fighter against King Alcohol. We have not seen so bristling an array of weapons and ammunition that may be used effectively in this moral and economic war of the century. Bibliographies at the close of each chapter give it added value.

acceptance with God. The doctrine of "the superabundant satisfactions of the saints," and of the authority of any human priest or body of priests over them, is an unwarranted invention, without any authority in the word of God.

8. According to the teaching of the Scriptures, God gave His Son "to be head over all things to the church, which is His body," and we are therefore not willing to accept any mere man as the head of the church. There is only one "Holy Father," even He whom Christ himself addressed by that title. Therefore no man has the right to sit in the temple of God, and by assuming the divine title, Holy Father, set himself forth as God.

9. Since the day of Pentecost the Holy Spirit, the third Person of the Godhead, the Spirit of the God-man, has been the true vicar of Christ upon earth. The teaching that the pope is the vicar of Christ is a subversion of the truth, and if accepted would logically deprive the helpless sinner of the divine, indwelling

presence of the Holy Spirit so essential to a genuine Christian experience.

10. Those who depart this life enter into a state of unconscious rest, represented in the Scriptures as a sleep, where they remain until the resurrection. We are therefore unable to conform to the Roman Catholic practice of praying to the saints or to the virgin Mary, since we believe that they are now resting in an unconscious state.

11. God has conferred upon man freedom of conscience, and no church has the right to invoke or employ the power of the state to govern the faith or religious practice of any individual. We therefore cannot accept the Roman Catholic doctrine of the union of church and state, with the church above the state, and the logical consequence in the persecution of heretics by the state at the behest of the church.

12. The seventh day of the week, commonly called Saturday, is the Sabbath of the fourth commandment, commemorating the creation of the world. It was observed by Christ and His disciples, and by the early Christian church. The change to the observance of the first day of the week, commonly called Sunday, was firmly established by the formal action of the Roman Catholic Church, and is appealed to by Roman Catholic writers as a sign of its authority. We are unable to accept this action, or to conform to the teaching and practice of the Roman Church in this respect.

We might refer to other vital Biblical doctrines, our belief of which prevents our acceptance of the pope's invitation to come into the Roman Church, but it is not necessary to develop our position further. It is perfectly apparent, even to the casual reader, that it would be just as impossible for us to become members of the Roman Church as it would be for the pope to become a member of our church, inasmuch as our doctrines are so absolutely at variance.

Spiritual Problems Solved

(Continued from page 25)

This false idea of Bible teaching is gotten from not reading these texts carefully to see just what they say and do not say. As to 1 Peter 3: 18-20, note that He (Christ) through the Spirit of God (not in His flesh and not by His own spirit, but by the Holy Spirit) did this preaching. The spirits to whom He preached were men and women in the prison house of sin, "disobedient," powerless to save themselves. Christ gave Himself for such. (Galatians 3: 22; Isaiah 61: 1.) When did Christ preach to them through the Holy Spirit? "When once the longsuffering of God waited in the days of Noah, while the ark was a preparing." And He preached through Noah. (2 Peter 2: 5; Hebrews 11: 7.)

And His preaching resulted in "few, that is, eight souls were saved." Thus this preaching was done before the Flood, and not in an intermediate state.

2 Corinthians 12: 2-4. From the verses that follow these, it is plain that this "man" of whom Paul writes was himself. But he was not yet dead when he wrote this; so the catching up to the third heaven could not have been after his death since it was fourteen years before the time of writing. So this text is beside the point.

Hebrews 12: 1. "Compassed about with so great a cloud of witnesses." The original of the word "compassed" here means "lying around," in a recumbent position, and not alive and upright. That is, the patriarchs mentioned in the previous chapter are in their graves, but their lives still testify. The word "witness" does not mean a looker-on, but one who bears witness. We get the word "martyr" from the Greek word—one who by death has borne witness to his faith.

Isaiah 14: 9-11. This is figurative language, as may be seen in verse 8. Hell here is the grave (margin), not an intermediate state. The kings speak in the same sense that Abel's blood cried to God from the ground. (Genesis 4: 10.) And the language in Ezekiel 32: 21 may be explained in the same way.

Of course, the strongest proof against the intermediate state teaching is the abundant testimony in the Bible to the effect that the dead really cease to be conscious, lie in their graves till the resurrection, and then come forth to reward or punishment. The resurrection is from the grave, not from some other place. (John 5: 28, 29.)

Confession

Just what should be the conduct of a church member in order to obtain forgiveness for sin? Can a priest forgive sin?

All sin is transgression of God's ten-commandment law (1 John 3: 4) and that law covers the relation between God and man (first four commands) and man and man (last six commands). But all sin is primarily against God, for He made our fellow men, and He makes us our brother's keeper. So all sins should first be confessed to God (Psalm 32: 5) in the name of Christ (John 14: 14). Only God can forgive sin (1 John 1: 9), for it is His law that is broken. Only the judge can decide guilt or innocence in a court. True, God has delegated authority for the forgiveness of sin to the church (John 20: 21-23); but we understand that in such cases the church is but God's agent to deal with the matter and not the final arbiter. And all such authority is delegated to the church as a whole, and not to any one priest or officer in the church. (Matthew 18: 15-18.) Nowhere in Scripture does God give power to any man to forgive sins. In James 5: 16 we are told to con-

fess our faults one to another. This refers to making things right as far as our fellow men are concerned. Every confession should go just as far as the injury of the sin has gone. If a person has been sinned against, confession should be made to that one; if the church is disgraced, confession should be made to the church; if only God knows, the confession should be made alone to Him. But a person's forgiving another for personal injury does not remove the guilt before God and save the person from punishment for that sin. God must forgive before salvation can be secured. Forgiveness for sin is inseparably connected with salvation from sin. How could a man or church forgive sin when a man or a church did not make the law

argued that it is not only unconstitutional, unsound, and unsuccessful, but above all, unscriptural! In support of this pet assertion, which has long been a stock objection to Volsteadism, they invariably quote—or, rather, partially quote—the Apostle Paul's old familiar advice to Timothy: "Use a little wine, for thy stomach's sake." Thus quoted, the Good Book is made to appear to condone the use of liquor as a "healthful" beverage. But that is only part of the verse; it continues: "and thine often infirmities." (1 Timothy 5: 23.) Now it becomes very evident that this was only suggested to Timothy for a medicinal purpose. Why did he need to be given such advice? Was that not a common use for wine in those days? Yes, but apparently the Christians of that time also had conscientious objections to its use, and Timothy had to be assured by Paul that it was "all right" to use a "little" in case of sickness such as Timothy was afflicted with.

So what does that prove against Prohibition? Nothing whatever; for the law still provides for the manufacture and sale of liquor for medical purposes. Yet, although it was largely through the influence of the Christian people of the land whose social conscience was aroused by a militant ministry that Prohibition was made possible, it is surprising as well as disgusting to note that many present-day pastors are now turning against the Eighteenth Amendment, attacking it from their pulpits, and using that part of Paul's statement that they like best.

TURNING TO "FABLES"

TRULY the time is here of which Paul wrote later on: "Preach the word; he instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4: 2-4.

A large book could be written on the many "fables" that are being taught religiously nowadays, but it seems that none could be more deserving of that term than the specious arguments being propagated so zealously by the foes of Prohibition. The one affirming that Prohibition is unscriptural is "fable" number one. This may be further seen by the use of many texts that plainly reveal that the Bible condemns liquor in no indefinite way. Just one will be given here, in concluding. To those who have made a study of the original languages in which the Bible is written, there is no denying that the word for wine is used indiscriminately for both the fermented and unfermented beverage. Here is a text that unmistakably

Minute Meditations

By a Bible Lover



"How did you come to give your heart to the Lord?" was asked of an old man, rejoicing in a new-found Saviour.

"I couldn't bear that He shouldn't have what He wanted so much," was the reply.

"Give Me thine heart," the Father pleads.

Lord, take what Thou dost so long for. I have not strength even to give it to Thee, but do Thou take it, and keep it Thine.

That thou dost want it enough to pay such an infinite price for it, makes it of great value in my eyes. I give Thee, then, the best I have to give Thee.

"I am my Beloved's, and my Beloved is mine."

-[Prov. 23: 26; Song of S. 6: 3]-

of which sin is the transgression, neither did they give Christ to the world to save from sin? We have the type of the procedure in the sanctuary service. Always the sinner brought his sacrifice "unto the Lord," and confessed his sin to God. (Leviticus 5: 6, 7; 16: 21.) The priest was simply the intermediary. To summarize: The sinner confesses first to God, through Christ, and is forgiven. Then he gets forgiveness from as wide a circle as his sin affected by direct injury or example.

Whither Prohibition?

(Continued from page 8)

cism there are millions of Bible lovers who are ready to believe anything for which proof is furnished from the Scriptures.

Since the advent of Prohibition, many suddenly-pious wet adherents have

tells that it is referring to fermented wine:

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?"

"They that tarry long at the wine; they that go to seek mixed wine."

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright [or is fermented]."

"At the last it biteth like a serpent, and stingeth like an adder. Proverbs 23: 29-32."

The Reserved Hail

(Continued from page 15)

a vexation only to understand the report. . . . For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act. Now therefore be ye not mockers, lest your hands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole Earth."

The expression "morning by morning shall it pass over, by day and by night" certainly shows that the reserved hail now travels around the Earth. A time is coming, however, when it will fall and produce an "overflowing scourge" that will tread down the people. (Compare Revelation 14: 19, 20.) Certainly if the reserved hail is passing over us every day we should be able to see it, as the Creator suggested to Job.

Back in the book of Job this reserved hail is again referred to, but in language that is a little obscure. "Hast thou commanded the morning since thy days; and caused the dayspring to know his place; that it might take hold of the ends [the Hebrew of the margin reads 'wings'] of the Earth, that the wicked might be shaken out of it? *It is turned as clay to the seal; and they stand as a garment.* And from the wicked *their light is withholden, and the high arm shall be broken.*" Job 38: 12-15.

An illustration may help to make this description of the reserved hail more intelligible. As we look at the rings that encircle the planet Saturn, there are times when they look like "wings" on each side of it. So the reserved hail may be revolving about the Earth just as the myriads of small particles that compose Saturn's concentric rings are rotating about that planet. In other words, this text allows that the Earth may have rings of large transparent hailstones revolving around it. The expression "their light" is significant. Concerning the rings of Saturn we are told that half the light which Saturn sends us is reflected by its rings.—P. III, "Fundamentals of Astronomy," 1927, Mitchell and Abbot. While the Earth's

rings of myriads of transparent spheres of frozen water may not reflect as much light as Saturn's rings, it is evident that they reflect at least some light. But it is admitted that the light which they reflect is very faint, for the Creator himself said, "From the wicked their light is withholden."

Isaiah 28: 19, in speaking of the reserved hail, said that "morning by morning shall it pass over, by day and by night." In the book of Job it is stated that it "*is turned as clay to the seal; and they stand as a garment.*" The word "stand" here means they stay put or reserved in the skies. Combining these descriptions, it seems evident that the reserved hail revolves around the Earth, that it can be seen, that it somewhat resembles a garment, and that it also resembles wings at certain times. And we have already seen that there may be at least two rings of these reserved hailstones around our planet.

Again in the thirty-fourth chapter of Isaiah we read: "And *all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll [compare Revelation 6: 14-17]: and all their host shall fall down, . . . upon Idumea . . . and Bowrah.*" Isaiah 34: 4-6. This prophecy cannot refer to the falling of the stars, mentioned in other Scriptures, because they did not fall in Palestine, and neither did all of them fall down during the great meteoric shower of November 13, 1833. Most certainly this text refers to the reserved hail. The context also bears this out. Indeed, what is more capable of being "dissolved" than this great host of reserved hail stones? Naturally as they dash downward through the Earth's atmosphere they will be partially melted, producing the overflowing shower that is listed in other references. (Read Ezekiel 13: 11, 13; 38: 22; Isaiah 24: 18.)

IT HAS BEEN SEEN

CERTAINLY all these descriptions establish the fact from the Biblical standpoint that the reserved hail is now in existence somewhere out in space, and that it is now traveling around the Earth at a high rate of speed. We therefore hasten to ask the relative questions: *Where is it? Has anyone seen it?*

Since this series of articles is not an attempt to present the scientific evidence that abundantly confirms the Bible's statements concerning the astronomy of the Flood and the astronomy of the seventh plague, it can only be suggested here that possibly the reserved hail produces many of the astronomical phenomena that have been called the "Zodiacal Light" and also the "Gegenschein," or counterglow. These faint lights in the evening and morning skies have been seen, and they are still a great puzzle to the astronomers. They are waiting for an explanation. Possibly the Bible's story of the "reserved" hail

will furnish the clue to their satisfactory scientific explanation.

For want of space the remaining six points can be only touched on briefly.

(2) The reason we must conclude that the "reserved" hail is transparent is because if it were not it would be easily seen and would have been discovered long ago. And since it was formed above the Earth's atmosphere of air at the time of the Flood, the ice which composes its millions of individual spheres of ice must be clear ice, that is, transparent.

(3) According to several statements in the Bible, the "reserved" hailstones are very large in size. In several places they are called "great hailstones." (Ezekiel 13: 11, 13; 38: 22; Revelation 11: 19; 16: 21.) According to a statement in the sixteenth chapter of the book of Revelation, where the seven last plagues are described, the average weight of these special hailstones, after they have dashed downward through our atmosphere and partly melted, is about sixty pounds (the weight of a Greek "talent").

(4) The time of trouble that is worldwide when this "reserved" hail falls is partly described in the following passages of Scripture: Job 38: 22, 23; Isaiah 28: 14-22; Ezekiel 13: 1-16; 38: 1 to 39: 8; Job 38: 13; Isaiah 34: 1 to 35: 4; Daniel 11: 44 to 12: 4; Revelation 14: 9-20; 9: 12-21; 11: 18, 19; Isaiah 24: 1-22; 13: 2-13; Revelation 16: 1-21; 19: 11-21. To this partial list many other references might be added.

(5) The great war that will involve the leading nations of the Earth, especially Russia, which war will be in progress in and around the land of Palestine, when the "reserved" hail will fall is described in the following references: Job 38: 22, 23; Ezekiel 38: 1 to 39: 8 (Genesis 10: 2; 1 Chronicles 1: 5); Ezekiel 13: 10-16; Isaiah 34: 1-8; (35: 3, 4); Revelation 14: 19, 20; 9: 13-19; Joel 3: 9-16; Revelation 16: 12-16; 19: 17-21. (With the last reference compare Ezekiel 39: 17-22; Isaiah 18: 3-6; Jeremiah 12: 9; Zephaniah 1: 7-18; Ezekiel 39: 1-8; Isaiah 56: 9-12; 34: 1-17).

(6) The world-wide earthquake and the shaking of the heavens also, which accompany the falling of the "reserved" hail, are mentioned in the following places in the Bible: Job 38: 12, 13; Isaiah 28: 21, 22; Ezekiel 38: 18-23; Revelation 11: 19; Isaiah 24: 1, 3, 10-13, 18-20; 13: 13; Joel 3: 13, 16; Haggai 2: 20-22; Mark 13: 5, 6, 21-33; Matthew 24: 29-36; Luke 21: 25-36; Revelation 16: 17-21 (compare Isaiah 25: 6-12).

(7) The presence of the Creator himself and His holy angels, the great power of whom causes the shaking of the entire Earth and its heavens and the disturbing of the centrifugal power of the "reserved" hail, is mentioned in the following references: Isaiah 28: 17, 21, 22; Ezekiel 38: 18-23; 39: 3-8; 13: 13, 14; Isaiah 34: 1, 2, 5-10; 35: 2, 4; Revela-

tion 14: 14-20; Isaiah 25: 6-12; 24: 1, 21; 26: 20, 21 (compare 32: 18, 19); Zephaniah 1: 7-18; Isaiah 13: 9, 11-13; Joel 3: 16; Haggai 2: 10-22; Mark 13: 5, 6, 21-33; Matthew 24: 29-36; Luke 21: 25-36; Revelation 19: 11-16 (compare John 1: 1-5, 10-14; 1 John 5: 20; Isaiah 44: 6, 22-26; 40: 28, 29; Revelation 22: 12, 13, 16; Colossians 1: 12-19; Revelation 4: 11; Ephesians 3: 9; Genesis 1: 26). Concerning the attending host of powerful angels read the following: Isaiah 13: 3-5; Joel 2: 1-11; Matthew 24: 30, 31; 1 Corinthians 15: 51-58; 1 Thessalonians 4: 13-18; Philippians 3: 20, 21; Matthew 13: 37-43, 49, 50; 25: 31-46; 2 Thessalonians 1: 7-10; Psalm 103: 20; 104: 4; Hebrews 1: 7; Psalm 68: 17; Hebrews 12: 22; Revelation 5: 11; 8: 1.

In conclusion it is appropriate that we again quote the words of that divinely inspired seer of God, the prophet Isaiah:

"He calleth to me out of Seir, 'Watchman, what of the night? Watchman, what of the night?'"

"The watchman said, 'The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.'" Isaiah 21: 11, 12.

Because Jesus Was

Continued from page 11

It is said that every English-speaking person is related seven hundred years back, and thus has millions of ancestors. We are all related, folks, so feel right at home! Robbers and murderers were among our grandfathers and great-grandfathers; so were heroes and saints and great men among our ancestors. I will name a few to you tonight. I refer, of course, to spiritual ancestors.

ANCIENT ANCESTRY OF ADVENTISM

I AM proud, first of all, of a certain man who never had a monument raised to him until a lady in New Jersey thought he should have one, and so erected it and had it inscribed: "To Adam, the first man." A monument to Adam! He is a spiritual ancestor of mine. Genesis 3: 15 is the text of the first gospel sermon ever preached and the Lord was the preacher: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." That was a promise of the victory of Christ over the devil. That victory has not as yet been consummated completely, and will not be until Christ comes the second time. Then He will destroy the work of the devil in this world. Paul said that Christ "shall bruise Satan." (Romans 16: 20.) It was a promise to Adam of the second coming of Christ and the setting up of His kingdom. Adam looked for the King in glory to bring back what he had lost. He was an Adventist.

The first baby born was thought to be the promised seed of the woman.

They called him "Cain" (Acquired), but he turned out to be a murderer. Women in the holy line each hoped that her child might be the Messiah and looked forward until finally the Messiah did appear, and there was good will toward men and all those who were looking forward to the fulfillment of His prophecy. Adam was a *Seventh-day Adventist*. Genesis 2: 1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Man was made on the sixth day. Then God sanctified the seventh day. To sanctify means to set apart for a holy use. Our first parents were the only people on the earth at that time. God gave them the seventh day as a day of rest and gave them this earth to live in. The Sabbath was made by Christ (John 1: 1-14), and He gave it to Adam. Adam believed in the coming Redeemer and had the seventh-day Sabbath. So you see he was a Seventh-day Adventist. If you will read Mark 2: 27, you will find the Sabbath was made for *man*. "The Sabbath was made for man, and not man for the Sabbath." Adam was the only man. Then it was made for me, because Adam is my spiritual ancestor.

What Is Your Life?

Continued from page 13

alike forgotten. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 4. "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 for ever in any thing that is done under the sun." Ecclesiastes 9: 5, 6.

If at death, as taught by some, man passed immediately to his reward or his punishment, why should there be a future judgment? Why the necessity for a resurrection from the dead? Why should Christ come the second time to open the graves and awaken His children? Was the beloved Lazarus in heaven when the Saviour said, "Our friend Lazarus sleepeth?" If that were true, it would appear as a heartless act to call him back from the bliss of heaven to the sorrows and struggles of earth.

But reflect carefully: the corner stone of Christianity is the miracle of Christ's

resurrection; while the certainty of that event stands as the divine pledge of the resurrection of His sleeping children. "For if the dead rise not, then is not Christ raised. . . . Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Corinthians 15: 16-20.

The glorious resurrection of the righteous occurs at the second coming of Christ: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 14-17.

How comforting to know that with the dead there is no consciousness of the passing of time! We are told of a gunner on one of Perry's ships in the Battle of Lake Erie. While giving the command, "Make ready! Take aim!" he was suddenly struck by a bullet, and fell senseless upon the deck. Forty-eight hours later a surgeon removed the missile from the brain, and with the return of consciousness, his mind resumed the current of thought at the point it was broken two days before, and he finished the command, "Fire!" Then looking about he queried, "Where are the men? And where are the guns?"

To a dead person in his grave, hundreds or thousands of years are but as a moment to the living. Whether the time be long or short, the sad parting here will be followed the next moment, as it were, by the happy reunion in the presence of Christ at His glorious appearing. Some day the silver cord may break and we fall asleep; but list to the precious promise: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3: 4.

"What is your life?" The Bible replies it is "as a shadow," "as a hand breadth" in extent, "swifter than a weaver's shuttle," as a hurrying messenger, like the withering grass, and the vanishing vapor. But God has devised a plan that this brief day of earth need not end it all. His only-begotten Son came to this world "that whosoever believeth on Him should not perish, but have everlasting life." (James 4: 14; 1 Chronicles 29: 15; Psalm 39: 5; Job 7: 6; Psalm 90: 5, 6; John 3: 16.)

A FREE GIFT

HEAR the Good Shepherd saying of His sheep, "I give unto them eternal life." It is a free gift, yet the promise is conditional: "He that heareth My word,

and believeth on Him that sent Me, hath everlasting life." "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." John 10: 28; Romans 6: 23; John 5: 24; 1 John 5: 12.

Thank God for the blessed, reasonable, comforting, satisfying, established truth of life through Christ, and of life *only* in Christ.

The Millennium

(Continued from page 24)

them then?" The answer is plain, for the Saviour before leaving said: "I go to prepare a place for you," John 14: 2. The place must be in *heaven*; for that is where He went when He ascended, according to Peter, who speaks of "the resurrection of Jesus Christ: who is gone into heaven." (1 Peter 3: 21, 22.) In Hebrews 11: 16 we are told what kind of place He has prepared for them: "He hath prepared for them a city." That city is in heaven. (Galatians 4: 26, Revelations 21: 2.)

We are thus led to the conclusion that the righteous are taken to heaven and reign with Christ *in heaven* and not on the earth, during the 1000 years. After the New Jerusalem comes down, which we shall learn will be at the end of the millennium, they shall reign (not for 1000 years), but "forever and ever." (Revelation 22: 5.) And we might add further, that their work during the 1000 years is that of judging people, rather than that of soul saving. (Revelation 20: 4.)

Another query that naturally comes in here is, "What becomes of the wicked who are alive at the coming of Christ?" In 2 Thessalonians 2: 8 we are told that they shall be destroyed "with the brightness of His coming." In Isaiah 13: 9 we read that "He shall destroy the sinners thereof out of it." And in Zephaniah 1: 18 that "He shall make even a speedy riddance of all them that dwell in the land."

Let us now come to our second question: What conditions will obtain upon the earth during the millennium? If, as we have already learned, the righteous are all removed to heaven at His coming, and the wicked are slain with the brightness of that event, then the earth must be in a depopulated condition during that period. But we are not left to reason the matter out, for we are told in Jeremiah 4: 23-27: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath

the Lord said, *The whole land shall be desolate*; yet will I not make a full end." The reason He says, "yet will I not make a full end," is because the full end comes at the close of the millennium. In Isaiah 24: 1 is another description of the same time.

Now while it is a fact that during the millennium the earth will be without human inhabitants, it is just as true that the devil and his angels will be confined in this "No Man's Land." In Revelation 20: 1, 2, we read: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." The word rendered "bottomless pit," corresponds to the word "deep" in Genesis 1: 2, and refers to the earth in its chaotic state. We well know that Satan in order to work must have subjects upon whom to work. But during the thousand years of his confinement on this earth, all the saints are in heaven, beyond the power of his temptations, and all the wicked are in their graves, beyond his power to deceive. His sphere of action is thus circumscribed. Thus he is bound by a chain of circumstances in a state of hopeless inactivity. It has been said that probably the most dreadful punishment men can inflict is solitary confinement in darkness. It often drives men insane. Such will be the fate of Satan during the millennium.

In verse seven of the same chapter we read: "When the thousand years are expired, Satan shall be loosed out of his prison." Now if we are correct in affirming that the binding of Satan is occasioned by the depopulating of the earth, then we are forced to affirm that the loosing of Satan is caused by people being brought upon the earth once more. This we find to be true from verse five, which says: "But the rest of the dead [which of necessity has reference to the wicked dead] lived not again until the thousand years were finished."

THE LAKE OF FIRE

SATAN immediately enters upon his work of deception; he deceives that innumerable host of wicked into believing that they can take the beloved city, the New Jerusalem, which comes down from heaven at the end of the millennium. (Revelation 20: 7-9; 21: 2.)

As the army of Satan surrounds the beloved city, occupied by the redeemed of all ages, fire comes down from heaven and the old earth is turned into a veritable lake of fire, in which the wicked are devoured. David in describing the same scene says: "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Psalm 11: 6.

The righteous being in the city, which at that time is in the midst of that most terrible conflagration, will indeed, "dwell with the devouring fire." (Isaiah 33: 14, 15.) Thus we have found the answer to our third question.

And how strikingly it parallels the destruction of the world by water. Then the ark was the place of safety, now the New Jerusalem. Then all on the outside of the ark were destroyed, and now all on the outside of the city are burned.

The fire that destroys the wicked, cleanses the earth of all that defiles and then the voice of our Saviour will be heard speaking a new earth into existence out of the molten mass.

The third beatitude will then be fulfilled, for the meek shall inherit the earth and delight themselves in the abundance of peace.

Let us so relate ourselves to the gospel message while it is called today, that we may spend the millennium with Christ and the redeemed of every nation in the beloved city, the camp of the saints.

Our Mothers

(Continued from page 22)

can never be brought to think of her child as unworthy, no matter how low he may fall in the eyes of others. When all the world casts him off, she will be the world to him.

Mother love is the most constant, the most enduring, the most uplifting force in the world. Nearly all men who have become great owe their greatness to their mothers. Abraham Lincoln said that all that he was or ever hoped to be he owed to his "angel mother." All great men have loved and honored their mothers. One of the surest tests of a man's character is the way he treats his mother.

Someone has said: "If I could concentrate all the tenderness and sympathy of the world into one endearing term, I'd call it Mother. No other word in the language is invested with such charm and pathos as this. Grave senators, grim-featured soldiers, hard-headed business men, and frivolous worldlings melt under its power. The great deeps of the soul are broken up at its sound. The very incense of heaven clings to it. There is no face in all the chamber of memory so vivid to the last as the face that hung over us in the cradle, and no voice that lingers with such sweetness as the voice that sang our evening lullaby."

What is home without Mother? What is the whole world without Mother? Only those who have lost theirs can tell. May God help us who still have ours to learn to appreciate them much more than we do. May we find ways of letting them know we love them. May we write to them more often, if separated from them. May we never forget to send an appropriate card, flowers, or some other gift on their birthdays and on Mother's Day.

Plant Rosebushes

(Continued from page 19)

But don't be deceived. If we are expecting to serve the devil here and spend eternity with God, we will be disappointed. There will be no crown for us if we have not borne the cross. He who breaks God's laws commits sin, for "sin is the transgression of the law." (1 John 3:4.) And the "wages of sin is death." (Romans 6:23.) God is not going to make any of us be good. We may break His laws if we will, but there is no escaping the penalty—death. Don't plan on breaking any one of the ten commandments and escaping the penalty. It cannot be done. Break-

ing only one of these commands or laws will keep us out of heaven.

I am glad we were not made mere machines. We have the power of choice. Just as I choose what seeds I plant in my garden, so I determine what I shall do with my life. Just as I determine what I shall harvest from my plot of ground, so I determine what the harvest of my life is to be. I may have friends or be friendless. I may scatter sunshine or shadows.

We may serve God or the devil, live for self or others. And in the end, when we stand before the Judge of all, we may hear the words "Well done," or "Depart from Me."

We reap as we sow.

Son of a Bartender

(Continued from page 20)

evident, and no remorse of conscience. I wish I could blot out the scenes of the past,—the red light district, Greenwich village, white slavery, and prostitution in their most aggravated forms, which are the handmaidens of the liquor traffic.

I have seen once strong men and women, in the last stages of delirium tremens and alcoholism, carried off to Bellevue hospital as raving maniacs. As one of a group of students in preparation for premedical work, I was in the morgue of Bellevue hospital one day. They wheeled in a corpse. The rough box that contained him was tagged, "John Murray—Homeless." He was placed on the marble slab for dissection. I dare not enter here into the gruesome details. We studied his brain. How I wish I might be able to describe the dreadful effect of alcohol on the human brain! Then the doctor took out the man's heart, to doct it up for our inspection. All the fatty tissue had turned from a healthy cream color to a brown,—the effects of excess tobacco. And then his stomach!

How many men back there were taken to surgeons to get relief! Alcohol had eaten the inner membrane of their stomach; ulcers and cancers quickly followed. Some men were opened. With the shake of the head and a shrug of the shoulders, they were ordered sewed up. It was too late, alcohol had done its worst.

THE DEAD SPEAKS

HOW dare we say as we look into the face of loved ones, "God giveth, God taketh away," when something else robs us of all that is dear? His end was sudden, too sudden for me to get across the continent to reach his bedside. How I had longed to ask him a definite question at the last! Father, have you given your heart to the Lord Jesus Christ? But it was too late. All I had left of Dad was in my hands. God giveth, but God doesn't always take away.

And so we traveled on, Dad and I, alone, going our last trip together. As I held the ashes of dear father in my lap, I thought most sober thoughts. Time was when he held me in his lap, close to his heart; but now conditions had changed; he was dead, yet speaking. Would that I could transport you, the youth today, to that hour, and have you sense the thrill of the dead speaking—speaking, warning, from dread experience, terror, anguish, and suffering from Drink. *Won't you let it alone?* The end, therefore, is the way of blackest darkness; the way of hell on earth.

"It will laugh at your calamity; it will mock when your fear, anguish, distress, and destruction cometh."



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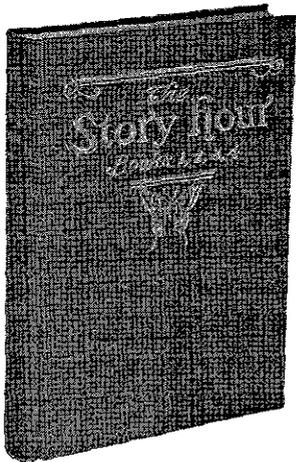
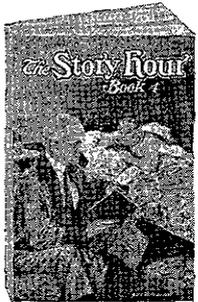
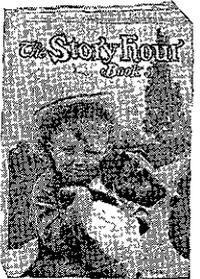
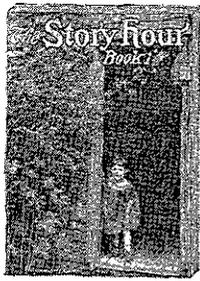
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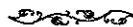
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