



The
Watchman
Magazine
AN INTERPRETER OF THE TIMES

 IN THIS ISSUE . . .



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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THE NEWS

Condensed for Busy People

President Hoover has proposed to the arms conference at Geneva that all nations agree to reduce their armaments of the land, water, and air forces one-third of "treaty strength." For this nation, it would involve the scrapping of 1000 heavy guns, 900 tanks, and 300 airplanes. The proposal is made in the interest of world economy.

Little success is being attained in tracking the kidnapers and murderers of the Lindbergh baby. A maid who served the family committed suicide, and a gangster who is supposed to know something about the crime is in custody. Meanwhile judges, stirred by the popular sentiment against kidnapping, have in several cases sentenced to life terms men who have abducted and held people for ransom.

Father Cox, a Catholic priest of Pittsburgh, is to be nominated at St. Louis in August as candidate for the presidency of the United States on the Jobless and Liberty party ticket. Long a champion of the unemployed, including the bonus marchers, and his church having no scruples about its clerics going into politics, it looks as if this priest will capture many votes.

During June there was a notable swing of prominent dries to the wet side, among them John D. Rockefeller, Jr., the billionaire oil man, who has hitherto supported the dry cause with donations upwards of \$500,000, and John R. Mott, long prominent in Y. M. C. A. and mission endeavor. However, these men are far from a thirst for liquor and a desire for the return of the saloon. They have simply concluded that Prohibition, as it is enforced, is a failure. They are, in fact, not wet, only damp.

Siam, one of the few remaining absolute monarchies in the world, has become a constitutional monarchy, the king yielding his dictatorial powers when there was an uprising led by the army and navy.

The Republican National Convention again nominated Herbert Hoover for President and Charles Curtis for vice-president. The most outstanding plank in the party platform deals with the Eighteenth Amendment. Repeal of Prohibition was defeated, but the party committed itself to favor resubmission of the question to the vote of the states with the Federal government controlling the liquor traffic in general and pledged to protect those states which choose to remain dry from smuggling of liquor across their borders.

Early June saw several thousand World War veterans converging on Washington from all over the country. Jobless and penniless, this "Bonus Army" demanded that Congress pay immediately in cash \$2,400,000,000 to the soldiers, and advocated issuance of paper money to accomplish the feat. The United States treasury is depleted, and the circulation of so vast a sum in paper without its equivalent in gold or silver will, the Secretary of the Treasury claims, greatly endanger the financial stability of the nation. The House of Representatives voted this bonus, but the Senate turned it down flatly. Now every effort is being made to persuade the ex-soldiers to evacuate Washington.

The Geneva arms conference has been doing nothing lately. A Reparations Conference met in Lausanne June 15, and was signaled by a statement from British Premier MacDonald that American help is imperative to solve the world's economic problem. Germany, recently switched to a conservative and junker government, seems ready to repudiate all war debts.

Congress has imposed the heaviest peace-time taxes ever levied on the country, going into effect July 1. They affect rich and poor alike, and cover almost every taxable commodity except food and clothing. With the help of the revenue from these taxes, and of the saving through certain economies in government expenditure, it is hoped that the national budget can be balanced.

The Allied Forces in favor of Prohibition, with Daniel A. Poling continuing at their head, will march on to a campaign of education for temperance and will still present a strong front to the charge of the Wets throughout the country. "We Finish to Begin" is their slogan, they having just finished a speaking campaign in which six hundred cities were visited, and a million and a half citizens enrolled for temperance and Prohibition.

The Democratic National Convention nominated Franklin D. Roosevelt for President and John N. Garner for Vice-President, and on the question of Prohibition declared for repeal of the Eighteenth Amendment, and immediate modification of the Volstead Act to permit the sale of beer. The presidential nominee flew by airplane from his Albany, N. Y. home, and accepted the nomination before the Convention adjourned.

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THE NEWS INTERPRETED



INTERNATIONAL NEWS Photo

The "B. E. F."

THE letters stand for Bonus Expeditionary Forces, and is the name the army of bonus seekers in Washington has given itself. Disappointed, but not discouraged, by the rebuff given their plea for a cash bonus given them by the Senate, the veterans maintain that they will remain till it is paid, if it takes till Congress meets again in December. As there are 20,000 of them there now, more or less, and threats of many more coming, their expedition has become a serious problem to the Federal Government and the city of Washington, for there is little or no money among them.

Like all matters requiring governmental action, this one has two sides; and opinion throughout the country is divided. There is much sympathy with the soldiers and their families. Having been drafted by the Government for war, and having made in varying degrees sacrifices for their country and the rest of us, they are now unemployed and destitute, no doubt through no fault of their own. Hence the country owes them help. And this easiest way to help them seems to be the payment to them now of the \$2,400,000,000 due them on Government promissory certificates in

1945 with interest not yet due. But in view of the fact that Uncle Sam has no ready money now and is finding great difficulty in keeping his expenses within his income, this could be paid only by issuing "fiat" money, that is, paper money that is not backed by gold or silver and therefore contains no promise of redemption by the Government.

Points against the bonus payment under present conditions are: United States veterans of the World War are now being paid in proportion more than the veterans of Great Britain, France, Germany, and Italy combined. In view of the present depleted condition of the U. S. treasury, the veterans should not make such a demand. The veterans are not the only unemployed sufferers. To issue fiat money would be a great menace to the credit and good name of our country in the eyes of other nations, and would likely bring financial ruin to this country. It is a dangerous threat to the rights of all the people for any class, no matter how worthy, to attempt to force Congress to accede to its wishes by storming Washington and the legislative halls of our nation.

The soldiers have a strong point in that the Government has afforded relief to the extent of many millions of

dollars to banks, railways, and public utilities, and then pleads poverty when the poor soldier asks for a plum from the pudding. But this also is explained to the satisfaction of the financiers.

We need not be told that we are living in tense times. The unfair tactics of those in power are driving many to Communism. We face hunger riots next winter, if something is not done quickly for relief of the jobless. We are far from the corner around which prosperity is said to be. And when people get money, profiting by the hard experiences of lean months and years, they, too, are going to hoard as never before.

There is a much better way than waiting for elusive prosperity or even working for it, least of all depending on it for contentment and satisfaction. We have learned to lean too much on money and things for our happiness. The "unseen" things are the eternal things after all; and the spirit of man is his greatest asset. See that that asset does not "freeze," and all is well. In other words, patience and trust in God is going to take us through. We urge a more implicit faith in Him.

"Weep and Howl"

SAMUEL INSULL, the great public utilities giant of finance, is a wreck. This manipulator of billions was the originator of the "holding company" scheme, which is in reality an evasion of the Federal anti-trust laws, and makes possible enormous accumulations of money under the power of one man or group of men. Mr. Insull's power companies had ramifications in thirty-two states, 5,000 communities, and affected 10,000,000 people. What looked to be a golden colossus, but into whose structure also went much "paper," "water" and "hot air," collapsed recently as the final result of the financial crash in Wall Street in 1929.

While we do not question Mr. Insull's business integrity—as business integrity goes these days—there can be no question but what his huge fortune of yesterday was accumulated at the expense of the poor and the small investor. Entirely legal, no doubt, but open to suspicion from a moral standpoint. Man's laws are not God's laws in finance. Millions of dollars in the life

savings of thousands of widows and aged, extracted from them by glowing promises that had no chance of fulfillment, were built into the Insull structure, and were sunk when the economic earth opened and swallowed them all.

Now Mr. Insull is a poor (?) man with a "mere pittance" of \$18,000 a year voted him as a sort of pension by three of the companies he used to control. He wonders if he can keep a roof over the heads of his family with this to spend. The rich, become comparatively poor, are to be pitied, if not sympathized with. He dolefully remarks, "I've gone from the bottom to the top, and now to the bottom again. Here I go, after fifty years of work, a man without a job." So he weeps.

We have no itch to rejoice at this ex-billionaire's downfall. He has plenty of company now among the newly-poor. And we wish them an adequate reward for all their hard work. But we wish to call attention to the fact that *all* the rich will "weep" some day; and not only weep in self-pity, but "howl" for the miseries that shall come upon them. Their "heaped" and "cankered" and hoarded wealth of today will tomorrow "eat their flesh as it were fire." This to those rich who have kept back by fraud the hire of the laborers under them—fraud in the sight of God, though perhaps not in the sight of the state. Read James 5: 1-8. This is a notable prophecy. Read all of it.

Why bring all this up now? Not to gloat over the miseries of the rich, but to point a promise in the same scripture that these enormous treasures have been "heaped together for the last days," and to emphasize again the plea, "Be patient therefore, brethren, unto the coming of the Lord." Christ's second advent is the only solution of the problem of the very rich and the very poor, and, by this sign of unprecedented fortunes, His coming is near. When the rich get richer beyond all belief, then the Son of man is coming that the poor may be richer beyond all belief.

Science Learns Something

THE winds of investigation and discovery are blowing on the weather vane of so-called science, and the changeable thing is turning again. Now it is the age of the universe and of the earth. We are actually growing younger in the estimation of doubting scientists, but not even yet do they think we are as young as we really are according to

God's record. We are happy to note that the age of the cosmos has shrunk to about one-millionth part of what they once thought it was.

The great English authority, Sir James Jeans, said lately: "We must conclude that the universe of stars is still



Chief Justice Charles Evans Hughes of the United States Supreme Court, under close guard as he goes to a sitting of the Court when it was considering an appeal made on behalf of a group of negroes who had made an attack on a white girl. Feeling ran high over the case and Communistic threats had been made.

quite young, in spite of looking so old; its many appearances of great age must all be deceptive."—*Nature Supplement*, October 24, 1931, p. 703.

And practically all the astronomers are agreeing with this leader, as noted in the following expression of general belief given in the *Science News Letter*, April 2, 1932, p. 216: "The far flung universe of stars, nebulae, and star dust is not much older than the solar system and the earth itself."

This is a most remarkable concession for scientists to make, after the long years in which they have held that the age of the stars must be counted in billions of years. And here is the conclusion that this *News Letter* (which, we understand, is an official bulletin of the American Association for the Advancement of Science) draws as to the latest astronomical findings:

"Stars of different spectral classes cannot have evolved from one another. They must have been created simultaneously, and their age is too short for any appreciable evolution."

"[The new view] deals a severe blow to the idea that the universe of stars and nebulae is an outgrowth of a process of relatively slow evolution."

And we hope that science will keep on dealing severe blows to the theory of evolution. It is at the root of more evil and falsehood in modern thinking and practice than anything we know. Out of evolution grows crime, not out of Prohibition; for if our ancestors were beasts, there is an excuse for us being beasts. Out of evolution grows Modernism in religion, with its atheistic tendencies. Out of evolution grows godlessness in general, for it denies the Creator and the Redeemer.

Can we hope that the theory of evolution, long the bulwark of modern science, is about to collapse? Not so. The strange thing about it all is that after these scientists pick all these flaws with their pet theory and concede that it has much less support in fact than they thought it had, yet they cling tenaciously to it. Such is the inconsistency of doubt as a method of finding truth. Paul spoke wisely when he warned us to avoid "profane and vain babblings, and oppositions of science falsely so-called: which some professing have erred concerning the faith." 1 Timothy 6: 20.

Boys and Crime

AS WE write, we are looking at a photograph of a large group of prisoners in Sing Sing Prison, New York. And the great majority of them have youth written on their faces, even though crime is written there too. They are *boys*, and more than ever we are astounded that criminality is reaching its gory hand down among the young as never before.

When the growing generation is so largely "in the red" of our social ledger, what are we to anticipate? While not these youth, yet many who are on the way to the same place are to decide the destinies of coming years. They are to rule the world. And America is not alone. Crime increases everywhere, and the children are having an increasing part in it. Russia rears atheists by the million. Moral bulwarks of the past are breaking loose on every side. Will the resultant tide sweep away all that is good?

"Evil men and seducers shall wax worse and worse," is the forecast of Heaven for this day. During the past twenty years there has been greater destruction of life and property than in the

previous one thousand years. And men say the world is getting better. They are morally blind who say it. Even the prospect of the next generation proves it untrue. The wish is father to the thought. We, too, wish things were better and would get better; but we refuse to blind ourselves to things as they are and will be.

Our hope is in God. The only drying up of the crime flood is by the fires of Christ's coming in the clouds of heaven, "taking vengeance on them that know not God." 2 Thessalonians 1: 8.

A Popular Message

SEVENTH-DAY ADVENTISTS are not alone in proclaiming Christ's soon coming as the great message of our age. Other and long-established churches are stirred with it. It will mark the only effective revival of our times, a revival that Christians everywhere are earnestly praying for. In Australia, a "Second Advent League" has been formed, and on May 8 advent sermons were preached from three hundred orthodox pulpits. All the great historic Protestant denominations are uniting in sounding the cry of Christ's coming. We quote from the *Sydney* (New South Wales) *Sun*:

"One has to remember that the church has never been identified with all the loose talk about Christ's reappearance, which makes the present strong declarations of belief of its bishops and priests in all parts of the world more significant.

"The belief that we have arrived or are arriving at the end of the present age, and that Christ is due to remove His church before the earth becomes the scene of desolating judgments, predicted in the Bible, is far more general now than it was two years ago. Not only theologians, but many others of sound mind, subscribe to it.

"It is spoken from hundreds of pulpits. It is discussed at specially organized meetings and conventions. And throughout every Christian country the question is receiving the utmost prominence.

"In Sydney, those associated with the Second Advent League are not fanatics, nor religious adventurers, but men of strong conviction and calm judgment. They have been moved by world events in the light of prophecy."

We unite heartily with these our brothers of other faiths in preaching the Second Advent. We may differ on other matters, but we are agreed in this.

Jesus is indeed coming soon, and we rejoice. It is the purpose of THE WATCHMAN MAGAZINE to point out the fulfillment of the divinely predicted signs of His coming as they occur. May God help us, as we watch from the walls of Zion, to give the trumpet no uncertain sound.

Time to Fight

WE ARE willing to concede the Wets their arguments. And they have some that seem plausible, such as that you can't make people good by law, and that Prohibition is not being enforced. But we are *not* willing to concede that there should be no Prohibition law, nor that Prohibition cannot be enforced. But further, when the advocates of liquor become so dishonest as to use every deception and misrepresentation possible to accomplish their ends, and honest anti-Prohibitionists stand by without protest and let them do it, then



Another sign of the drift of the times. An abandoned church being used as a repair shop for automobiles.

it is time for men of stamina to "grab a root and grow!" as the saying is in a certain section of the United States. In this case, the "root" is composed of facts on liquor consumption.

The Christian soldier needs no excuse to use his spiritual weapons; but if ever he seeks a reason for battle, it may be found in the nefarious tactics of the militant liquor leaders who would annul the Eighteenth Amendment by foul means. Offering nothing as a substitute for Prohibition except what has been tried again and again with miserable

failure, they would throw over the best plan that civilization has so far tried in limiting the evils of intoxication, and plunge us into a chaos of drink-anarchy. "We want beer," bellowed raucously, is relied upon to drown out the voices of conscience and common sense. Yet they must know that the slogan might just as well be, "We want to start down the toboggan slide; and we will stop a little way down and be content to stick there."

We raise our voices in vehement protest against using distorted facts and figures, and resorting to absolute lies to have the Prohibition Amendment repealed. The one great lie which out-lies every other is that there is more intoxicating liquor consumed today than in the days of the saloons. Someone has said that there are three kinds of lies: white lies, black lies, and statistics—although his language may have been stronger than this. We wonder where the wets have gotten their statistics to prove that there is more liquor consumed now than in pre-Prohibition days. All unbiased findings and fair comparisons prove exactly the opposite.

We doubt not that there is more drinking in the large cities and on the Atlantic seaboard. But the United States is the United States.

An officially-compiled, ten-year average of liquor consumption before 1920, when the Eighteenth Amendment took effect, shows a total of 2,044,500,000 gallons of distilled spirits, wines, and beer. On the other hand, a Wet-compiled record, after a year and a half of careful surveys in 1929, showed 1,100,000,000 gallons consumed in that year, or just about half as much. The official figures show 800,000,000 gallons. Read the complete article on this (from the *New York Times*, an impartial newspaper if there is one) on page 26 in this issue of the WATCHMAN.

We would divide the Wets into four groups: the liquor manufacturers and purveyors, and they do it for a living; the politicians who look for votes to the liquor interests, and they also depend on booze for sustenance; the foreigners who have lately come to this country with the idea that America spells do-anything-you-please, and they need to have their minds disabused; and lastly, the yes-men who echo the cry of the leaders of the pack without observing widely and thinking carefully. Shall these groups decide great issues that affect the destiny of America?

The OLYMPIC GAMES

And the Greatest Game of All

By LYNDON L. SKINNER



LITTLE did those ancient Greek athletes who first met on the plains of Elis, in games that tested their dexterity and physical prowess, ever dream that their cherished Olympic Games would one day be transferred half way around the world, to be played in a great, modern, metropolitan city.

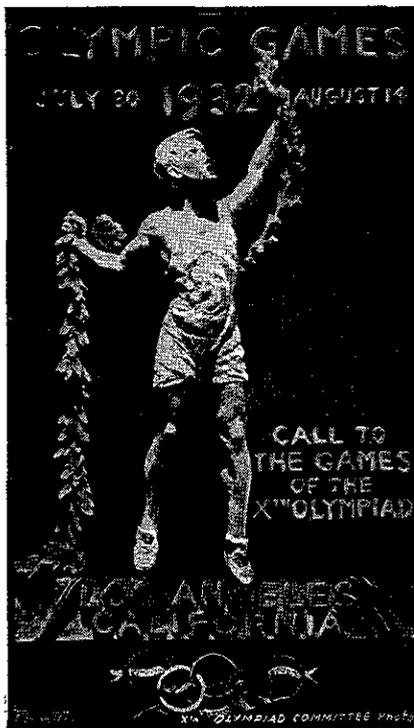
Yet that is just what is occurring. And this month athletic history will be made in Los Angeles, when ten thousand athletes and artists, the choice men and women of fifty nations, who have journeyed from the far corners of the earth to lay the best they have to offer upon the altar of clean sportsmanship, meet for the Games of the Xth Olympiad from July 30 to August 14, inclusive.

Held every fourth year, the Olympic Games represent the greatest organized effort in the field of athletics that is held in the world. And the Xth Olympiad will be no exception to the rule. Preparations for this series of Olympic Games have been going on for nearly ten years, and the most extensive array of athletic talent and equipment has been assembled for these games that the Olympics have ever seen.

As a representative of the Xth Olympiad committee explained to your correspondent a few days ago in his offices in Los Angeles: "The mighty spectacle of 105,000 spectators filling the massive Olympic Stadium to the point of overflowing, an army of 2,000 picked athletes, with flags flying, as they pass in review during the impressive Parade of Nations, the Olympic torch as it first blazes forth atop the monster peristyle, will present a picture that will long remain in the memory of those privileged to attend the spectacular opening ceremony.

SURPASSING GREEK SPLENDOR

"When the ancient Greeks pitched their tents on the plains of Elis in the dim centuries of the past and brought the young men of their land together in the first of all Olympic Games, they raised high the banner of sportsmanship which has been followed by athletes of all ages.



The official call to the Olympic Games.

"Three thousand years or more have elapsed since the young bloods of ancient Hellas met in their first sportive combat, but the Olympic Games, as revived in modern cloak, will be celebrated in Los Angeles this month in a glamorous manner never surpassed even during the days of the 'splendor that was Greece.'"

The sports in which the greatest athletes of the day will compete will include track and field events, boxing, cycling, equestrian sports, fencing, field hockey, gymnastics, modern pentathlon, shooting, rowing, swimming, diving, water polo, weight-lifting, wrestling, and yachting. Fine art exhibits will also be held during the period of the Games.

Official delegations and members of the nobility of continental Europe and Asiatic countries will be present in Olympic Stadium on the afternoon of July 30, when, so Olympic officials say, President Hoover will proclaim the Games open.

Nine stadiums, auditoriums, and water courses, which have a combined seating capacity of more than 350,000 spectators, have been enlarged and otherwise equipped to handle the huge throngs expected to attend.

Olympic Stadium, erected at a cost of \$1,700,000, will be the hub of all Olympic activities. In addition to the opening and closing ceremonies, the lacrosse tournament and football game, the Stadium will also be used as the scene of the track and field athletics, gymnastics, finals of the equestrian sports and field hockey finals.

COSTLY PREPARATIONS

The swimming, diving, and water polo events will be held in a fine new stadium which is being erected at a cost of \$125,000 immediately adjacent to the main stadium in Olympic Park.

The California State Armory has been fitted up for use as the Olympic Fencing Pavilion. At the Long Beach Marine Stadium will be held the rowing races, and at the Los Angeles harbor, the yacht races. The famous Pasadena Rose Bowl will be the scene of the cycling races, and other events.

The Los Angeles Athletic Club has provided the use of its \$500,000 auditorium with a seating capacity of 10,400 to be used as the Olympic Auditorium, in which the boxing, wrestling, and weight-lifting events will be held.

When we add to the cost of building and remodeling these many stadiums, auditoriums, etc., the cost of equipment for the games and transporting and entertaining of the contestants, one can readily see that the cost of the Xth Olympiad will run into the millions.

In order to house the Olympic contestants at the smallest amount of expense to the Committee and to the various countries sending their representatives, the Organizing Committee decided to build a special Olympic village near the Olympic Stadium. The village, consisting of between 700 and 800 two-room houses, has been completed for the exclusive use of the teams and those having direct connection with the Games. At the close of the contests the houses will be sold.

The story of the Olympic Games, how they originated, the great influence they exerted over the life of the ancient Greeks and how they were revived after being discontinued for many centuries, is one that has its beginning even before the dawn of Christianity. In fact, the origin of the ancient Olympic Games, as known to students of history, is buried in obscurity. They were celebrated at Olympia in Elis, a small plain sixty miles northwest of Sparta, near the confluence of the rivers Alpheus and Cladeus. These games were continued with more or less regularity throughout the entire history of the Greek empire. And they were carried on with much splendor under the Roman emperors until the festival was finally abolished in A.D. 394.

The revival of the modern Olympic Games was due almost entirely to the energy and enterprise of Baron Pierre de Coubertin, of France, in whose mind, at

the age of seventeen, arose the desire for international athletics. To this end he traveled widely in France, America, and England, promoting for years his cherished plan and introducing organized sports into the educational systems of France. Finally in June, 1894, a congress was held in the Sorbonne, Paris, and it was decided unanimously to revive the Olympic Games, and an International Olympic Committee was appointed. Two years later the first of the modern games were held in Athens, Greece, in April, 1896, and they have been celebrated every four years since then, except in 1904 and 1916.

Like the ancient Games, the modern Olympics find their inspiration in the efforts of civilization to teach co-ordination between a healthy body and an active mind.

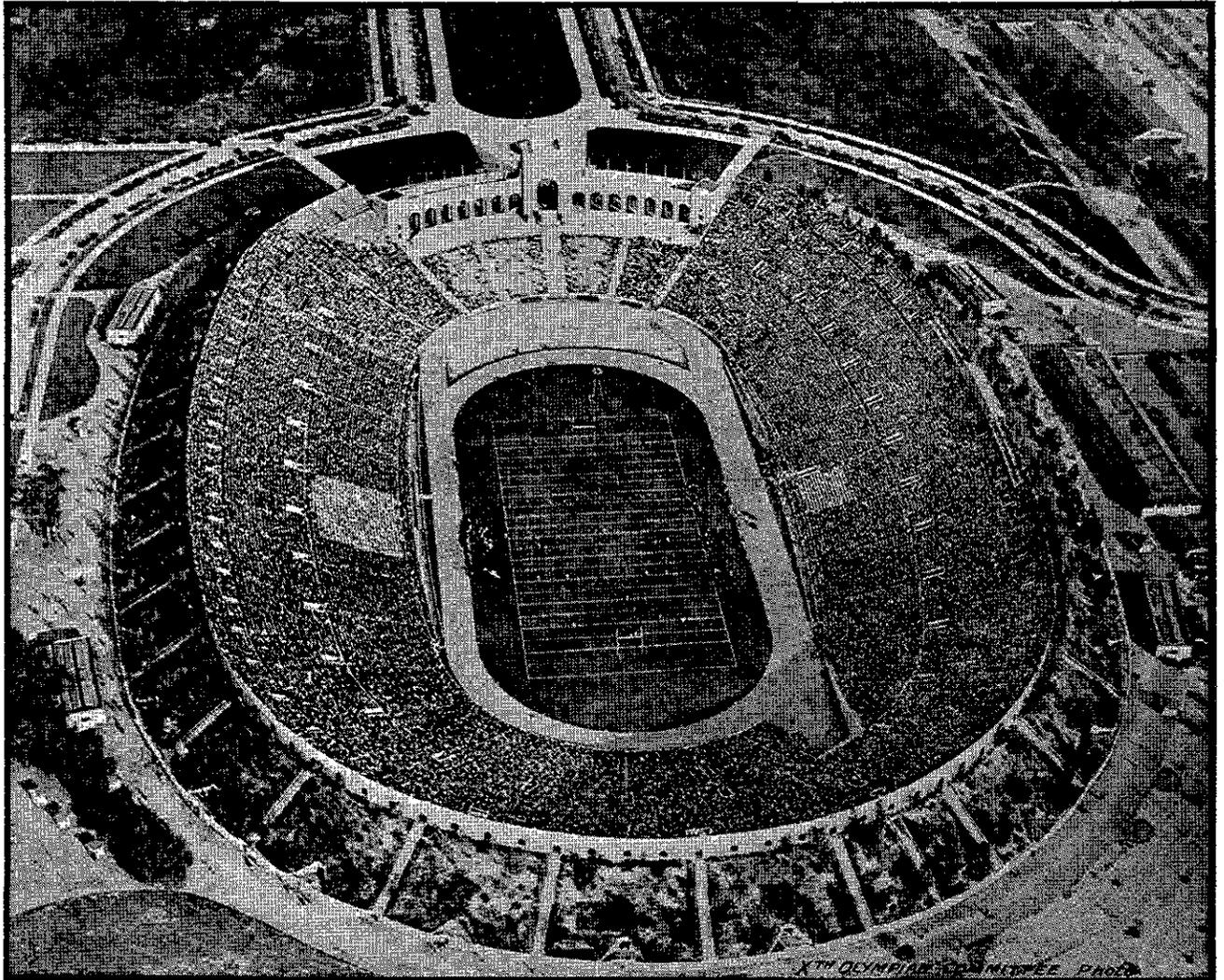
Athletic contests for the purpose of eliminating all but the very cream of each nation have already been held in

every country being represented at the Olympics. Elimination contests have been held earlier in the summer in every section of America. The way sport events are usually carried on is to hold preliminary eliminations before the main contest, in which the winners of the previous tests compete for the final title in each particular type of sport.

But there is a game however, in which each contestant may win, and it is possible for all to get the title. Whether we consider ourselves athletes or not, there is a splendid suggestion in the training, experience, and contesting of the players in these Olympic Games that should be an inspiration.

Life is a game, and everyone must play it. The hazard to be overcome, to outrun, to jump over, is sin. The goal is Christian character, the highest ideal the world has ever known. The prize, the trophy to be won, is eternal life.

(Continued on page 15)



An aerial view of Olympic Stadium, the most colossal structure of its kind in the world, where most of the games will be contested. It will seat 105,000, and 125,000 can be accommodated.

Can We Lighten the Depression Blues by

Talking PROSPERITY?

By L. ERVIN WRIGHT



HE third winter of the war on the depression has passed. General Depression not only holds his own lines, but the lines of humanity are constantly weakening before him.

Millions of unemployed are already wondering how, if the depression does not soon end, they can ever manage to get through another winter.

In the early months of the depression, the people were told that by the coming spring good times would be again on the way. But times got worse, and then it was predicted that by fall or early winter everything would be on the mend. Fall and winter passed and still no return of prosperity. More predictions of speedy economic recovery were made. Like all the others, these predictions failed too. Today no one takes similar

prophecies seriously, for he realizes that the statesmen and the big business men know little more about the return of prosperity than he does.

It has been supposed that if the unemployed could somehow say, "We're getting along better and better every day," that this mere psychological suggestion would largely solve the whole problem. And so the seriousness of the situation has been minimized. But General Depression continues to invade and paralyze our whole economic structure. Today scarcely anyone holds that the depression is not serious.

In addressing the recent Methodist Ecumenical Congress at Atlanta, President Hoover stated, "Unemployment

walks before you as something much more real than a specter. It presents not only an economic difficulty, but an acute problem for human beings."

Several months ago an Unemployment Emergency Committee under the direction of Walter S. Gifford, president of the American Telegraph and Telephone Company, the world's largest corporation, was organized to direct relief unemployment throughout the United States the past winter. It may have accomplished some good, but on the whole its work has been a failure.

The army of the unemployed continues to increase. A year or so ago, we were shocked to learn that four or five million were out of work. Today the



New York City, having almost the appearance of being dead. And indeed thousands of offices are vacant in these skyscrapers as a result of the present financial depression.

American Federation of Labor places the number of breadwinners who are denied the right to earn their bread at 8,300,000!

At the present time there are said to be 24,000,000 living in abject poverty—because they can't get enough work for the bare necessities of life. Think! One out of every five in America in abject poverty and that in a land of plenty! One tenth of the nation, or 12,000,000, is living on charity.

IS THIS AMERICA?

Every charitable organization the country over has been taxed to the utmost to make their dollars cover all the crying needs, starving families, sick and undernourished children, insufficient clothing, improper housing and living conditions.

During the past few months the number of calls for help to charitable organizations has been trebled over the calls received scarcely a year ago.

In speaking of the class who are now calling for help, Miss Fenton, Managing Director of the Associated Charities, San Francisco, says, "San Francisco would be shocked and horrified if it knew the names of some of these applicants.

"They come from residential districts into which the Charities has never been called upon to go.

"Men and women, their faces gaunt and worried, their spirits crushed, their pockets empty, their rent due, their cupboards bare—have been obliged to give up the struggle. They have come, as a last resort, to the Associated Charities. It takes their last bit of courage, for most of them have earned their independent way.

"They have been the givers of alms—the men and women who have contributed of their little to the need of others. Now they themselves ask for help."

There is not a corner in the land where a similar story could not be told.

One slogan of the Community Chest for 1931-1932 has been, "Because this is America, GIVE." The money raised shows the splendid response of Americans to give and justifies the slogan. However, the slogan, with the emphasis on the word THIS, more truly reveals the paradoxical condition of the nation that makes such a call necessary. In other words, because you are living in a land of plenty but where you may starve, it has become urgent that you give! Yes, under present conditions, "Because THIS is America, give!"

Official indifference to slow starvation among the unemployed was charged before a Senate committee recently by Dr.

John A. Ryan of the National Catholic Welfare Council.

In his prepared statement, Dr. Ryan said: "The most discouraging fact about our grave unemployment situation is the indifference to human suffering by our public officials and influential classes.

"They all seem to assume that their duty will be performed if none of the unemployed dies of actual and quick starvation.

"They seem to take no account of the deaths that are inevitable from slow starvation through a long course of undernutrition. They seem to care little about the permanent weakening of health and physique of the millions who will receive just enough assistance to enable them to survive. . . .

"As a matter of fact, the starvation which has already occurred on the account of unemployment is not all of the slow and gradual variety.

"A physician in one of the hospitals in Detroit reported not long ago that, on the average, four persons a day are brought to that particular hospital too near starvation to be saved.

STARVING CHILDREN

"Our responsible classes seem to give no thought to the manifold demoralization of the unemployed, to the grave injury done their self-respect and independence, to their keen mental suffering."

Those who have jobs, even with their recent cut of wages, have no understanding of the problems and feelings of the man who has had only a day's work now and then for months. There is a large class of people who complain that their salaries of \$125 to \$200 a month and up will hardly meet their needs. They may be among the unemployed before another winter; then they will have something to complain about.

Today there are millions of American children who are literally starving, dying of undernourishment, according to the various social welfare agencies and charitable organizations. They are dying for milk and other foods vital for growing children.

It is said that undernourishment of the children growing up during the World War has left its mark on countless thousands in Europe. There we may see the dwarfed and stunted bodies, the puny physiques, the sickly faces, and thwarted hopes of the children of the war. How many of the children of this period are having the same marks put upon them?

One writer tells us that in New York City "the Home Relief Bureau has been

forced to suspend the listing of the applications of the jobless, because the relief stations have been swamped with 75,000 registrations. These stations were unable even to list the applicants. It is intended to receive more applications after something has been accomplished for the 75,000 who have registered.

"In the case of the Emergency Employment Relief Committee, we have the announcement that the funds are so low it has recently been found necessary to turn down the applications for work of 57,000, all of whom 'ought to have work' and need it 'desperately.' That word 'desperately' is an ominous word. . . .

"Private charity has failed—failed utterly. Municipalities have exhausted their resources and, asking loans from the banks, are told they must cut down on expenses. If individual charity and the appropriations of the smaller governmental units cannot keep Americans from starving, where is the prevention if not in some Federal action? Thus Mr. Greene of the American Federation of Labor says:

"With city relief breaking down, and with private charity totally unable to meet the needs of the unemployed, we are now face to face with an unprecedented unemployment crisis. Only one agency can meet the relief problem, now that all other sources have proved inadequate—the Federal Government."

The people in general and the administration have been against a Federal dole; however, the relief through charity has been a dole, to all purposes if not in name. The dole, or charity, is a vicious measure for men who can work and want to. Whether the Federal Government will find a solution, or even an emergency remedy, no one knows. In the meantime, General Depression holds the field against every move of civilized man to put him to rout.

THIS DEPRESSION PREDICTED

"Many are wondering if we are not near the time of which the prophet Daniel wrote: "And there shall be a time of trouble, such as never was since there was a nation even to that same time." Daniel 12: 1.

The hunger marches of the present day bring to mind the words of Isaiah: "And they shall pass through it, hardly bestead [sore distressed, A. R. V.] and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king [president?] and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness,

(Continued on page 13)

One would think, because of the many evils laid to it, that

Prohibition Has Broad Shoulders

But we must look elsewhere for the cause of our economic troubles just now

By ALTON B. JACOBS



OR the past several months it has increasingly happened that the subject of conversation as friends call at my home or stop me on the street has been the strain of the times. I believe that mine has been a very typical case.

On these occasions the opinion most commonly voiced to me has been that Prohibition has caused our troubles. On the other hand, my friends have unanimously agreed that if Prohibition has not caused the depression, then the repeal of the Eighteenth Amendment could not possibly cure it.

It is self-evident that the cause must be definitely ascertained ere the remedy can be applied.

The wets have made capital of the opportunity to blame Prohibition for our economic trouble, and to proclaim the blessings of legalized beer. They have made two separate and distinct issues appear to be one and inseparable. Thus they have laid down a smoke screen before an already intricate problem that has added immeasurably to the delay in tracing down the source of the trouble and applying an effective remedy. The wets would have us blindly treat the symptoms of our national disease without uncovering the source. Their arguments are so inconsistent and void of proof as to exclude all credence on the part of intelligent people.

A LESSON IN LOGIC

¶ If they say that this depression was brought about by Prohibition, how do they explain that the most prosperous years we have ever enjoyed were likewise after the time of the passage of the Eighteenth Amendment? They object that that prosperity was the result of the war—which is partly true. And the present exhaustion may also be the aftermath of the war. They say that the revenue from beer would save us taxes, restore employment, consume the surplus grain, etc. But our leading economists, as Fisher and Fiske of Yale, have estimated that to every dollar taken in by revenue from beer the Government would spend five dollars due to

increased crime and criminal and indigent institutions. Now, that isn't good business! Then the wets reply that crime has increased under Prohibition, as well as demoralization among the youth. Again they confuse the reasons. These can no more be blamed on Prohibition than can the naked styles of dress adopted by women in recent years, their embrace of the cigarette habit, or the teaching of evolution in the public schools! Along with the infusion of evolution in the public schools and the sinister work of Modernism among the churches, the terrible wave of crime and immorality can be attributed particularly to one thing above all others—the World War and the lust that it taught and abetted! It is only logical to believe that when the peoples of great nations would stoop to the level of the lower beasts and indulge in one form of animalism as they did in the World War, that they might be expected to develop other traits of animalism! This we are witnessing. The accumulated passions of generations, held in leash, were loosened in 1914-18. "This was the lion's roar that called the wild beasts forth to the feast of blood."

IN FAVOR OF A REFERENDUM

¶ Yes, the wets wish to have the fruits of prosperity without the tree, its conclusions without its premises. But liquor does not justify itself by its works. It cannot produce the fruits that its theorizers claim for it. It brings forth after its kind. As for employment, there are bottling machines now invented that would do the work of thousands of men employed under the old regime of John Barleycorn. So much for the false dogmas of the anti-Prohibition zealots. Yet it is to be admitted that they are succeeding in turning the tide of public sentiment in favor of a referendum. Suppose that a referendum is held and a majority vote in favor of the return of liquor. Remember this: "The voice of a majority, swaying the course of government, does not insure good government except it be the voice of a well-informed and well-intentioned people." The millionaire ex-distillers

and brewers who are financing the wet propaganda are certainly not well-intentioned, and the people whom they are seducing are certainly not well-informed!

THE CAUSE OF THE DEPRESSION

¶ Having disposed of the wet camouflage, we may turn our serious attention to the following questions: What is the real cause of the depression, and does the Bible say anything about it? If we can find the cause, then we may find the remedy. Let us read James 5: 1-5: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

I believe that a thorough analysis of these verses will give us, unmistakably, the real cause of the depression. First, they are addressed to "rich men." Second, these rich have accumulated such vast wealth and have hoarded it away in such great quantities that it "rusts." Third, they have hoarded and hidden away so much treasure that it results in bringing misery upon everyone, including themselves. Fourth, it is shown that their great wealth has largely been accumulated through exploiting and cheating the farmers, the growers of the indispensables of life. This has tended to riotous living on the part of the rich; and their following of such unscrupulous methods finally brings disaster.

This is the cause of the depression in a nutshell! This describes the very procedure, the exact policy of economics, that has been pursued in our nation for

generations. And that is what is wrong! The fundamental cause of our condition is in the abuses of government.

Really to put our finger on the beginning of the corruption of government called the patronage system, we must go back to the time of a great president of the United States, whose motto was: "To the victors belong the spoils"! This was the embryo of the patronage, or spoils, system. It has proved by its fruits to be the greatest political apostasy of all time! Since that time, "big business" has been catered to more and more by our government officials who had the enhancement of their financial status in mind. Competition for elections waxed hotter and hotter as a result, and successful candidates promised political plums to those who would help make their elections possible. This resulted in more and more government departments being created—not because they were needed, but to find places for thousands of ambitious job seekers who had helped push someone into office. As government expenditures mounted, taxes were doubled and trebled—and the farmer did far more than his share in footing the bill created by the patronage system, which in turn did nothing and less than nothing for him.

Suppose the farmers united in declaring a moratorium for one or two years, and would plant nothing except just enough for themselves. How quickly would the legislators of the nation be brought to acknowledge the importance of the agricultural industry above all industries!

HERE IS THE CURE

☞ The fact that we had two political parties mattered not a whit in preventing this top-heavy program. Both coveted the liberal bonuses of "big business," and their zeal for their parties has eaten us all up! Thus the patronage system has become the cancer which has been eating into our national vitals and now we are in the final throes of economic death. Around the deathbed are gathered the politicians, stunned by the sudden demise of the goose that laid the golden egg. Though they had perceived some symptoms, they had hoped that they had successfully treated them; but though the symptoms were alleviated from time to time, the cause was unaffected.

A government that has thousands of humane societies whose duties include investigating reports of ill-treated and under-fed dogs and cats and ordering them to be fed better, while thousands of babies are starving, is a farce! I believe

my baby is worth more than all the dogs and cats in the world, and so is any other human infant. I believe the zoos of the nation had better be closed down and the thousands of dollars spent for the best, and in some cases dainty, foods for the animals be used for that purpose for hungry humanity!

The repeal of the Eighteenth Amendment will not solve our economic problem! Communism will never do it! Here is the panacea and it is simple, sound economically, and will stabilize American industry in a fundamental way. It is suggested by the analysis of James 5 and other Scriptures as the following:

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Proverbs 11: 24.

"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

"Moreover the profit of the earth is for all: the king himself is served by the field.

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

"When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? . . .

- "There is a sore evil which I have seen under the sun; namely, *riches kept for the owners thereof to their hurt.*" Ecclesiastes 5: 8-11, 13.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Proverbs 3: 27.

"He that appresseth the poor reproacheth his Maker. . . . Righteousness exalteth a nation: but sin is a reproach to any people." Proverbs 14: 31, 34.

"In the revenues of the wicked is trouble." Proverbs 15: 6.

"Better is a little with righteousness than great revenues without right." Proverbs 16: 8.

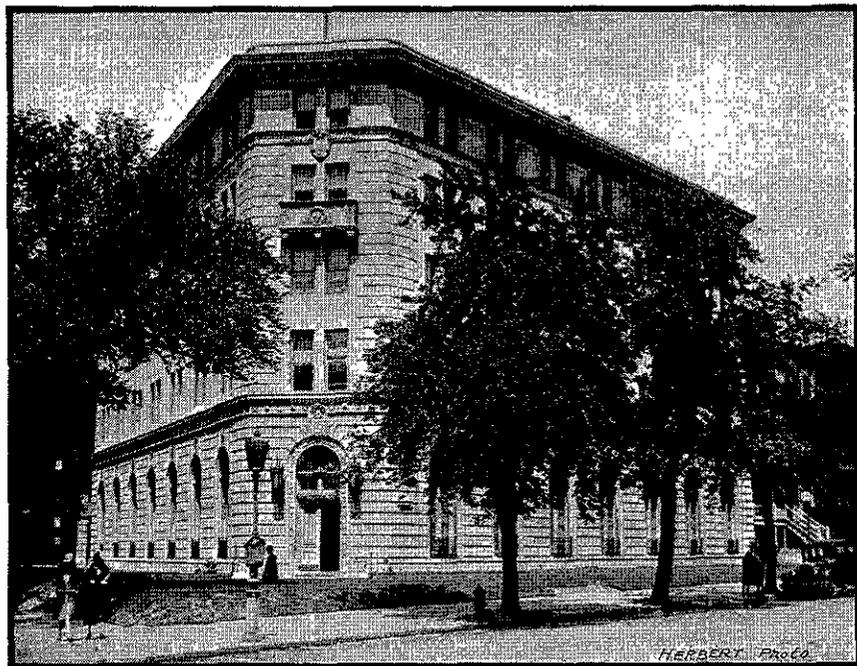
"A good name is rather to be chosen than great riches." Proverbs 22: 1.

"He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." Proverbs 22: 16.

"In the day of prosperity be joyful, but in the day of adversity consider." Ecclesiastes 7: 14.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14.

"Where there is no vision, the people perish: but he that keepeth the law, happy is he." (Proverbs 29: 18.)



The Methodist building in Washington, D. C., where is housed the Methodist Board of Temperance, Prohibition, and Public Morals. The Methodists are very active politically in favor of Prohibition.



Dr. Nitobe, prominent Japanese worker for peace, who is now in America seeking to reconcile the interests of his country with ours.

“**T**HEY had one article in their possession which was about two or three feet in length. It was straight, heavy, and hollow. One end, however, was closed, and near it there was a small hole, through which fire was to be lighted. . . . Some mysterious medicine was put into it, . . . and when one lit the medicine through the hole, the lead piece was discharged and hit everything. . . . Light like lightning was seen and noise like thunder was heard, so that bystanders invariably closed their ears with their hands.”

This scene was laid three hundred and eighty-nine years ago on the shore of the tiny island of Tanegashima, southern Japan. The *dramatis personæ* were Portuguese traders and the local Japanese. The native source from which the above is quoted, as given by Murdock, goes on to tell how the Japanese eagerly seized upon the new contrivance, beginning to make their own arquebuses. After some difficulty, they learned how

The SPIRIT of JAPAN

◁ *A writer, long resident in, and observant of, the empire that dominates the Far East, interprets her for the West* ▷

By ALFONSO N. ANDERSON

to close the end in the barrel, and then they could manufacture all the matchlocks they needed.

That was yesterday. Today Japan stands in the very front rank of armed nations. Instead of the awkward blunderbus, now there are the most modern scientific weapons. Picturesque armor and fantastic headgear have given place to khaki and the steel helmet. This astounding transformation in armaments is one of the most outstanding facts of this remarkable age. It is because Japan is strong now that she need no more *kotow* to the Western powers, be alarmed at diplomatic notes, back down because of threats to use the economic boycott, or scuttle when opposed by the entire League of Nations. Therefore the most astute diplomats are beginning to realize that threats and coercion will not work. Rather, the nation that seeks to co-operate with this rising power of the Far East and strives to understand her peculiar problems will be the gainer.

WHY JAPAN IS STRONG

◁ But it is not alone in her military might that Japan is strong. *Yamato gokoro*—the heart and spirit of the ancient clan that so outclassed all others in exploits that it became the synonym for the ideal nation—this is the temper in the steel of Nippon’s unique nationalism. It is *bushido*—the old knighterrantry, nurtured, idealized, and inculcated universally. The individual, made strong and zealous by this spirit, loses himself in devotion to the Emperor, who is the living representative of the most ancient dynasty of all time, hence the symbol of unconquerableness. Unquestioning belief in the immortality of the soul, and the assurance that all who die valiantly are worshiped as gods,

prepare the soldier to face death without fear. The flag, as the emblem of victory, is never surrendered. It may be but the bare, tattered outline of a banner that has seen at least two great enemies vanquished. If the force is in danger of being annihilated, as was the case with certain battalions in Manchuria recently, the colors are hastily hidden in the earth. Cases are on record of soldiers committing *harakiri* and interring the flag in the human sepulcher. This is the Japanese spirit, and this is why Japan is strong among the nations.

LAW AND ORDER AT HOME

◁ Japanese maintenance of law and order is striking, against the background of banditry and internecine strife in China. While there are elements of unrest, and while “dangerous thought,” theft, and even assassination are common, still property here is remarkably safe. We have left our home for several weeks at a time without a caretaker and have found everything untouched upon our return. Perhaps some element of respect for foreign opinion operated to deter robbery in this case. But we think the self-control on the part of the people and the comparative safety of the individual here are remarkable facts for which due credit should be given where credit is due.

The spirit of Japan must be reckoned with. Says one well-known American editor in Shanghai: “I have no illusions about Japan. The Japanese, whom I admire and respect, are now facing the crisis of their national existence. The world is not dealing with a gentle, polite, yielding and pacific Oriental people, meekly accepting whatever is handed out to them. It is dealing with a people proud, chivalrous, determined, and

valorous—in every sense our equals. They are now grimly determined to fight for their right to exist.” In these clear-cut words George Bronson Rea, editor of the *Far Eastern Review* sums up the mind of Japan, which in its solidarity is as the mind of one strong man.

CONVINCED THEY ARE RIGHT

¶ The people are united in the conviction that the nation is right. The past few months have seen Japan condemned by nearly the entire world. At times the atmosphere was so tense that it seemed another world war was imminent. Because of Japan's aggressions in Manchuria and Shanghai, choosing, as she did, to deal directly and summarily with China in redressing her wrongs, without appealing to the League of Nations and without submitting to long-drawn-out and highly uncertain litigation according to the treaties, she has found herself in a rather awkward position. But the Japanese are profoundly convinced that their grievances against China are real, and that they are fighting in a righteous cause, in self-defense, and for the very existence of the nation.

It has been said that if every Chinese should shorten his blue denim jumper a few inches the cotton industry of the world would be seriously threatened. This illustrates the importance of the world's trade with populous China. To Japan, above all nations, this trade is vital. But a disorderly China is a constant menace. Japan has a long list of grievances against her neighbor, helpless under ambitious and unprincipled war lords.

And beyond is the Bear. Russia is free, not bound by the treaties. She has already Bolshevized Inner Mongolia. Newspaper reports tell of more Soviet troops being dispatched to Siberia. Immense steel mills are being built in the eastern parts of the U. S. S. R. “How is Bolshevism in China?” I inquired of a prominent Japanese editor. “Worse than ever!” was the laconic reply, weighted with meaning. The Soviet propaganda always finds its most fertile fields among the distressed. What with China's perennial civil strife, banditry, floods, and famines, she constitutes a most excellent culture medium for the ultra-radical bacteria. To Japan she is “China 'cross the bay.” The danger must be faced and, if possible, forestalled. If Manchuria is not made safe for legitimate exploitation and development of her immense natural resources, so that the rapidly increasing people of Nippon can live, Russia will surely step in, for fertile lands abhor a vacuum. Japan denies territorial ambitions. She

will make the Open Door a fact. Manchuria needs American machinery and automobiles. A stable government, free from banditry, will greatly enhance world trade.

Trotsky tells us that the “key to the world situation is at the present moment not in Mukden, but in Berlin. The advent of Hitler to power would present for the U. S. S. R. a danger infinitely more direct” than Japanese aggression. Thus some balance is maintained, as Russia watches the nations of both sides. Her age-old quest for a warm water port may be in abeyance, but it can never be forgotten.

Pacifism as a movement is bankrupt. It merely views the surface and fails to penetrate to the actual conditions. Pacifism that would boycott a nation, thus causing untold suffering on the part of millions of innocents, is not based on true peace principles. It would inevitably result in actual warfare. How thankful America should be that misguided sentiment was not permitted to sweep our beloved nation into the maelstrom of a distant, perilous, and unjust war!

In the meantime we do well to realize that times have changed and that Japan is now the sole active guardian of all foreign rights and treaty privileges in China, which rightly or wrongly acquired must be maintained in order to avoid utter chaos.

THEY SOON FORGET

¶ While the two nations are now at loggerheads, the strife being extended in long-drawn-out councils, tomorrow there may be *rapprochement* and co-operation. The Chinese soon forget their grievances. There is no rancor on the part of Japan towards the Chinese people. Dr. Nitobe, the famed pacifist and champion of fair play and conciliation, writes, “Our enemies will be our friends.” If this consummation can be realized before the red propaganda gains the upper hand, it may bring quiet for a season. There is no nation that understands the psychology of the big neighbor like the Nipponese.

But still there would remain the rankling race problem. Japan can never forget America's discrimination against her in forbidding immigration while admitting other peoples under quota. Nor is it possible for her to obliterate the memory of the League's refusal at its beginning to guarantee the principle of race equality.

Thus far no world light has arisen to dispel the low visibility above the international field. Current difficulties seem to find no clear and lasting solution.

New problems are constantly arising to render more intricate the already complicated situation. The nations always seem to be at an *impasse*. A united Asia with grievances against the dominant white races will clear the decks for action and Armageddon.

But there is one bright rift in the clouds of uncertainty. Man's extremity is God's opportunity. The God of all races will speedily intervene. The last throes of sin will be delirious and violent, but of short duration. Then the world-wide kingdom of eternal peace will be established on foundations that shall never pass away. Happy are all those whose eye of faith catches gleams of the light of that blessed hope.

Talking Prosperity

(Continued from page 9)

dimness of anguish; and they shall be driven to darkness.” Isaiah 8: 21, 22.

Not a pleasant picture, to be sure. The picture seems to indicate that relief of any permanent type must be looked for beyond Federal Governments.

The God of heaven has permitted men to work out every scheme of government and every possible method of living without Him, and when it is clearly demonstrated that men cannot save themselves by their own efforts, God shall “set up a kingdom, which shall never be destroyed.” (Daniel 2: 44.)

It is not the fault of the God of heaven that men take so long to come to the conclusion that the divine way is best. For six millenniums the awful tragedy of sin has continued; but soon the curtain will fall on the last act. And God's kingdom will usher in the new era.

In this kingdom the worry of unemployment will be banished forever. There will be no bread lines, soup kitchens, or doles of any kind. There will be no fear of eviction from your home. Undernourished children will be unheard of. Everyone will be happy. Death itself will be unknown.

“And they shall build houses, and inhabit them,” in this coming kingdom, “and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree [the tree of life] are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble. . . . They shall not hurt nor destroy in all My holy mountain, saith the Lord.” Isaiah 65: 21-25.

Have you made application for citizenship papers for this kingdom? If not, do not delay.

DOPE

By Titus A. Frazee



RY anything once? No! These words form an atrocious slogan. Emissaries of the dope peddler have in that slogan an unbounded opportunity. Sometimes, in gatherings of young people, they offer samples of their wares as a new confection,—“snow,” “study powder,” “bracer,” or whatever name fits the occasion.

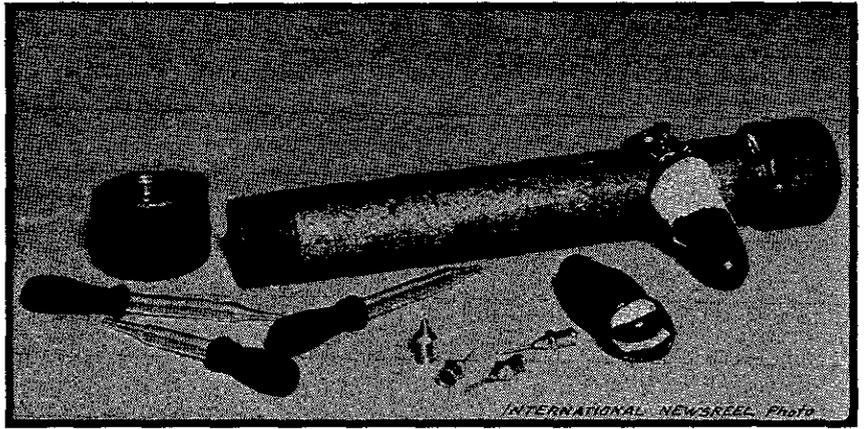
It is not true that all people would actually “try anything once,” though many would. If anyone must do it, he should not start with narcotics. Let him try something easy. Try playing with rattlesnakes; perhaps they will not bite. Try jumping off the Chrysler Building; every bone might not be broken. Try a stiff dose of rat poison; the doctor can put his pump down the throat and pump it out. But if narcotics get into the veins, no pump ever made can pump them out.

The varieties of drugs that are habit forming are many, so we cannot attempt to study them all in one brief article, but we will consider a few of the most dangerous ones.

Just as the native in China, India, or Persia may gather opium today in his opium fields, it has been gathered for centuries. No one knows when this narcotic was first used by human beings anxious to escape memory, pain, or sorrow, or merely seeking sleep and dreams.

HOME OF THE POPPY

¶The original home of the *Papaver somniferum* was in Mesopotamia, and the flower of sleep is referred to in its early history. A very early papyrus of Assyrian origin refers to the poppy and the way in which the narcotic juice was gathered in Assyrian fields many centuries before the time of Christ. There is no doubt whatever but that prehistoric days handed over to historic days knowledge of the properties of the poppy-flower juice, and that man proceeded to drown his sorrows and embroider his dreams, as well as kill his enemies, with the crude product of the narcotic juices of the poppy. It was inevitable that China and India, with climate and soil adapted to the growth of the poppy, should become its traditional home.



In this section of iron pipe \$500 worth of narcotic drugs, together with instruments for their use, were smuggled into this country.

Morphine, the most abundant of the opium alkaloids, is a white crystalline solid with a bitter taste, but odorless. Avoid, if you would be safe, taking any white and bitter powder offered you by a stranger. Morphine is a powerful narcotic poison, acting chiefly upon the central nervous system but also affecting some of the viscera. In man, small doses lessen voluntary movements and produce drowsiness, the drugged person lapsing into sleep unless continuously aroused.

EFFECTS OF DRUGS

¶If the individual possesses an unusual tolerance for the drug, instead of falling into a sleep, the drugged person may lapse into a state of abstraction. In such a state the imagination is not hampered, but self-control and judgment are depressed. Vivid images flash before the mind without continuity in time or space. This condition resembles dreaming rather than an activation of intellectual powers. The feeling of pain is less acute; the rate of respiration is decreased, and the pupils contracted.

Larger quantities of morphine produce sleep from which the person may be easily aroused, but he returns immediately to unconsciousness when he is left undisturbed. Larger doses plunge the drugged subject into profound sleep, a torpor from which he can be aroused only with great difficulty.

The unchecked imagination may still persist in the form of vivid dreams. The rate of respiration falls, although the pulse may be regular and full, and the skin acquires a purple tint due to deficient supply of oxygen to the blood. Death may result from a failure of respiration.

Another commonly misused drug, cocaine, comes from the distilling of the leaves of the coca shrub, which grows in

South America and the East Indies. It is a powerful excitant and is frequently used by heroin addicts in conjunction with this form of morphine.

INNOCENT APPEARANCE

¶Americans should know that these are the deadly drugs, universally denounced, that people go up against when they run afoul of drug peddlers and their agents. The peril attending them is increased by their innocent, snow-white appearance; this, and the rapidity with which they take effect, makes them the favorite weapon of the peddler. One “try,” a single “sniff,” or a single “shot,” creates a desire for another. By the time a few shots have been taken,—sometimes one or two are enough,—the victim is “hooked,” and an appetite awakened that is insatiable. The victim is made a slave. It was for this purpose that “trial” samples were given him. He becomes the customer of the drug ring for life. To supply his appetite for the poison, he is soon at the point where he must toil, beg, borrow, and steal. When other resources fail, he often becomes a recruit to the ranks of the peddlers himself, as the only way to get his supply, without which, now that he is a slave, he can scarcely live.

On a recent Christmas day, one young man received a sample from a drug peddler that made him feel the next morning that he wanted another. His “friend” saw that he received it. After that he didn’t need help to get it. He got it for himself. Before the week was over his family saw that something was wrong. They got him the best medical care, took him out in the country, surrounded him with every conceivable good influence. Eight months later they said, “We hope we have saved him; we are not yet sure.” This was the best they could say.

A sweet Seattle girl joined others in the fool stunt of slumming. "Try a pipe," the attendant in an opium joint said. She "tried." She was "hooked." Very soon the appetite had fastened itself upon her hopelessly and she sold herself in a mock marriage to a Chinese, as the only means by which she could get her supply of the drug. Canon Bliss and Captain Hans Damm, his close associate, succeeded in rescuing the girl, and restoring her to her friends. The appetite was checked, but not broken. Again it drove her back into slavery. One evening as Captain Damm was leaving his office, the telephone rang. A woman's voice called. It was this once sweet girl. "I must see you," she said. "Will you wait till I can get there?" Captain Damm waited. She came, ragged, bedraggled, haggard. Once more the White Cross President and the Police Captain joined hands; and as by a miracle the girl was saved. Two years later a message of heartfelt gratitude from this woman came to Canon Bliss and Captain Damm. The sad part is that such a message from those who are saved comes so seldom.

A WORTHY BATTLE

¶ To relieve our country of this tragic situation, we must get at the source of the infection. It isn't going to be easy. It will be a fight, but we don't mind fighting.

Go with someone to the section of the city (any city of reasonable size) where you will see the drug slaves shivering and burning, and beating their heads against the wall while crying for deliverance from their agony. Give one look at them, listen to just one story of heartbreak and discouragement and despair brought on by the curse of dope, and you will think no work too hard, no program too difficult, if there is the least hope of getting this devilish dope addiction under reasonable control.

To battle this cursed drug situation we need united public opinion, and must enlist the aid of all human agencies, and shame the guilty nations into reducing the production of narcotic drugs to the medicinal and scientific needs of the world.

Although we must ever consider it a duty to use our human efforts to help the helpless, we must realize that in this fight, which is one of the most necessary ever engaged in by man, we need to seek the enabling power of God.

This divine aid is requisite in the fight against production and manufacture, but this is not all. Once a victim has been made, there is no earthly help for him. Not one in a thousand goes free.

He may go to a hospital and take a course of treatments and be pronounced cured. He may "kick it out," as they say when they use their will power to leave the drug alone. But in truth no effective will power remains; they are diseased, and no permanent cure is now known to science.

Is there no help? Yes, thank God, for He is the help! "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103: 2.

And when he "cries unto God in the day of trouble," and the Father above takes mercy upon him, the poor, emaciated figure with yellow skin and feverish eyes, now transformed, can, with David, "sing of the mercies of the Lord forever."

The Olympic Games

(Continued from page 7)

It was Charles M. Schwab, chairman of the board, Bethlehem Steel Corporation, a man who has worked his way up from one of the humblest jobs in the steel mills, to be the directing genius of one of America's greatest corporations, who uttered this great axiom, "The greatest thrill that can come to any man is the thrill of successful accomplishment."

These Olympic athletes who win the world's record in their particular line of sport will feel that thrill of successful accomplishment in their particular line, to win which they have worked and slaved, trained and dieted, that they might win. And there is a great thrill that any man may have in playing the great game of life — it is the thrill and joy of the daily job well done.

Even the Bible is not oblivious to the sports of the ancient world. In fact, its pages are replete with illustrations referring to the popular games of the ancients.

When the apostle Paul was a young man he was steeped in the learning of the Greeks as well as that of the Hebrews. Many times he must have witnessed the various contests of strength, skill, and dexterity, so popular in the Roman world at his time, which was so completely given over to Greek culture.

And as one reads the epistles of Paul, he cannot help feeling that the apostle appreciated the value and training in clean sportsmanship, for he draws some very pointed lessons for his readers from his observations.

To the Corinthians he wrote: "Know ye not that they which run in a race run all, but one receiveth the prize? So run,

that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9: 24-27.

Here the apostle compares the Christian life to a foot race, calling our attention to the fact that while a whole group run, only one wins the prize. He reminds us that these athletes must train, practice, eat, drink, sleep, with temperance in all things, in order to get into shape to win the race. Then drawing his lesson he says that if men will go to such lengths to win some temporal honor, soon to be lost or forgotten, how much more should we bring our hearts and bodies into subjection that we may not be eliminated in the great preliminary contest that is now going on in the game of life, but may be worthy of the prize, the wreath, the crown, which, at His second appearing, Christ will give to all who have won in the game of life.

"So fight I, not as one that beateth the air." The modern Weymouth translation of the New Testament reads this line thus: "I am a boxer who does not beat the air." Evidently the apostle was actually referring to the boxing contests he had seen in Corinth during his missionary activities in that city.

KEEP YOUR EYES ON THE GOAL

¶ On another occasion Paul, writing to the Hebrews, says: "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Hebrews 12: 1, 2.

Does that not sound familiarly like the last minute instructions of a coach to his crew or team, "Now, fellows, we are all ready for the game. Keep your heads, keep cool, and by all means, keep your eyes on the goal." The goal of the Christian is the Christlike life. If we hope to reach it, we must keep our eyes fixed on Jesus.

Confidence is the athlete's greatest asset. He must believe in himself. He must believe that he can win. He must declare himself to be in the field as a contestant to be seen and known of all interested in the sport. So in the Christian life, the apostle admonishes us, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Timothy 6: 12.

(Continued on page 34)

All Christians are happily aware of the great fact that Christ is the Redeemer, the Saviour, of men; but few know that

Christ Created Our World

By WILLIAM H. BRANSON



JESUS CHRIST is set forth in both Testaments as the great Creator, through whom God brought all things into being. "The world was made by Him." John 1: 10. When the Father said, "Let us make man in our image," He included His Son Jesus in the plural pronoun. Jesus was the Father's active agent. He executed the Father's plans.

Speaking through the pen of Solomon, under the personification of Wisdom, Christ declares: "Jehovah possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, before the earth was. When there were no depths, I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the fields, nor the beginning of the dust of the world. When He established the heavens, I was there: when He set a circle upon the face of the deep, when He made firm the skies above, when the fountains of the deep became strong, when He gave to the sea its bound, that the waters should not transgress His commandment, when He marked out the foundations of the earth; then I was by Him, as a master workman; and I was daily His delight, rejoicing always before Him." Proverbs 8: 22-30, A. R. V.

The world's great Architect was God the Father, but the Master-Mechanic who carried the plans into execution was His Son Jesus Christ. "For in Him were all things created, that are in the heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Colossians 1: 16.

HEIR OF ALL THINGS

Again we read: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed

heir of all things, by whom also He made the worlds" (Hebrews 1: 1, 2); and in verses 8-12 of this chapter the Father speaks to His Son, addressing Him as God, a mighty reigning King, as Creator, and as One who has inherent immortality. "But unto the Son He saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail."

As the Lord drew aside the curtain, and permitted John the revelator, through holy vision, to see the future state of the redeemed, he heard them in song giving to Jesus the Redeemer the glory of having been the world's Creator. "Worthy art Thou, our Lord and our God, to receive the glory and the honor and the power: for Thou didst create all things, and because of Thy will they were, and were created." Revelation 4: 11, A. R. V.

AUTHOR AND CREATOR

Yet when He was in the world that had been made by Him, the world knew Him not, but He was "despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face He was despised; and we esteemed Him not." Isaiah 53: 3, A. R. V.

What reason, then, has a poor sinner whose nature has been depraved and weakened by sin for believing that Jesus Christ can make him to be a man again, pure, clean, noble, and fit for the society of God and His ransomed church? He has this; that the Author of his salvation is his Creator. Jesus is Head of both creations, the original and the new.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God; the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fullness dwell." Colossians 1: 12-19.

CREATOR AND REDEEMER

Thus the Creator becomes the Redeemer. He is the Head of the church. Will any question, then, that the Redeemer of men has power to save the vilest sinner? If a great mechanic builds a powerful engine, will any question his ability to mend or re-make it if it is broken?

And the work of redemption is nothing short of a new creation. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5: 17.

Being the Creator, the great God, there is no limit to Christ's power to save. He is Omnipotent. He claims that all power in heaven and on earth has been given to Him. (See Matthew 28: 18.) "Wherefore," seeing He is the Omnipotent God, "He is able also to save them to the uttermost that come unto God by Him." Hebrews 7: 25.

Note His omnipotence as revealed in His miracles. To the leper He said, "I will: be thou clean"; to the blind man, "Receive thy sight"; to the man with the palsy, "Stretch forth thy hand"; to

the troubled sea, "Peace be still"; to the dead, "I say unto thee, Arise"; and—greatest miracle of grace—He said to the sinner, "Thy sins be forgiven thee."

HE IS NEVER WEARY

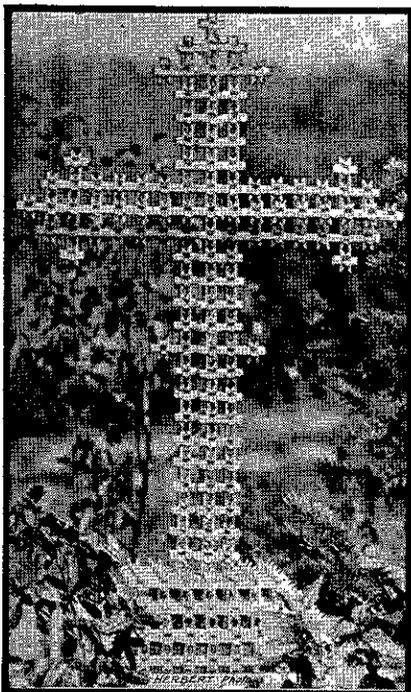
☞ "Hast thou not known? hast thou not heard?" exclaims the prophet Isaiah, "that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40: 28-31. Then let us wait upon Him that we may renew our strength. He is omnipotent to deliver, omnipotent to subdue all the fiery passions of your flesh, and can conquer your every temptation. He can calm all your fears, vanquish all your foes, dispel all your darkness and gloom, and make your life to become one glorious dawn. But all this He can do only upon condition that you let Him. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3: 20. He will not force open the door. He will never coerce the will. But to as many as receive Him to them He gives power to become the sons of God. (John 1: 12.)

Jesus not only is the Creator of all, He not only has all power, but He also knows all. In Him "are hid all the treasures of wisdom and knowledge," "for it pleased the Father that in Him should all fullness dwell." Colossians 2: 3, and 1: 19. Jesus knows all things, there is no secret that can be hid from His eyes. He knows the end from the beginning. The past, present, and future are all, alike, open books to Him. And most marvelous of all, He knows even the unspoken secrets of the heart, and declares that by these, men will be judged in the last day. John says of him: "But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any one should bear witness concerning man; for He himself knew what was in man." John 2: 24, 25, A. R. V. Again we read: "These things saith the Son of God, . . . I am He that searcheth the reins and hearts: and I will give unto each one of you according to your works." Revelation 2: 18, 23, A. R. V. Here again is His identity as Jehovah re-

vealed, for in Jeremiah 17: 10, A. R. V., we read: "I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings."

Thus Jehovah—Jesus—is the great heart searcher. He sees into the inmost recesses. Though man's heart may be "deceitful above all things, and desperately wicked," yet He is not deceived, "for the ways of man are before the eyes of Jehovah; and He weigheth carefully all his paths." Proverbs 5: 21, A. R. V., margin.

The psalmist declares of Jehovah, "O Jehovah, Thou hast searched me, and



A man in northern Canada carved this cross from a single piece of wood with no other tool but a jackknife. The cross of Christ and all that it signifies is interwoven with both plant and human nature.

known me. Thou knowest my down-sitting and mine uprising; Thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Jehovah, thou knowest it altogether. Thou hast beset me behind and before, and laid Thy hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in Sheol, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea;

even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall overwhelm me, and the light about me shall be night; even the darkness hideth not from Thee, but the night shineth as the day: the darkness and the light are both alike to thee." Psalm 139: 1-12, A. R. V.

Ah, then, let us tread softly before this Jesus under the gaze of whose searching eye we constantly are. Let us have a care for the things we do under cover of darkness in what we call secret places, remembering that the darkness hideth not from Him. Sins may be successfully hidden from parents, wife, husband, children, friends, or even the church, but from Him, never. He sees all we do, hears all we say, and understands the motive prompting every word and deed. How just then will be the judgment when men appear before the judgment seat of Christ, and when "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil!"

And only God has this divine attribute of omniscience. A mere man, though he be the best of men, as the teachers of modern theology would make Christ to be, cannot know the heart. This is a power peculiar to God, and it is in its very nature incommunicable.

CAST YOUR CARES UPON HIM

☞ Since we cannot know our own hearts because they are so very deceitful, we should rejoice that there is one who can search them and discover what is there. With David we should pray, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Psalm 139: 23, 24. His loving invitation is, "My son, give Me thine heart." He desires to search it now, lest in the day of final searching, sin should be found there. We can well afford to lay the heart bare before Him. You may safely tell Him all. Disclosures you would not dare make to your bosom friend you may freely make to Him. Corruption and sin you would never admit as existing in the heart, you may tell Him all about. He bids you, cast "all your anxiety upon Him, because He careth for you." 1 Peter 5: 7, A. R. V. He offers to cleanse the soul thus opened to Him, and to set up His throne on the ruins of the throne of sin.

Only then will you be able to sing with David, "I acknowledged my sin unto Thee, and mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah; and Thou forgavest the iniquity of my sin." Psalm 32: 5.



DURING the World War the sad message was borne to an old home in an American town that the brave, beloved son had been killed on the Western Front in France. On the following Sunday, memorial services were conducted in the community church where his parents had long worshiped, and where the boy himself had been a member.

Later, the report was found to be incorrect. The boy had been severely wounded; but lived to return home and to be tenderly cared for during his last illness by his father, mother, and friends. Then followed a second funeral service for the same boy in the same church, attended by the same relatives and friends. Because of these circumstances the occasion seemed doubly pathetic. How the sorrowing heart yearns for that time when "there shall be no more death"!

By pamphlet, magazine, and radio, a certain religious group frequently broadcasts the announcement: "Millions now living will never die." Were it a fact, this would indeed be good tidings. Yet, however pleasing and desirable the teaching may appear, careful study shows it to be untrue, unscriptural, deceptive, and dangerous. On the contrary the Word of God reveals that *millions now living will die twice.*

Some entertain the false hope of universal salvation; while others declare that the wicked are to "die the death that never dies," and will throughout endless ages writhe in the flaming, seething vortex of an insatiate Hades. Dante pictured in vivid phrases the medieval concept of that unspeakable inferno; while John Calvin and others preached the doctrine of eternal torment with fiery eloquence, and held vast audiences quailing, quivering, dangling over the horrible abyss.

A SATANIC LIE

This atrocious creed, with Satan as the King of Hades, is contrary to all the teachings of Scripture and is a libel upon the character of a loving God. The cruelties inflicted upon the Armenians and others during the World War, are almost inconceivable. Yet all that would be as nothing compared with the terrible fate awaiting the transgressor as painted by some who call themselves Christian. But friends, the loving Father who "gave His only begotten Son" to die for man, would never deliver any of His children, however sinful, to endless misery and torment.

Whence came this monstrous belief? In the early centuries of our era when

TWO FUNERAL

By ROY FRANK

the Christian church cast aside her scruples, compromised with heathenism, borrowed its temples, shrines, idols, and ceremonies, and substituted the old solar festival of Sunday for the Bible Sabbath, she also adopted the Hades of paganism. When such a false notion is thoroughly rooted in the popular mind, it is difficult to eradicate.

PUNISHMENT STILL FUTURE

The scientist may speculate, the philosopher may muse, but the only solution to the mystery of life and death, to the past and the future, is found in the Book of God. Says the Word: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5: 10. There can be no possible escape; the righteous Judge "will render to every man according to his deeds."

The unerring Word declares: "The soul that sinneth, it shall die." Man does not naturally possess the spark of immortality. Only as he yields himself to Christ and enters the fold of the Good Shepherd does he hear the glad promise: "I give unto them eternal life; and they shall never perish." "The gift of God is eternal life," which gift will be bestowed upon the righteous at the resurrection of the just. (John 10: 28; Romans 6: 23; 1 Corinthians 15: 53.)

Contrary to the belief of many, the Bible teaches that *the wicked are not now being punished.* The Apostle Paul preached a "judgment to come." Likewise Christ described that great, final tribunal, told of the rewards to be given the obedient, and the dread sentence to be pronounced upon the wicked, who then "go away into everlasting punishment." (Matthew 25: 31-46.) To imprison a criminal suspect for many years before giving him a legal trial would be cruel injustice. Even so, a just God will not punish His children until after they are tried and found guilty.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." "But the heav-



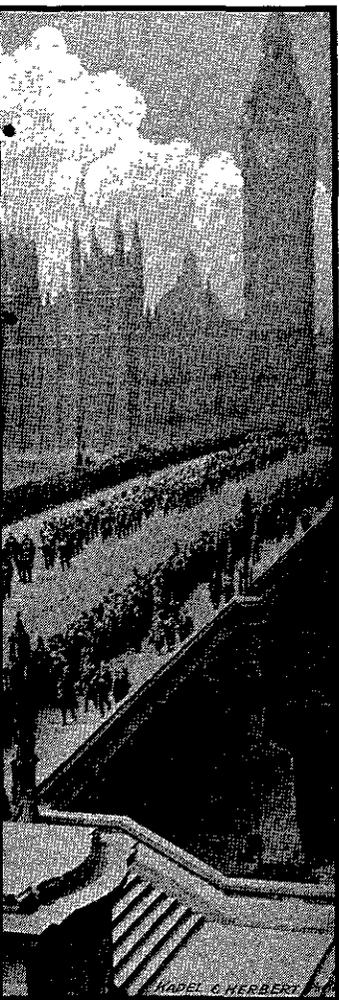
An impressive state funeral showing the Houses of P:

ens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 2: 9; 3: 7.

The patriarch Job asserted that the wicked are "reserved to the day of destruction," while Jude declares that even the rebel angels "which kept not their first estate, but left their own habitation, He hath reserved in everlasting

S for ONE MAN

LIN COTTRELL



ing Westminster Bridge, London,
ament in the background.



cause strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7: 13, 14.

The present age is no exception. Though painfully sad to contemplate, it is all too true that millions now living will die twice, will in effect have two funerals. At the second coming of Christ the righteous dead are raised to die no more, while the wicked are consumed "with the spirit of His mouth," and destroyed "with the brightness of His coming." "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." (1 Thessalonians 4: 13-17; 2 Thessalonians 2: 8; Jeremiah 25: 33.)

THE SECOND DEATH

¶ There they remain while the earth lies in ruin and chaos throughout the millennium. During this time the righteous live and reign "with Christ a thousand years. But" continues John the revelator, "the rest of the dead [the wicked] lived not again until the thousand years were finished." Revelation 20: 4-7. At the appointed time the wicked of all ages are raised from their long slumber to receive sentence. Christ mentions this as the "resurrection of damnation."

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [margin, the grave] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." Revelation 20: 12-14.

Contrary to popular theology, the wicked will receive their punishment upon this planet. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Proverbs 11: 31. In love and mercy our

Heavenly Parent warns His children that sin cannot go unpunished:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4: 1.

These poor people are not to be arbitrarily destroyed. God loves them and holds out before them every opportunity and inducement that divine grace and wisdom can provide. But they refuse the offers of infinite love and grace. They fail to improve their God-given talents, fail to make the most of life, fail to appreciate and respect the divine precepts, and demonstrate by their conduct here how they would use eternity, were it granted them. Because of this, the beneficent, all-wise Parent brings their sordid existence to an end.

The second death is not eternal life in misery. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." "The wages of sin is death." "The soul that sinneth, it shall die." Revelation 21: 8; Romans 6: 23; Ezekiel 18: 4.

In numerous places the Bible compares the wicked to the most combustible substances, and declares that they will be utterly consumed, reduced to smoke and ashes, and "be as though they had not been." (Psalm 37: 20; Malachi 4: 3; Obadiah 16.) Said John the Baptist in his announcement of Christ: "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matthew 3: 12.

UNQUENCHABLE FIRE GOES OUT

¶ Does "unquenchable fire" burn forever? The fire department in one of our cities responds to an alarm, and the men struggle vainly to control the flame demon. Do they extinguish the blaze? No. Is it still burning? No. It was "unquenchable fire," and madly raged until it burned itself out. In like manner, the Bible states that the ancient cities of Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire"; that God, "turning the cities of Sodom and Gomorrah into ashes condemned them with an overflow, making them an ensample unto those that after should live ungodly." But the "eternal fire" that

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chains under darkness unto the judgment of the great day." Job 21: 30; Jude 6.

The number or percentage of the saved or lost is nowhere disclosed; but the Bible shows that the majorities have usually gone wrong. Said the Master: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: be-

HEALTH SERVICE

How to KEEP WELL

Air and Exercise

By DANIEL H. KRESS, M. D.

ASIDE from a conscience void of offense toward God or man, air, food, and exercise are the three great essentials of health. The most important one of this trio may be said to be air, for it is possible to live without food for days, and without exercise for months, but to attempt to do without air for only a few minutes would result in death. Fortunately, air is free to all; it can be obtained without money and without price. There is, therefore, no excuse for air starvation; and yet the majority of people unconsciously deny themselves of this blessing. I mean by this that few really appreciate sufficiently the importance of air to appropriate the quantity and quality they are entitled to and must have to keep in health. Even the food we eat is valueless without air. Of what value is a furnace filled with the best of fuel without the admission of air? Without air, oxidation cannot take place; there can be no fire, there can be no heat, and there can be no energy liberated. The fuel remains a dead mass. If the drafts are only partially open, and an insufficient amount of air is admitted to the fuel in the furnace, the fire burns low, not much heat is produced, and very little energy is liberated.

This is equally true of the human body. It is really a furnace,—a living furnace. Food is its fuel, but the good derived from the food depends upon the amount of air admitted to it. Without air in the human body, there can be no heat, no energy, and no life.

MAN'S FIRST BREATH

QWhen God made man at the beginning, He breathed into his nostrils the breath of life, and man began to live. He became a living being. But man had to continue to breathe in this God-given breath of life in order to continue to live, for the body without the breath is dead. Air must be pure to be of the greatest

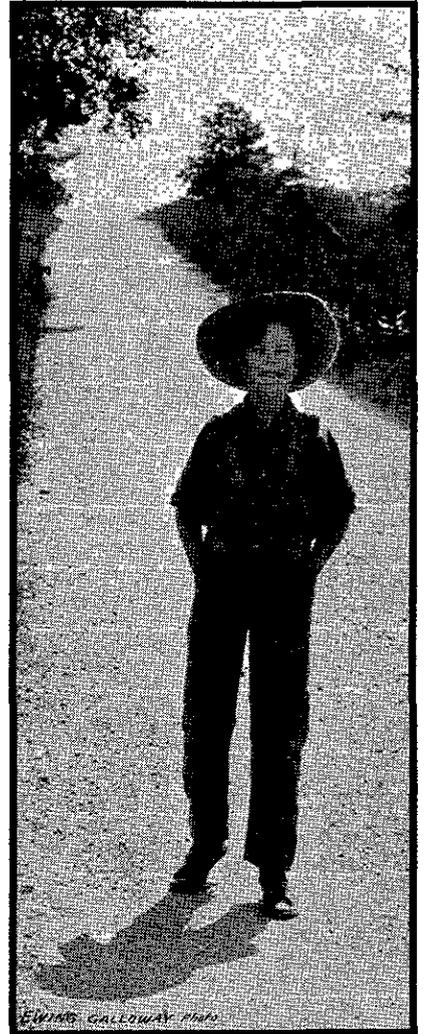
value. The most effective way of introducing poisons into the blood is through the lungs, or by inhalation. This is recognized in surgery. Chloroform and ether are employed to produce anesthesia. After a few minutes of inhalation, the patient becomes irresponsible for what he may say or do, and then he becomes unconscious and ready for the operating room and the knife of the surgeon. It is possible to inhale a sufficient amount of poison that may be in the air that surrounds us to produce irresponsibility or partial unconsciousness of one's surroundings. Just a little more would, as in the inhalation of chloroform, cause death.

MUCH IMPURE AIR

QLiving as we do in cities, and in closed offices and sleeping rooms in those cities, it is impossible to obtain air that is free from poisons. Indoor air always contains poisons. Man cannot be at his best physically, mentally, and I might even say morally and spiritually, and breathe impure air, no matter what the nature of the impurity or poison in the air may be.

A pigeon or some other creature placed under a closed glass jar will continue to act normally for a short time, but after a brief period its actions will become abnormal, and later still it will reach a state of unconsciousness, and if not released, will die. It dies of self-poisoning. Every living creature eliminates from the lungs and through the skin poisons which are destructive to it, if reinhaled. This shows the importance of having in every room occupied for any length of time an inlet for pure air, and an outlet for impure air. While it is impossible to maintain the same degree of air purity in such a room, no matter how well ventilated it may be, as is found in the air on the outside, we can make the inside air less harmful.

There are those who are afraid of night air and prefer to keep the windows closed at night. It may never have oc-



He gets plenty of air and exercise and keeps well.

curred to these that the only kind of air that can be had at night is night air. It is merely a question of what kind of night air they prefer to breathe. The fact is the night air in our cities is purer than the day air. During the day the furnaces are burning briskly and the smoke from them contaminates the air. The traffic and the great mass of living beings on the street also tend to render the day air impure. Many of the people on the streets are smoking tobacco and in this way render the day air poisonous. At night there is quiet on the street, the fires in the furnaces are allowed to burn low or die out; the smokers are shut up in their bedrooms. To prevent the con-

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Do It *with* Quinces

By Anne Schuyler

OLD-FASHIONED quince preserves and quince jelly were always favorites in the days when every housekeeper prided herself on her skill in preserving. Now modern housewives are reviving this old-time culinary art, and these delectable quince dainties are once more coming to the fore. This renewed interest in preserving is very wise, for here is a way to have the most tempting of table delicacies at slight cost and little trouble.

A drive out to the country will reveal many a farm where fruit may be bought at extremely reasonable prices, and sugar has not been so low in a decade. In fact, this valuable source of human energy is cheaper than almost any other staple foodstuff, even in this day of generally low prices, yet it yields, pound for pound, more units of food value than most of its higher-priced companions.

But to get back to our preserving—what can take the place of these rich and

tender fruits for luncheon or for informal suppers? And how children love them with their bread and butter. Even if you never have before, by all means try your hand at preserving this year, and see how much easier it is to plan pleasing meals when preserves are ready for use on the pantry shelf. You will want some extra jars to give your friends, for they will surely beg for them when they have tasted your products.

Quinces are rich in pectin, the jelling property of fruits, but because their flavor is strong, many people prefer to combine them with equal parts of tart apples when making jelly. Apples and other fruits may also be added for a variety of delightful conserves and marmalades.

For jelly, quinces require long, slow cooking to render them tender. A steam-pressure cooker speeds the process. Cover the cut and seeded fruit with water, place without previous heating in

the cooker and cook for thirty-five minutes under ten pounds of pressure. Quinces thus prepared are tender enough to run through a strainer, and have a dark, rich color. The pulp may be used for conserve or butter.

Buy a basket of quinces and try some or all of the following recipes. You will be delighted with the results in every case.

Quince Jelly

Cut the quinces in small pieces and remove the seeds. Cover with water and cook in an open kettle or in the steam-pressure cooker until tender. Put through a sieve. Strain the juice through a jelly bag, allowing it to drip without squeezing. A second extraction can be made by returning the pulp to the preserving kettle after the juice has dripped from it, covering it with water, heating it gradually, and allowing it to simmer slowly for thirty minutes. Then drip as before.

Measure the juice and cook it rapidly for five minutes, skimming if necessary. Add two-thirds cup of sugar for every cup of juice. Cook about five minutes or until the syrup sheets from the side of

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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.

Nose and Throat Spray

Please recommend a good nose and throat spray to be used in an atomizer.
B. E. N.

The following is good for an irritated nose and throat:

Iodine	grains X
Phenol crystals	grains V
Camphor	grains XV
Menthol	drams, one half
Acetic ether	drams, one half
Oil sassafras	drams, I
Benzoin, quantity to make,	ounces II

Use of Enemas

Do you think it would be beneficial or detrimental for one to take an enema twice a month, just to keep the colon clean?
W. H. H.

An enema twice a month will not keep the colon clean. To keep the colon clean, we must have daily elimination, and more than once a day is desirable. The colon will keep itself clean, if we give it the proper food so that it can get the proper elimination. An enema is not a

natural procedure, and should not be taken just because we think it is time to take one, but for the purpose of elimination if we are not getting the elimination in the proper way.

Cause and Treatment of Dandruff

a. *What causes dandruff?* b. *What can be done to cure it when one has it?* H.A.M.

a. There are several factors to be considered in dandruff. One is lack of care, want of cleanliness, and the infrequent use of soap. Another is the applying of irritating and patent tonic applications. Sweating of the scalp and too oily condition of the scalp favor the appearance of dandruff. Then there are general system conditions that favor dandruff, as digestive disorders, constipation, menstrual disorders, anemia, and general debility. Then, too, the disorder is in a measure contagious, and therefore parasitic, and barber shops, hair-dressing establishments, and combs and brushes in the general toilet rooms of hotels, etc., are doubtless responsible for its communication in some instances.

b. The treatment of this disorder must be from several angles, and the general health must first be cared for; and then you can begin on the local trouble. The most important external remedies are sulphur, salicylic acid, and resorcin. Five to ten grains of resorcin, with one to two drams of alcohol, and enough water to make an ounce, is a valuable remedy. It should be applied once or twice daily. It can be a little stronger for some scalps, but if this proves to be too drying, every second or third day an application of plain petrolatum will help. If treatment has to be prolonged, better use a sulphur ointment, but if this irritates, use 10-40 grains of salicylic acid to the ounce of petrolatum. Occasional washing with soap and water is necessary, and a boric acid or resorcin soap should be used.

Baby's Temper

Our 12-month-old baby is full of life and good natured, but at times when she cannot get what she wants, she will start crying

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HOME and CHILDREN

Steering Heart's Desire

By Arthur W. Spalding

SHE approached with the hesitant step and the defensive air that meant an ordeal was impending. She held a thickish book in her two hands. "Daddy," she said, "Mother says to ask you if it's all right for me to read this book."

Over her shoulder Mother shook her head. I understood then that the book had been disapproved, but that Heart's Desire had appealed her case to the titular head of the house. I always dread these appeals. They come infrequently enough to indicate their seriousness. It means that our vibrant, whole-souled, headstrong child, whose very nature we unconsciously summed up at her christening in "Heart's Desire," whom a happy surprise raises to heights of ecstasy and a disappointment plunges into stormy grief, has set her heart upon the most desirable thing in the world, and has so worn down her mother's defenses that she is referred to the court of last resort.

¶ And she is an advocate. Instinctively she knows how to present her case. She has met with an adverse decision, but do you think she tells me so? Does she say: "Mother thinks I should not go to Sarah Lea's this afternoon. Now what do you think, Father?" What she says is this: "Daddy, isn't this a bee-you-tiful afternoon? I just *love* outdoors! And, Daddy, over at Sarah Lea's house, along by the brook, there are just the loveliest Johnny-jump-ups and trilliums and things. And you know our stone house that we have made there: we want to get some more moss this afternoon and finish our carpet. It really hasn't rained hardly at all, and you know you got me brand new rubbers last week (Oh, I just love my daddy!)"—with a hug—"and Sarah Lea's expecting me, and Mother said to ask you if I may go over."

Sounds like Mother's endorsement, doesn't it? But, forewarned by much experience, I cautiously inquire, "What does Mother say?"

"She said to ask you."

"Does she think you ought to go?"

"Well, just look at it, Daddy! It's hardly wet a bit, and the sun is almost sure to come out. Oh, *that* cloud doesn't mean anything. And Sarah Lea will be so disappointed if I don't come!"



A great question for today: What shall the youth be encouraged to read?

Then I know.

Well, here she comes with a biggish book in her two hands: "Mother says to ask you if it's all right for me to read this book."

"What is this book?" I ask, as I draw her to my lap, a rather big little girl, whose lengthening legs now almost carry her feet to the floor—but still my baby. She is in the reading-fever period that just precedes and then runs over the beginning of adolescence. Reams and reams and reams, volume after volume, how they pour through the mills of our children's minds! And yet sometimes I think it is mostly the contrast in their conduct that makes the thing so obtrusive. A year or two ago she was always begging for stories, stories, stories. We told them Sabbath by Sabbath, night by night, story-hour

by story-hour, in between and everywhere. And still we sometimes called her our little "Oh-what-can-I-do" girl. Duties she had: washing the dishes, dusting the furniture, feeding the chickens, errands. Playthings she had: dolls, from beautiful Patricia with her perfect countenance and her plaintive voice to the one man-child, rough and scarred Pebeco Rolf; and then all the equipment that for little girls centers around doll-land. And over across the garden, should other stimuli of life fail, was the little red-headed boy named M. R.—Em Arc, only that and nothing more, but sufficient, with his vivid poll thrust through the vines and his reiterant, "Kin you play?" and his subsequent subversion of the equal rights of women—quite sufficient to keep life from ennui. And yet, despite of stories, and work, and dolls, and M. R., a hundred times a day, it seemed to us, there would come from the sybaritic depths of an easy-chair or the Spartan expanse of the living-room floor, the despairing cry, "Oh, what can I do? There isn't anything to *do*!"

¶ But suddenly there was a calm. All day long, and week by week, there was quiet in the house. And if we wanted a romp, or an errand run, or just the gladdening sight of sunny curls and big brown eyes and loving arms flung out, we had to go about calling, "Oh, where is that little what-can-I-do girl?" And where was she? Buried in a corner of the davenport, or out in the porch swing, or up on a cot in the attic, reading a book. One day we even found her—miracle of miracles—sound asleep in the attic, with a book fallen from her hands.

So now she reads. The babbling brook of the uplands of life has glided into deeper, stiller channels, flashing still in the sunlight, running with stronger current, but quietly, quietly—till a rock thrusts up.

"What is this book?"

"It's a book called 'Elsie's Girlhood.'"

"Oh, it's an 'Elsie' book!"

"Yes."

I fingered it through, casting in my mind how to bring about a union of wills; not an exhibition of authority merely, but a winning of her will to the side I thought right.

"Where did you get this book?"

"It's Carol's. She has a whole library of them, and a lot of others like them. Her mother lets her read them, and so does Julia's mother, and Hattie's, and all the girls' mothers, and fathers too. They're good books, and just as interesting, Daddy."

"Yes, I know they're interesting," I said; "there are many and many interesting things in this world, Heart's Desire, but they're not all worthwhile. I want you to listen now to Daddy, carefully. You are going to be a teacher and a worker for Jesus. You have to train your mind carefully to do all the good in this world that you should do. It's not just what other girls do, but what you know is best to do, that you must make yourself do. This isn't a bad book, but it's a made-up book, and is not true to real life. Such stories are so easy to read, and so easy to forget, that they go right through your mind as fast as you read them. And so they punch holes in your memory, and you can't learn your lessons so well nor do your work so well. I want you to read books that are interesting but that will help

you think, and that you will remember."

"There isn't anything to read," she said, twisting her handkerchief in her hands and swallowing a lump, while big tears coursed down her cheeks. The eternal feminine! Yesterday she had nothing to do; today she has nothing to read; tomorrow she will have nothing to wear! "I've already read one of those books," she added, with a sort of camel's-nose-in-the-tent idea.

"Well, now, let's see," I said, "there are such a lot of books in this house I haven't even read all of them myself. Let's go downstairs, and upstairs, and on this floor, and investigate the state of literature. Have you read that book, 'Queen Elizabeth of England'?"

"Don't know," she said, but she brightened visibly, because that's one of her own names.

"Come on," I said; "we'll gather all your books together, and all the books that look as if you'd like to read them, and we'll make a library just for you." So I took her by the hand, and we went downstairs and looked through all the bookcases, and found "Queen Elizabeth of England, written for girls," and "Ten Boys Who Lived on the Road from Long Ago to Now," and "The White Queen of Okoyong," and some others. And then we raided the bookcases on the main floor, and found "Wild Ani-

mals at Home," and "The Bee People," and "Black Beauty," and some others. By this time we were actually getting excited, for it did seem a lot of books all to go into the head of one little girl. And when she confessed to having read most of them, it was fun to call up this person and that person in a book, and tell something about him, and laugh about him, or wonder about her, or maybe be sorry for them.

"Have you read all this 'Pilgrim's Progress'?" I asked her. And she said, "Yes, three times. But I like to read it. I guess I'll read it again sometime."

"Do you remember," I said, "that time when Christian had his fight in the Valley of Humiliation with Apollyon, and how Apollyon 'straddled quite over the way,' and threw his darts, but how Christian finally drove him off?"

"Yes," she said, "and that time that Christian got shut up in Doubting Castle, and couldn't get out, until he remembered he had a key in his shirt pocket all the time that would let him out. And then he got out."

"Yes," I said, "and—" By this time we were upstairs, and had some shelves cleared of books, and were putting in the "new books," her own books, and selecting them and placing them, and well, well! it was beginning to be great

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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.

Novel Reading versus Theater Going

Is there any difference between reading novels and going to the theater?

Yes. If the question means, "Is it any worse to go to the theater than to read novels?" the answer is not so ready. By "novel" is probably meant fiction; yet not all fiction is the novel. The novel is that class of fiction the purpose of which is to delineate character in story form; it deals not so much with swift action as with analysis of motive. When this classification is strictly observed, we may say that the novel is generally more thought-provoking than some other forms of fiction. Another class of fiction is the romance, which takes a hero and puts him through a series of adventures, grand or commonplace, and bothers less about what he thought than about what he did.

The "short story" may be either novel or romance, or it may be something else. An allegory, like Bunyan's "Pil-

grim's Progress," for instance, is fiction.

Our objection to fiction reading is not wholly because of the character of the fiction; that may be bad or comparatively good. The fault is chiefly in the weakening of the mentality of the reader; for the average fiction reader is not seeking information, but only amusement. He does not exercise his mind, but softens it by mental gormandizing and inactivity. His judgment relaxes, his will becomes flabby, his memory is punched full of holes. Too much reading of non-fiction stories may have the same result. What that person needs, what every person needs, is to find pleasure in reading about useful knowledge, and then get into action where the knowledge acquired will be put to use.

Now theater plays, like books of fiction, may furnish diversion and amusement. They make a greater impression upon the average person than does read-

ing, because they more graphically portray their characters. They are, in fact fiction acted out. There is ground for objection to even amateur theatricals, such as are often performed by students in schools, or by persons in other organizations; but much more is there reason for avoidance of the theater. The vastly great majority of plays, whether in the "legitimate drama" or in the "movies," are of a low order of morality. There are motion-picture films which are educational, but they are not frequently found in the moving-picture theater. Because of the generally low character and evil reputation of both the "movies" and the "legitimate," the Christian of our conception will not be found attending them.

Some people may get as much damage from fiction-reading as from attending the theater, but that is no argument for theater-going, and little more for fiction-reading.



BIBLE RELIGION



“Any weather will do to worry in,” says the hopelessly despondent sufferer in our well-known depression. But Christian life holds the key to contentment and trust in every crisis, no matter how serious. The fearful are here invited to take

The WAY to CHRIST

By JOHN L. SHULER



HERE is one supreme question in which you and I and every person in the world should be intensely interested, and that is the question that a popular, well-to-do young man once brought to Jesus Christ, that he might have an answer from the great Teacher. This all-important question is: “What good thing shall I do, that I may have eternal life?” Matthew 19: 16.

Every one of us has a soul to be saved. Every man or woman has before him the wonderful offer of an everlasting home in a better world to come. If we lose a home in that better world, we have lost everything. “What is a man profited, if he shall gain the whole world, and lose his own soul?” Matthew 16: 26.

There are three places in the New Testament where the young man’s question has been asked and answered; and by taking careful note of these, we may see the answer that we are to give in our lives here that we may have eternal life hereafter. On the day of Pentecost, when the multitudes under the convicting power of the Holy Spirit cried out, “What shall we do to be saved?” the apostle Peter under the inspiration of the Holy Spirit gave the answer: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts 2: 37, 38.

When the repentant jailer fell down

before Paul and Silas with the cry: “What must I do to be saved?” the answer was given: “Believe on the Lord Jesus Christ, and thou shalt be saved.” Acts 16: 30, 31. When a young man, as a professed believer and worshiper of God, came to Jesus with the question, “What shall I do, that I may have eternal life?” the Master answered, “If thou wilt enter into life, keep the commandments.” Matthew 19: 16, 17.

THREEFOLD INSTRUCTIONS

By putting all three of these answers together, we have God’s instructions from His guidebook as to the way that leads to the better land. These texts indicate that it takes three things in general to make a sinner right with God, and to fit him for a home in the everlasting kingdom of God. In order for a person to be saved he must have his sins forgiven; he must be born again; and he must live a life of obedience to God’s will, just as far as he has knowledge of what God requires. In other words, the three essential steps in salvation are: pardon, or the forgiveness of sin; regeneration, or conversion; and a life of obedience to God’s instructions through the indwelling presence of Jesus Christ in the life day by day.

God has decreed that there shall in no wise enter into heaven anything that defiles. (Revelation 21: 27.) So in order for you and me to be saved, we must find

pardon for all our sins. We must be washed from our sins in the precious blood of Jesus.

NEW BIRTH ESSENTIAL

Jesus Christ stands as it were across the path of every person, and with uplifted hand He solemnly declares: “Except a man be born again, he cannot see the kingdom of God.” John 3: 3. And “except ye be converted, . . . ye shall not enter into the kingdom of heaven.” (Matthew 18: 3.) Thus we see, that in addition to having all our sins forgiven, we must be converted or born again, and receive a new heart and a new mind, that we may live in newness of life.

In Hebrews 5: 9 we learn that Jesus Christ is “the author of eternal salvation unto all them that obey Him.” In Matthew 7: 21, Jesus makes it plain that a mere profession of Christianity will not save anybody, but that in order to enter into the kingdom of heaven we must do the will of our heavenly Father: So this makes it plain that in addition to having our sins forgiven, and experiencing a change of heart by conversion and the new birth, we must follow on in the way by living a life of obedience to all of God’s commandments.

Let us now address ourselves to the question as to how we can enter into these three essential experiences. How can I have all my sins forgiven? When

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Natives of the Philippine Islands carrying crosses to which they are chained, hoping thus to be freed from their sins. But there is a better way, for Christ died once on the cross that we might be freed from the carrying of it.

— Just What the Bible Says —

A Thousand Years in Court

1. When Jesus Christ returns, what will happen to (a) the living righteous, (b) the living wicked, (c) the dead righteous, and (d) the dead wicked?

"The Lord himself shall descend from heaven with a shout, . . . and (c) *the dead in Christ shall rise first: (a) then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*" 1 Thessalonians 4: 16, 17. "The Lord Jesus shall be revealed from heaven with His mighty angels, (b) *in flaming fire taking vengeance on them that know not God.*" 2 Thessalonians 1: 7, 8. "But (d) *the rest of the dead lived not again until the thousand years were finished.*" Revelation 20: 5.

2. With all human beings thus removed from the earth except the slain wicked, what goes on here?

"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, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.*" Revelation 20: 1-3.

3. What will the resurrected and translated saints do during this time?

"And they lived and reigned with Christ a thousand years. Verse 4. "The saints shall judge the world. . . . Know ye not that *we shall judge angels?*" 1 Corinthians 6: 2, 3.

4. At the end of the thousand years what occurs to the wicked dead and the saints in heaven?

"The rest of the dead lived not again till the thousand years were finished." Revelation 20: 5. "I John saw the holy city, New Jerusalem, coming down from God out of heaven." Revelation 21: 2.

5. What final warfare against God does Satan induce the raised dead to attempt?

"Satan shall be loosed out of his prison, and shall go out to deceive the nations, . . . and they went up on the breadth of the earth, and compassed the camp of the saints about." Revelation 20: 7-9.

6. What sentence is then executed upon the wicked?

"To execute vengeance upon the heathen, and punishments upon the people." Psalm 149: 7.

"Fire came down from God out of heaven, and devoured them." Revelation 20: 9.



SCRIPTURE PROBLEMS SOLVED



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

God's Love and Justice

Is God all love? Some say He loves us when obedient and hates us when we have an evil spirit.

"God is love." 1 John 4: 8. He is *all* love, and He loves *everybody*, saint and sinner, *all* the time. "God commendeth his love toward us, in that, *while we were yet sinners, Christ died for us.*" Romans 5: 8. It is the love and goodness of God that leads us to repentance. (Romans 2: 4.) If He had not loved us when we were disobedient, we would never have become obedient. The one who asks this question needs to study the whole subject of righteousness by faith. Our goodness does not commend us to God; but we do good because we are commended to God by Jesus who died for sinners. God is love, but in being loving He is just. His love acts in different ways according to the attitude of the one who receives it. He was proclaimed before Moses as merciful and longsuffering and abundant in goodness and truth, but also He will "by no means clear the guilty." (Exodus 34: 6, 7.) A parent will kiss and whip the same child because he loves it. Why the seemingly opposite treatment? The difference comes from the conduct of the child. He is praised for doing good,

punished for doing bad. Yet both are acts of love. The discipline is for his good. A parent doesn't cease to love his child when he does evil. Neither does God. God hates sin, never the sinner, and He is ever trying to separate one from the other. But if the sinner will not be separated from his sin, he must finally suffer destruction with its destruction.

Faults and Sins

What is the difference between a fault and a sin? Am I right in saying that we should confess our faults to one another (James 5: 16) and our sins to God? This would show that we should not confess our sins to a priest.

We would not make a distinction between faults and sins in this sense. Everything that is wrong is a sin, whether committed against God or man. Rather, we would make a difference between sins against God alone, and sins against man and God. Every sin is against God, and should be confessed to Him first. Some sins have to do only with our relation to God, such as Sabbath-breaking. If no one observes this evil nor is affected by it, we should confess it to God alone. But if we sin

against a fellow man, such as stealing from him or slandering him, it is our duty first to ask God's forgiveness and then the forgiveness of the one offended. And in addition we should restore stolen property and make everything right as far as possible. (Matthew 5: 23, 24; Exodus 22: 1-6, 12.) But this point should be carefully noted: When a fellow man forgives us our offenses against him, that forgiveness goes only as far as he is concerned, and in no way wipes out the sin before God. It must also be confessed to Him to insure us eternal life. Our fellow men forgive the offense but cannot forgive the sin as a breaking of God's law. The confessing of sin before a priest is quite another thing from confessing a fault to a brother as brought to view by James. The priest stands between us and God, and claims the right to have *all sins* of whatever nature confessed to him. The best Bible argument to use against that glaring evil is that we have only *one* mediator with the Father, Jesus Christ. (1 Timothy 2: 5.) Christ is the ladder which reaches all the way from earth to heaven, resting on no priest below nor virgin Mary, nor dead saint, nor angel, nor any other being above. (Genesis 28: 12; John 1: 51.)



The Month's Reading

Condensed Articles from the Leading Magazines



Liquor Consumption Before and After 1920

Taken from the New York *Times* (June 19, 1932)

PROHIBITION Commissioner Woodcock's recent statement that there are 3,844 places in New York City where intoxicants can be obtained, in contrast to the 32,000 estimate made by former Police Commissioner Whalen a few years ago, emphasizes the difficulty in reconciling the various figures put out dealing with the liquor question. Wet organizations, for example, have one idea of the volume of the country's alcoholic stream; dry organizations another. It is of interest, however, to set forth the conflicting estimates and to compare the liquor situation in the United States today with that of pre-prohibition days.

In 1914, the last year of normal full production of legal liquor, consumption, according to internal revenue figures, was as follows: Distilled spirits, 143,447,000 gallons; wines, 52,418,000 gallons, and malt liquors (beer), 2,056,407,000 gallons—a total of 2,256,272,000 gallons. Another big year was 1917, with the following record: Distilled spirits, 167,640,000 gallons; wines, 42,720,000 gallons, and beer, 1,880,000,000 gallons—a total of 2,095,000,000 gallons. A ten-year average of liquor consumption previous to 1920, when the Eighteenth Amendment went into effect, would give the following figures: Distilled spirits, 131,247,000 gallons; wines, 51,278,000 gallons, and beer, 1,862,000,000 gallons—a total of about 2,044,500,000 gallons. These figures do not include, of course, the home-made wine, home-brewed beer and spirits illicitly manufactured in the dry States.

Several surveys have been made in recent years with a view to determining the amount of liquor used in this country. Dr. James M. Doran, former Prohibition Commissioner, estimated that 800,000,000 gallons of spirits, wines, and beer were consumed in 1929.

The Association Against the Prohibition Amendment made a study, taking a year and a half, of the liquor consumption for 1929, and obtained the following figures: Spirits, 200,000,000 gallons; wines, 110,000,000 gallons, and beer, 790,000,000 gallons—a total of 1,100,000,000 gallons. While a revision

brought these figures higher, it was estimated that the alcoholic consumption for 1930 and 1931 was less than in 1929, so that the above figures of the association would appear about right for these last two years.

Commissioner Woodcock made an estimate of liquor consumption for the fiscal year ended June 30, 1930, as follows: Spirits, 73,386,000 gallons; wines, 118,476,200 gallons, and beer, 684,447,000 gallons—a total of 876,309,200 gallons.

Analyzing these estimates it is found that the total amount of liquor consumed today is admitted to be somewhere between 876,000,000 and 1,100,000,000 gallons per year. The chief difference between the figures of Commissioner Woodcock and those of the Association Against the Prohibition Amendment lies in those dealing with hard liquor—between the 73,386,000 gallons estimated by the former and the 200,000,000 estimated by the latter. The wine and beer figures are not so difficult to reconcile. It is charged by the "wets" that the drinking of hard liquor has been

immensely increased by Prohibition, while the beer consumption has been vastly reduced. In contrast to the impossible task of ascertaining the exact number of speakeasies and other places where liquor may be obtained today, in "wet" days figures regarding legal sources of liquor supply were carefully kept by the Federal Government. In 1918 there were in the country 236 distilleries, 1,092 breweries, and nearly 180,000 saloons, drug stores, or other places where liquor could be obtained at retail. Four years earlier there were 434 distilleries, 1,250 breweries, and 318 wineries.

Before Prohibition there were a number of illicit stills, for "moonshining" is not a new industry. In the years from 1915 to 1919, inclusive, 18,743 of these stills were seized. After Prohibition, of course, the number of seizures greatly increased.

In New York State in 1917 there were 153 breweries and twenty-one distilleries. There were 31,066 persons holding Federal retail liquor tax receipts, among them proprietors of drug stores, saloons, and other places selling liquor. In 1931, raids were made on 171 breweries and 726 stills in the State and a total of 6,217 speakeasies.

Panic: Its Cause and Its Cure

Condensed from the New York *Times* Magazine

Andre Maurois

AN IMMENSE crowd sits calmly in a theater. Suddenly a maniac or some one who really thinks he smells smoke yells "Fire!" The entire audience rises. Those near the aisles make a dash for the doors. The rest follow, knocking down those in front of them. Women and children stumble. Those next them try to help, but people further away, unaware of what is going on, push frantically and the fallen ones are trampled upon. Nervous spectators lose their heads, rushing in all directions and beating the air. The doors are blocked and the victims of the stampede multiply.

When at last order is restored, the police pick up the dead and injured.

There is no fire—no real cause for the tragedy that has taken place. If each person had remained in his seat, there would have been no casualties. The survivors, calmed at last, look at one another with shame and remorse, unable to understand the sudden fury that took possession of them.

The Greeks, who were well acquainted with such mass emotions, called them panics and attributed them to the sudden appearance of the god Pan, whose pipe, horns, and goat's hoofs caused the bravest to flee in terror. They thus explained the flight of the Persians at Marathon and the demoralization of their army, for which they could find no human reason.

We no longer believe in the god Pan; yet armies still take fright at this piping and mass scares cause men who would face real dangers courageously to become terror-stricken before imaginary ones. This applies not alone to the field of battle. There are political panics and economic panics. Indeed, it appears that during the last year the economic crisis under which the whole world suffers has become something more than the normal cycle of trade depression—has become a veritable panic.

Capital takes flight, like the panic-stricken theater audience, without knowing why it does or where it is bound. Its very flight creates a danger. Those who still possess funds have only one idea: to hide them, to save them, to protect them. But in hiding their money, they produce the catastrophe they seek to avoid. In economic panics, as in panics caused by the cry of "Fire," if everybody stopped where he was—if each continued to live in his normal way, to patronize the tailor, the shoemaker, and the railways as he had done in the past—disaster would be avoided.

But people lose their heads; Pan's piping leads the stampede; the tailor, the shoemaker, and the baker are trampled underfoot, and soon the capitalist, too, falls before the surging pressure of the throng. When tranquillity returns, we shall count the victims, and the survivors will acknowledge their folly. It will be too late. But perhaps there is yet time to reflect upon the nature of panics, to examine their psychological causes, and to consider remedies.

When one visits a volcano, one is surprised to find houses quite near the crater, on ground that has been buried by lava four times within a century. "Aren't you afraid?" the visitor asks the peasants living there. "No," they reply, "we are used to it." The soldier who has often heard bombs explode near him and yet has come out alive, unconsciously acquires assurance under fire. Moreover, in face of familiar dangers, we know what to do. The process of taking the normal precautions occupies our minds, reassures us and prevents us from thinking too vividly of the danger.

If habit did not make most men immune to fear in this way, human life would not be possible. For we are always threatened by danger. In an automobile we might imagine that an axle would break, in an elevator that a cable would snap, in a house that an earthquake would destroy it. But we go on living. We move among microbes, madmen, and bandits, and upon a planet menaced by wandering stars. We simply do not think of all these pos-

sible but improbable perils. We do not call our neighbors' attention to them. We are vaccinated against panic.

But there are unusual circumstances that make this vaccination by habit ineffective. Let us define their laws. They seem to me very simple: first, no habitual danger produces panic; second, any unexpected and unknown danger which threatens a group can produce a panic; third, panic is always a result of imitation. Panic is a mass phenomenon, originating in a crowd, and the terror of each is aggravated by the signs of terror manifested by the others. Man is a gregarious animal. When he is subjected to the physical pressure of other human beings, excited by their cries, moved by their unanimity, he must be a very strong individual not to become again, like them, a simple member of the herd.

When the present crisis began, people who had known the pre-war crises had the impression that it was another of the familiar sort. They thought they recognized an old adversary and courageously prepared to resist in the usual way. For two years, they felt they could see it through.

Then new terrors rose before them. In all the crises of the past the prices of goods had dropped, but they had dropped relative to a fixed quantity: money. In this new crisis, currencies themselves suddenly gave way, like soft wax. Formerly, when the currency of a nation fell, there was a known limit to its drop. That was the "gold point." But now currencies famous for their stability passed the gold point, abandoned all gold value, ceased to be fixed points on which one could rely.

In all the previous crises, the adjustment of international exchange, the recovery of trade and the ultimate rise of prices were effected by mechanisms that operated automatically. But now these mechanisms, interfered with by governments, no longer worked. Suddenly the average man in all countries found himself facing a situation as surprising as if he saw the rising tide refuse to stop at the accustomed point and sweep on until it had submerged towns.

It must be recognized—to the honor of the human race—that for a long time the average man faced this danger courageously and did not lose hope. Several times (and even at the beginning of 1932), when a ray of sunlight seemed to presage the end of the storm, he took courage anew and tried to live normally again.

But mysterious and unexpected events continued to happen. The small capitalist has seen some of those whom he had

come to look upon as financial Rocks of Gibraltar founder or commit suicide. He has seen loans to States, which he had always regarded as gilt edge investments, become the most risky. At last, overwhelmed by a series of violent shocks, observing the futility of all the measures that experience had taught him, he lost courage; he seemed to hear behind him the pipe of Pan and the sound of Pan's pointed hoofs; he fled and the crisis became a panic.

Like panics which take place in face of hitherto unknown engines of war, this one is natural and not dishonorable. Also, like all panics, it is more dangerous than the causes that have provoked it. Capitalists who flee like frightened herds, hastily ridding themselves of their best securities, refusing to lend, to spend or to pause in their flight to try to stop the stampede, seal their own doom. Already some of them have fallen, trampled by the maddened herd. Their cries and their moans add to the confusion and terror. Panic begets panic. If this one is not checked by courageous and able leaders, an entire civilization may be destroyed.

Is such a disaster necessary? Is it inevitable? I do not think so. Even before unknown danger, we can do better than to flee in disorder. The passengers on the Titanic found themselves confronted, in most unexpected fashion, by a terrible prospect which, to them, was new. But they behaved bravely and honored the human race. The situation that has now caused a panic among such large numbers of people is far from being as serious as a shipwreck or a famine.

If everybody had kept his place, we decided in describing the theater panic, there would have been no danger. If tomorrow a large proportion of those still able to do so should decide to live in their normal way, much would be gained.

It is useless to reason with a panicky crowd. To allay fears and dissipate the specter of the god Pan, some great and reassuring gesture is necessary. It would be a good thing if the governments of the great powers took some concerted action which would strike the imagination of the whole world.

Every panic is the result of the lack of the critical sense and of blind imitation of others. Each member of the economic community must learn to think of his part, to understand what is possible and what is impossible. In a time of boom, the public was carried too far by its enthusiasm; in a time of deflation it went to the other extreme—moved in both cases by the instinct of imitation.

Scientists at Jericho Find Confirmation of the Bible

Condensed from an article in the *New York Times* (June 5, 1932)

John Garstang

THE excavation of Jericho is of fundamental interest to students of biblical history. For, as all know, the capture of Jericho by the Israelites is the first episode narrated in the Book of Joshua after the crossing of the Jordan, the first step in their invasion of the Promised Land. (Joshua 6: 5.) The narration of that achievement tells graphically of the falling of the walls and the burning of the city: it is evidently of highest importance to learn whether there has been found material evidence of any such disaster; and in the second place, whether the date of that event corresponds with biblical tradition. The educated world today desires to know the truth, and to this end it is the duty of science to ascertain the facts.

There is doubt in the minds of many as to the date when the Israelites entered the Promised Land. This question involves the date of the Exodus from Egypt and of all subsequent events connected with the settlement of the tribes as narrated in the Book of Joshua. Modern theory on this subject has placed the Exodus shortly before 1200 B.C., and this has become widely accepted, though it is based on slender grounds and involves considerable distortion of the Bible narrative. The one clear statement on the matter in the Bible (1 Kings 6: 1) indicates 1447 B.C. as the approximate date of the Exodus, a figure obtained by adding 480 to the date of Solomon's fourth year; and in accordance with biblical tradition, which assigns about forty years to the desert wandering, the fall of Jericho would thus have occurred about 1407 B.C. The excavation of Jericho, as we shall see, has provided material evidence in substantiation of the Bible date.

Early in our excavations this year, we discovered the necropolis, or burying place, of the city. The tombs proved to be intact and of unparalleled richness in archaeological materials, including pottery vessels of high artistic quality, bronze weapons, trinkets, and scarabs.

The tombs of the fifteenth century B.C. were relatively plentiful and formed a contiguous group; and they were plainly dated by the Egyptian names at the beginning and the end of the century. It is therefore all important to note that at this point the tombs came to an end. Except perhaps for a few

surface burials, or the occasional re-use of an older tomb, nothing is found to represent the two centuries which followed. The distinctive art of the period of Akhenaten and Tut-ankh-Amen, in the fourteenth century B.C. was entirely lacking, and so far as these tomb deposits are concerned there is no evidence of even a partial occupation of the site until early in the Iron Age, shortly after 1200 B.C. It is evident that the life of the Bronze Age city entirely ceased in the age of Amenhetep III, about B.C. 1400.

While the tombs were being examined, preparations were going forward for a further attack upon the palace area in the city, which had been located the previous year. Here also the results exceeded our anticipations. Room after room told the same tale of burning and destruction that had been observed in our earlier excavation along the city walls. The storerooms were packed with jars containing charred grain, as well as the dregs of wine and oil.

Turning now to the city wall. We have at last cleared down below the foundations on the outer face. It had already been ascertained that what remained of the screen wall had slipped, or had been pushed forward down the slope at the time of its destruction; and owing to the disturbed nature of the debris upon which it rested, we had been inclined at the end of the previous season to believe that it had possibly been undermined. However, we have now examined the bed upon which the wall originally rested and on which its ruins fell. The whole of its massive stone facing was found tilted forward; and in the earth in which it now rests there may still be traced the darker striations of the natural soil.

It is clear that if any digging had taken place at the outer foot of the wall, these striations would have been interrupted. But this is not the case; they were deflected downward by the impact and the pressure of the great falling mass, but they are visibly continuous and unbroken. The wall was not brought down, then, by undermining. And human agency being thus eliminated, I am of the opinion that earthquake alone could have produced so stupendous a catastrophe. So the Bible account is proved accurate.

Without pursuing this matter further, we note, in short, that the defensive walls fell outward in a crumpled mass, their ruins running down the slope, piled up in such a manner that an entrance to the city could easily be effected. Houses against the inner wall, one and all, are found burnt out, like the rooms in the palace area. The traces of fire are quite exceptional; archæologists are familiar with the burnt layers which indicate the destruction of a city in the ordinary way; but in Jericho a deposit of charcoal and ash lies over everything some two feet thick, and in many places much deeper. It would seem also that the conflagration was not only general but was carried out with method and deliberation. The record that "they burned the city with fire" assumes an entirely new significance in the light of the facts disclosed. It is as though the Israelites, after capturing the city, made of it a holocaust, devoting it to Jehovah as the first fruits of the Promised Land.

Looking further at the narrative of the fall of Jericho in the Bible, we find that the Israelites are said to have been enabled to cross the Jordan by the heaping up of the waters "a long way off at Adam." Now the waters of the Jordan are known to have been dammed on numerous occasions at a place now called 'El Damieh, some twenty miles to the north. During the earthquake of 1927, a great mass of the cliff that forms its western bank collapsed, so that no water flowed down the river for twenty-two hours; a photograph is shown on page 138 of my book, "Joshua and Judges." Records of similar occurrences date back to the time of the Sultan Beibars in the Middle Ages, 1266 A.D. That it was a period of earthquake at the time when Joshua led the Israelites across the river is suggested by a passage derived from the ancient legend incorporated in the Song of Deborah (Judges 5: 4):

*Lord, when thou wentest out of Seir,
When thou marchedst out of the field of
Edom,
The earth trembled.*

We only obey the dictates of common sense in supposing that a similar occurrence made possible the passage of the river on this occasion.

It is also significant that in the biblical account of the capture of Jericho there is no suggestion of military operations; indeed, the whole episode reads like the tradition of a religious ceremony, in which the taking of the city was a foregone conclusion. Putting all the threads of evidence together, that of the narrative and the results of three years of investigation among the ruins, it seems to

be possible to explain the episode quite simply by supposing that the walls were already so shaken by earthquake that little or nothing more was necessary to bring them down, except perhaps to await a further shock.

Various other theories have been advanced as to why the walls fell. One would ascribe the disaster to the rhythmical vibrations set up by the tramping of armed men in measured step. But bricks of unbaked mud cannot be made to vibrate in the way suggested, nor do Oriental hosts march in measured step; and even if they did, the ground on

which they would have marched in this case is relatively soft and would not respond to tramping feet.

Another more ingenious idea suggests that the outer walls were undercut and shored up with timber and that at a signal given by a trumpet, the wood was fired, when the sappers retired to await the final crash before the assault was launched. This was a method freely used in the Middle Ages in European conflicts; but we have not found any evidence that it was employed on this occasion, at any rate along the outer walls.

The Liquor Traffic and Prohibition

Condensed from a chapter in the book, "Ministry of Healing"

Mrs. E. G. White

EVERY year millions upon millions of gallons of intoxicating liquors are consumed. Millions upon millions of dollars are spent in buying wretchedness, poverty, disease, degradation, lust, crime, and death. For the sake of gain, the liquor-seller deals out to his victims that which corrupts and destroys mind and body. He entails on the drunkard's family poverty and wretchedness.

When his victim is dead, the rum-seller's exactions do not cease. He robs the widow, and brings children to beggary. He does not hesitate to take the very necessities of life from the destitute family, to pay the drink bill of the husband and father. The cries of the suffering children, the tears of the agonized mother, serve only to exasperate him. What is it to him if these suffering ones starve? What is it to him if they too are driven to degradation and ruin? He grows rich on the pittances of those whom he is leading to perdition.

To create the liquor appetite in little children, alcohol is introduced into confectionery. Such confectionery is sold in the shops. And by the gift of these candies the liquor-seller entices children into his resorts.

More terrible still, the curse is striking the very heart of the home. More and more, women are forming the liquor habit. In many a household, little children, even in the innocence and helplessness of babyhood, are in daily peril through the neglect, the abuse, the vile-ness of drunken mothers. Sons and daughters are growing up under the shadow of this terrible evil. What outlook for their future but that they will sink even lower than their parents?

From so-called Christian lands the curse is carried to the regions of idolatry.

The poor, ignorant savages are taught the use of liquor. Even among the heathen, men of intelligence recognize and protest against it as a deadly poison; but in vain have they sought to protect their lands from its ravages. By civilized peoples, tobacco, liquor, and opium are forced upon the heathen nations. The ungoverned passions of the savage, stimulated by drink, drag him down to degradation before unknown, and it becomes an almost hopeless undertaking to send missionaries to these lands.

The liquor interest is a power in the world. It has on its side the combined strength of money, habit, appetite. Its power is felt even in the church. Men whose money has been made, directly or indirectly, in the liquor traffic, are members of churches, "in good and regular standing." Many of them give liberally to popular charities. Their contributions help to support the enterprises of the church and to sustain its ministers. They command the consideration shown to the money power. Churches that accept such members are virtually sustaining the liquor traffic. Too often the minister has not the courage to stand for the right. He does not declare to his people what God has said concerning the work of the liquor-seller. To speak plainly would mean the offending of his congregation, the sacrifice of his popularity, the loss of his salary.

But above the tribunal of the church is the tribunal of God. He who declared to the first murderer, "The voice of thy brother's blood crieth unto Me from the ground," will not accept for His altar the gifts of the liquor-dealer. His anger is kindled against those who attempt to cover their guilt with a cloak of liber-

ality. Their money is stained with blood. A curse is upon it.

The licensing of the liquor traffic is advocated by many as tending to restrict the drink evil. But the licensing of the traffic places it under the protection of law. The government sanctions its existence, and thus fosters the evil which it professes to restrict. Under the protection of license laws, breweries, distilleries, and wineries are planted all over the land, and the liquor-seller plies his work beside our very doors.

The man who has a vicious beast, and who, knowing its disposition, allows it liberty, is by the laws of the land held accountable for the evil the beast may do. In the laws given to Israel the Lord directed that when a beast known to be vicious caused the death of a human being, the life of the owner should pay the price of his carelessness or malignity. On the same principle the government that licenses the liquor-seller should be held responsible for the results of his traffic. And if it is a crime worthy of death to give liberty to a vicious beast, how much greater is the crime of sanctioning the work of the liquor-seller!

Licenses are granted on the plea that they bring a revenue to the public treasury. But what is this revenue when compared with the enormous expense incurred for the criminals, the insane, the paupers, that are the fruit of the liquor traffic! A man under the influence of liquor commits a crime; he is brought into court; and those who legalized the traffic are forced to deal with the result of their own work. They authorized the sale of a draught that would make a sane man mad; and now it is necessary for them to send the man to prison or to the gallows, while often his wife and children are left destitute, to become the charge of the community in which they live.

Considering only the financial aspect of the question, what folly it is to tolerate such a business! But what revenue can compensate for the loss of human reason, for the defacing and deforming of the image of God in man, for the ruin of children, reduced to pauperism and degradation, to perpetuate in their children the evil tendencies of their drunken fathers?

The man who has formed the habit of using intoxicants is in a desperate situation. His brain is diseased, his will-power is weakened. So far as any power in himself is concerned, his appetite is uncontrollable. He cannot be reasoned with or persuaded to deny himself. Drawn into the dens of vice, one who has resolved to quit drink is led to seize the glass again, and with the first taste

of the intoxicant every good resolution is overpowered, every vestige of will destroyed. One taste of the maddening draught, and all thought of its results has vanished. The heartbroken wife is forgotten. The debauched father no longer cares that his children are hungry and naked. By legalizing the traffic, the law gives its sanction to this downfall of the soul, and refuses to stop the trade that fills the world with evil.

Many a man who through love of gain or ease would have nothing to do with restricting the liquor traffic, has found, too late, that the traffic had to do with him. He has seen his own children besotted and ruined. Lawlessness runs riot. Property is in danger. Life is unsafe. Accidents by sea and by land multiply. Diseases that breed in the haunts of filth and wretchedness make their way to lordly and luxurious homes. Vices fostered by the children of debauchery and crime infect the sons and daughters of refined and cultured households.

Above all other places having to do with secular interests only, legislative halls and courts of justice should be free from the curse of intemperance. Governors, senators, representatives, judges, men who enact and administer a nation's laws, men who hold in their hands the lives, the fair fame, the possessions of their fellows, should be men of strict temperance. Only thus can their minds be clear to discriminate between right and wrong. Only thus can they possess firmness of principle, and wisdom to administer justice and to show mercy. But how does the record stand? How many of these men have their minds beclouded, their sense of right and wrong confused, by strong drink! How many are the oppressive laws enacted, how many the innocent persons condemned to death, through the injustice of drinking lawmakers, witnesses, jurors, lawyers, and even judges! Many there are, "mighty to drink wine," and "men of strength to mingle strong drink," "that call evil good, and good evil;" that "justify the wicked for reward, and take away the righteousness of the righteous from him!"

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making

men mad. Let the danger from the liquor traffic be made plain. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.

"If thou forbear to deliver them that are drawn unto death,
And those that are ready to be slain;
If thou sayest, Behold, we knew it not;
Doth not He that pondereth the heart consider it?
And He that keepeth thy soul, doth He not know it?"
And "what wilt thou say when He shall punish thee?"

What Does It All Mean?

A syndicated article
By William T. Ellis

EVERY day, and every hour of every day, in all corners of the earth, men and women are talking about the present Depression, and trying to find the hidden meaning of it all.

Is it not high time that we accept the rather obvious truth of a Divine Purpose in this discipline?

Minute Meditations

By a Bible Lover



I get rather "fed up" with too much talk about hilarious religion.

"Keep sweet," is too often Danite advice, given to stifle the righteous indignation of one who has been imposed upon, robbed, or "worked" for the advantage of those who so gayly advise, "Well, just be cheerful about it."

"The smile that shines through tears" is sometimes grotesque and unlovely, when honest, sincere grief would be respected.

It is all very well for those who do not feel its load to demand that we "carry the cross with a smile."

But my hat is off to the fortitude of the failure—to the worker who works through tears, whether he smiles or not.

This is not belittling cheerfulness or forgetting Paul's imperative, "Rejoice in the Lord, and again I say, Rejoice!" It is, however, not being so unreasonable as to expect the soldier in mortal combat with an implacable foe to laugh and dance—I would prefer that he keep on fighting!

—[Judges 18: 22-26; 1 Peter 1: 6]—

Our world had grown very naughty. We had disdained the simplest and surest teachings of the experience of the ages. In audacious egotism, we had flouted God and the elemental moralities. Our intellectual pride had exceeded that of the builders of Babel. An apotheosis of man—and not of man at his best—had characterized thought and conduct.

In grim humor, God has seemed to say to us, "Now let us see what man can do about it."

Whereupon we have witnessed the humiliating and unbelievable collapse of human leadership. Our figures of pride, in business, in politics, in philosophy, have shown themselves to be but glittering drum-majors, instead of captains or generals. The revealed incompetence of our boastful and prideful "strong men" has been one of the major tragedies of the Depression.

Now we see, and suffer while seeing, that restoration is not to come by legislation or by financial measures or by new economic theories.

Today the world stands dazed and helpless in the presence of one of its major calamities.

Is it not time, therefore, that those who know somewhat of history, and of the revealed nature of Divine Providence, should boldly declare, like the hairy herald on Jordan's bank, "Repent! Repent!?"

This is an hour for humanity, in new humility and contrition, to recognize the inescapable Will of God; and to turn to Him for deliverance.

Only the old road, which leads by Sinai and Jerusalem and Galilee, is the way out for the world. We are being taught by chastisement that the Almighty still rules.

As England was saved from revolution by the Wesley revival, so our day may escape disaster only by getting right with God—which is the one shortest way of getting right with one another.

The Way to Christ

(Continued from page 24)

we open the book of God, the answer comes that God forgives us our sins on the three conditions of repentance, confession, and the acceptance of the Lord Jesus Christ as our Saviour.

Repentance means a genuine or godly sorrow for sin, that leads us to turn away from everything that we know is wrong. (2 Corinthians 7: 9, 10.) This kind of repentance is produced by the convicting power of the Holy Spirit (John 16: 8), and is thus a gift of God to every soul

who receives it (Acts 5: 31). The Holy Spirit will produce this conviction and repentance in the heart of every one who will yield to His pleading, wooing influence.

True repentance will lead us to confess our sins to the Lord, and to receive from Him forgiveness for all our sins. Thus we read: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Note how David found forgiveness for his sins. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Psalm 32: 5.

Our confession to the Lord is to be definite. We are to acknowledge the very sins and wrongs of which we are guilty. (Leviticus 5: 5.) And in connection with our confession to the Lord, if we are conscious of having wronged others in word or deed, we are to go to them in humble confession and ask them to forgive us. (James 5: 16.) If we have wronged others by taking money or property that belonged to them, we are to make restitution, by restoring to them that of which we have robbed or defrauded them. (Ezekiel 33: 15.)

SYMBOLS OF SALVATION

¶ Under the Mosaic dispensation, before Jesus was offered on the cross as the great Sacrifice for man's sins, when an Israelite sinned, he had to bring a lamb as a sin offering, and confess the sin of which he was guilty while his hands rested on the head of the lamb. By this act his sin was in type transferred from him to this innocent lamb, and then its life was taken as his substitute to satisfy the claims of God's holy law, which this man had transgressed. So today when we come to God in confession, we are to come with our faith fixed on Jesus as the Lamb of God who taketh away the sins of the world. We are to actually lay our sins on Him by accepting Him as our Lamb, or Sacrifice for sin, that by virtue of His death we might be justified from our sins.

Every person in the world has sinned (Romans 3: 23) and is under the death sentence of God's law. God has decreed: "The soul that sinneth, it shall die," and that "whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." (Ezekiel 18: 4; 1 John 3: 4.) Thus the law of God requires the life of the transgressor and puts every sinner under the death sentence. But let us thank our Heavenly Father that He "so loved the world, that He gave His only-begotten Son, that

whosoever believeth in Him should not perish, but have everlasting life." Jesus came and died for our sins. He died on the cross as our Substitute, so that now, by receiving Him as our personal Saviour, and making His death our death, we immediately pass from death to life. We pass from under the death sentence of God's law unto the promise of eternal life in Christ. Thus we are definitely assured that every one who will truly receive Jesus as his Saviour "shall not come into condemnation; but is passed from death unto life." (John 5: 24.) By accepting of Jesus as the divinely appointed sacrifice for our sins, we place ourselves in a position where God can freely pardon all our sins, so that we may stand justified before Him.

THANKSGIVING

¶ We are to know that our sins are forgiven by simply complying with these three conditions: repentance, confession, and faith in Jesus as our Saviour. When we comply with these conditions, then we are to rest on His promise that our sins are forgiven, and thank God for pardon full and free.

If we are to have a true spiritual experience, we must in addition to finding pardon for all our sins, be born again, or receive a new heart, or new mind. Thus we find that David, when he prayed for God to pardon all his sins, and wash him white as snow, also asked the Lord to give him a new, clean heart: "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51: 2, 7, 10.

If the Lord merely forgave the wrong things that we have done, that would still leave us with a sinful heart, or carnal mind. The apostle Paul tells us that this carnal mind is not subject to the law of God and neither indeed can be. (Romans 8: 7.) This sinful heart, or carnal mind, which we all have by nature, just naturally sins of itself, and it cannot do otherwise in spite of our good resolutions, because it is inherently sinful. It sins as naturally as water runs down hill. So we can never live right until we have a change of heart, and receive a new mind, or a clean heart.

Man can no more live right without a change of heart, or a new birth, than a leopard can change his spots or a colored man can change the color of his skin. (Jeremiah 13: 23.) As there is no other way to enter into this natural life except by a fleshly birth, so there is no other way to enter into a spiritual life in Christ except by having a spiritual birth or as it is commonly called, the new birth or regeneration. In order for a person to live

a different life he must receive a new life from above.

When Saul of Tarsus prior to his conversion endeavored to make himself right with God by trying to keep God's great law of righteousness, or the Ten Commandments, in his own strength, he found that so long as he had the carnal mind he could not really obey God. He was obliged to confess that he was carnal, sold under the power, or dominion, of sin. The good things that he wanted to do, he was powerless to perform; and the wrong things that he detested and did not want to do, he did in spite of his own resolution. (Romans 7: 14-23.) He finally found deliverance from the thralldom of his sinful heart and nature in the only way that any person can ever find it, and that was by receiving the Lord Jesus Christ into his heart to make his heart new and clean. Then he was able to testify, that "the law of the Spirit of life in Christ Jesus hath made me free from the law [or rule] of sin and death." Romans 8: 1, 2.

NEW NATURE BY NEW BIRTH

¶ This brings us directly to the question, How can I get this new, clean heart and be born again, which is altogether indispensable to my living the right kind of life? One of the best answers from Scripture is found in 2 Corinthians 5: 17. Here we read: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." We might paraphrase the thought of this text in these words: If any man will receive Christ into his heart, he becomes a new creature, the old habits of sin are passed away, and he lives in newness of life unto God.

So you can have a new, clean heart and be born again by receiving Jesus Christ into your heart. As many as receive Him, to them He gives the power to become the sons of God, and they are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1: 12, 13.) When you make a full surrender of yourself to the Lord Jesus Christ, the Holy Spirit immediately creates a new heart within you, and you are born again. Then day by day Jesus is to abide in your renewed heart, and live in you a life of obedience to all of God's precepts. Thus by having Christ abiding in our hearts daily, we will be able to walk as He walked. (1 John 2: 6.)

There is only one way that you or I or any other person can live a Christian life, and that is by permitting Jesus Christ to live His life in us by the appointed inworking of the Holy Spirit. Living a Christian life is Christ living in

me. Thus Paul testifies: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2: 20. And this life that Jesus lives in us will be a life of obedience to the will of God, just as He lived when He walked here among men. He will work in us to make us perfect in every good work to do His will. (Hebrews 13: 20, 21.)

BAPTISM NECESSARY

¶ When we thus surrender our wills to the Lord Jesus Christ to receive new hearts, it will mean among other things that we will be buried with Him in baptism. Paul tells us twice in his epistles that to be baptized is to be buried with Christ. (Colossians 2: 12; Romans 6: 3, 4.) The mere fact that baptism is a burial is sufficient to indicate that the proper mode of baptism is by immersion. Anything short of a burial in water cannot be true baptism.

Baptism is a grave between the old life of sin and the new life in Christ. Having become dead to sin by receiving Jesus Christ as our Saviour, baptism, or the burial service, should immediately follow. Thus on the day of Pentecost, when the people asked what they must do to be saved, Peter told them to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

We also find in this same second chapter of Acts that those who were baptized that day were added to the church. (Acts 2: 47.) This was a natural arrangement, because baptism is the door into the church of God. When we are baptized into Christ, we put on Christ (Galatians 3: 27) and become members of His own body, which is His church (1 Corinthians 12: 13). Thus baptism and church membership are two of the steps in the way of salvation, along with faith in Christ, repentance, forgiveness of sins, and the new birth, or conversion.

Some will ask, How can I know that I have been born again or that I have had this change of heart? We might mention many ways, but we will confine our answer to just two evidences. Perhaps the best evidence of a change of heart, or regeneration, is a changed life. A change of heart will always produce a changed life. The old habits of sin pass away, and newness of life takes their place. The things that were once loved, are now hated. The things once hated are now loved.

Another sure evidence of a change of heart will be the desire and purpose of the heart to do just what God com-

mands us to do. The language of a renewed heart will ever be: "I delight to do Thy will, O my God: yea, Thy law is within my heart." Psalm 40: 8. If the chief desire of your heart today is to do just what God wants you to do, then you may know that you have a new heart and have been converted, or born again.

One of the purposes for which God gives us a new heart is that we might walk in His ways. Thus the Lord says: "I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep My ordinances, and do them." (Ezekiel 11: 19, 20.) The carnal, or sinful, heart that we have by nature cannot obey the law of God; so the Lord gives us a new heart, that we may obey Him.

After we have taken the successive steps of faith, repentance, confession, conversion, baptism, and church membership, then we are to walk in the great highway of righteousness, as set forth in the law of God. And the best thing of all is that if we will walk in that path, it will take us through the pearly gates into the city of our God, where we may be forever happy before Him. Thus in the last chapter of the Bible He tells us: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Two Funerals for One Man

(Continued from page 19)

consumed them did not burn on and on for ages: they were "overthrown as in a moment." They were entirely annihilated, blotted out of existence, and the waters of the Dead Sea are said to surge over the place where they once stood. Such is the "everlasting destruction" which the Bible affirms will be the fate of the lost. (Jude 7; 2 Peter 2: 6; Lamentation 4: 6.)

The word "hell" in the Old Testament is from the Hebrew, *Sheol*. It is translated "hell" thirty-one times, and "grave" thirty-one times. "Sheol" is the exact synonym for the Greek "Hades" of the New Testament, which is translated ten times as "hell" and once as "grave." Neither of these terms signify a place of punishment, but simply, "the grave," or "the place of the dead."

The word "Gehenna" occurs twelve times in the Greek New Testament, is each time translated "hell," but is merely the Grecian equivalent of the Hebrew, "Valley of Hinnon." This spot, outside the south wall of Jeru-

salem, was used as the public dumping grounds and incinerator. There, says Greenfield the lexicographer, "fires were kept burning" to destroy the city refuse; and the Saviour employed this as a parable, or object lesson, of the utter destruction of the wicked. (See Mark 9: 43-48.)

The only other word of Scripture translated "hell" is "tartarus," simply meaning darkness. It occurs but once, the text referring to the time when Satan and his angels revolted in heaven, and God "cast them down to hell," literally to *darkness*. (2 Peter 2: 4.) Thus a careful study of all the Bible references in which these terms are found gives no suggestion of a place of torment, purgatory, or an eternally burning inferno for sinners.

But what of the phrase, "tormented with fire and brimstone"? In ancient times, trials were frequently conducted by subjecting the accused to torture, so that the word, "torment," came also to denote "test," or "trial." The original meaning is, "tested with fire and brimstone." Says the Word, "The fire shall try [test] every man's work of what sort it is." The three Hebrews of old were tested in the fiery furnace and came forth unhurt, while the men who cast them into the flames were themselves consumed. Even so, the "everlasting burnings" of the judgment day destroy the wicked, who are but as chaff, but leave unharmed the men and women whose characters are as gold.

And what about the smoke that "ascendeth up forever and ever"? It is the physical nature of smoke to ascend, and the smoke that issues from a million chimneys today, goes up *forever*. It does not return a second time; and the Infinite employs this forceful language to warn man against the misuse of his God-given opportunities. He can never be granted a second probation. He is punished with everlasting destruction, blotted out of existence to all eternity.

"AS THOUGH THEY HAD NOT BEEN"

¶ No, the true Christian hope does not include a pagan Hades, in which myriads of human beings will suffer; wail, and blaspheme throughout the numberless cycles of eternity. No such foul blot as that will remain to mar the restored paradise of God. Our heavenly Parent does the only thing that a compassionate, all-wise, righteous Judge could do. He permits the wicked "to be as though they had not been."

Death is the great enemy of the human race. It comes alike unbidden to the homes of high and low, to the mansion of the rich and the cottage of the

poor. The king of finance may exclaim, "Doctor, if you will lengthen my life another year, I'll give you a million dollars!" Yet the most skillful physician is powerless to avert the cruel stroke. For six thousand years mankind has been forced to travel the path to the dark valley of slumber—the first death. But none need submit to the tragedy of a second death and funeral. Christ died to deliver man from such a fate: and to us He declares: "Be thou faithful into death, and I will give thee a crown of life. . . . He that overcometh shall not be hurt of the second death." Revelation 2: 10, 11.

Beyond the fires that consume the wicked and renovate this sinful planet, God bids us look forward to a cleansed universe in which "there shall be no more curse." Harmony and happiness will then reign supreme, and "every creature which is in heaven, and on the earth," will be found praising the Creator and the Redeemer. God's justice in punishing the finally impenitent will be fully vindicated, and every voice throughout the universe will thrill with the wondrous truth that "God is love."

Steering Heart's Desire

(Continued from page 23)

fun; for we planned to read one book, and another, and another.

I want to tell you, there have been some fine evenings since, when Heart's Desire reads to Mother and me while she is getting her hair put up for the night; and then I read to Mother and her while she is getting her nightie on; and then probably all three of us lie on the bed for awhile, until I finish the chapter.

I wouldn't undertake to tell you all the books we have read since then. Just now it's "Jimmie Bear." In the midst of our reading about that almost unbelievably human black rascal, two nights ago I picked out of the *Literary Digest* the news that the genial author has gone bravely to his death. But somehow he is living for us still, for we hear him telling the story—though tonight is the last night—and, convinced by the photographs as well as his style, we believe it is true.

I have never heard of "Elsie" since that day, and I haven't observed that my little girl is any the worse for the loss of a knowledge of her innocuous adventures. But I am sure that Queen Elizabeth, and Greatheart, and Florence Nightingale, and Tom, and Grenfell, and Jimmie Bear, and a host of others great or small in history and in literature, will live long for Heart's Desire.

How to Keep Well

(Continued from page 20)

tamination of the air on the outside, they see that every window is kept closed. The outside night air is therefore the purest kind of night air to breathe. He who is wise will take advantage of the ignorance of others and will see that the windows are kept open in the sleeping room during the night, and an amount of the out-of-door night air is admitted sufficient, at least, to dilute the inside night air, rendering it less harmful.

But air without food is of little or no value in the human body. There has to be a combination of the two in order to derive benefit from either of them. Food, as already stated, is body fuel. Air is of no more value if it is retained in the lungs than food would be if retained in the stomach. The lungs of a dead man may be inflated with air to their fullest capacity, but the air, no matter how pure, is of no value to the body. It does not produce either heat or energy.

Deep inhalation of air in and of itself is therefore of little value. Oxidation takes place not in the lungs, but in the tissues of the body. The oxygen from the air conveyed to the lungs must be carried to the tissues in order to be of benefit. A man or woman who moves about as though half dead obtains very little good from the air that is inhaled, even though the lungs are filled to their utmost capacity. Exercise creates the demand for air. It is impossible to exercise without breathing deeply. Observe the athlete after completing a contest or race and see how he breathes. He breathes so deeply that his lungs seem to be inadequate to meet the demands that are made upon them.

DANGER OF OVERDOING

¶ Vigorous inflation of the lungs in front of an open window may satisfy the mind of the one who thinks air is the thing that is needed, but it will not satisfy the body tissues. In fact, such forced breathing may do harm instead of good. Especially is this true of a person who has diseased lungs, as in active tuberculosis. I know of one tubercular man who, after listening to a lecture on the value of air, went straightway to his room and began to inhale deeply. This produced a profuse hemorrhage from the lungs. I was summoned to his room, and in a few minutes he was dead. Where the lungs are diseased, it is often best for a time to put even the lungs at rest until healing can take place to the point where it will be safe to begin to take a little exercise. After this, the

exercise should be gradually increased until it is safe again to take sufficient exercise to inflate the lungs fully.

In speaking of the importance of exercise, I do not mean the vigorous exercises obtained in the modern gymnasium. These may be beneficial, but frequently do more harm than good. There is always the danger of overdoing. Properly regulated and applied to each individual case, gymnasium exercise will do as a substitute for good honest labor in the open air, but it can never take its place.

Merely beating the air may be of benefit, but it can never take the place of the *incentive* that leads men and women to work in order to supply the needs of their loved ones. The apostle refers to that which should be the true incentive to engage in work when he says, "Let him that stole steal no more; but rather *let him labor, working with his hands, . . . that he may have to give to him that needeth.*" Such an unselfish incentive makes work a delight and pleasure.

SWEAT OF BRAIN VS. SWEAT OF BROW

¶ There is not much danger in overdoing when doing honest work. A little intelligence brought into such work will aid in the symmetrical development of both body and mind. The great difficulty today is so many are attempting to earn their bread by the sweat of the *brain*, instead of the sweat of the *face*, as God designed they should. When God made man, He did not intend that he should be an idler, neither did He intend that he should be shut up within walls seated on a revolving chair for ten or twelve hours out of the twenty-four. He placed him in a garden "to dress it and to keep it."

Every family should aim to have a small piece of land to cultivate. A portion of time spent each day in such occupation would be highly beneficial.

Exercise creates the demand not merely for air, but for food. The working man never complains of lack of good appetite, neither is he troubled with sleepless nights; for the sleep of the one who has honestly earned his food by the sweat of his face is sweet. "The sleep of a laboring man is sweet, whether he eat little or much." It is the abundance of the rich, who feels no need of out-of-door labor, that will not suffer him to sleep.

The one who spends his time on a swivel chair in a poorly ventilated office loses his appetite. It is this class that appeal to the physician for an appetizer, —something that will improve the appetite. Nature takes the appetite away,

for an idler is not in need of much food. The one who works little should eat little, and the apostle said, "He that will not work, neither shall he eat," and he might have added, neither shall he sleep.

I know of no better way of improving the appetite than to engage in out-of-door work. I know of no better means of inducing sleep than work in the soil. In my practice of medicine nearly forty years in connection with medical institutions, I have had a great many patients who were troubled with insomnia. Among them all, I am not able at this moment to recall *one* who had a large family and who had to work hard to provide them with the necessities of life.

Civilization has made it impossible for all to engage in work on the farm or in the garden or to do physical work in the open air. Many will have to continue to earn their bread by the sweat of the brain, and are doomed to indoor, nerve-wrecking office work. Those who are so unfortunate can, however, derive some benefit by taking a few simple exercises. Seated at the desk, the body may be kept erect and energized, and the head kept erect instead of permitting the body to relax and the head to bend forward. This posture interferes with respiration, and makes it impossible to think clearly. Walking erect and sitting erect cause a freer circulation of the blood through the brain, and sweeps the cobwebs from it.

The Olympic Games

(Continued from page 15)

Did Paul know what he was talking about? Did he win in the great game of life? It is supposed that he spent his last days in prison, that he was finally executed by Nero, the Roman emperor. That does not sound very much like winning the game of life.

But listen! The death march is about to begin. Down the dark and damp prison corridor can be heard the tramp of the keeper's feet and the clang and clank of his big bunch of keys as he unlocks cell after cell of those who are to be marched to their execution. Soon he will stop at Paul's door. But the aged apostle hears none of this. He is bent over his table intent upon the laborious work of writing a last word to his son in the faith, Timothy,—a work that is taxing his feeble strength and straining his very poor eyesight to the limit.

"For I am now ready to be offered, and the time of my departure is at hand," he writes. "I have fought a good fight. I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness,

which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4: 6-8.

And so the apostle Paul won the game of life. He found the greatest thrill that can come to any man,—the thrill of knowing that he had fought a good fight; the thrill of successful accomplishment that Charles M. Schwab talks about; the thrill of knowing that there was laid up for him a crown of righteousness, the reward of a victorious Christian life; and finally the thrill of the blessed hope that he would have the privilege of seeing Jesus face to face.

This is the prize, the title, the goal, that every man who lives has the privilege of winning. It makes no difference how many may enter the contest. That does not lessen your chance of winning. Your success does not depend upon what any other individual anywhere in the world may do. It depends wholly upon you and Christ. So "let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Do It with Quinces

(Continued from page 21)

the spoon. Pour at once into clean, hot glasses. Cover with paraffin.

Quince and apple jelly is made by the same method, using equal parts apple juice and quince juice.

Quince and Apple Preserves

1 pound fruit, half quince and half sweet apple
1 2/3 cups sugar
Water

Pare quinces. Slice and remove seeds. Cook in about four times their measure of water until they are tender. Pare sweet apples and cut them in medium thick slices. Cook the apples in a small amount of water until they are tender. Drain off the juice from both the apples and the quinces. Add the sugar to the juice and boil the mixture for five minutes. Add the fruit and boil it until it is thick and clear. Seal in glass jars.

Quince and Raisin Marmalade

6 cups quinces
4 cups water
3 cups sugar
1 1/2 cups seeded raisins

Wash, remove seeds, and cut up enough quinces to make six cups. Cover with water and cook slowly until soft, about one hour. Rub through a strainer. Add sugar and raisins and cook slowly until thick, about fifteen minutes. Stir

to prevent burning. Pour into sterilized glasses and seal.

Quince Honey

6 large quinces
4 large, sweet apples
Juice 2 lemons
Sugar
3 pints boiling water

Pare the quinces and apples, and grate them. Measure the pulp and use three fourths as much sugar as pulp. Pour the boiling water over the sugar and stir it until it is almost dissolved. Add the fruit pulp and lemon juice, and cook the mixture until it is clear. Pour it into clean, hot glasses and cover with paraffin. It will have the consistency and appearance of honey.

Quince and Apple Marmalade

Wash the quinces and remove the blossom end. Cut the fruit in small pieces, add sufficient water to cover it, and cook until it is soft. Rub it through a sieve, and combine the pulp with an equal measure of tart apple pulp. Use two thirds as much sugar as pulp. Cook the mixture until it is thick and clear, about twenty-five minutes. Turn into clear, hot glasses and cover with paraffin.

Replies to Health Queries

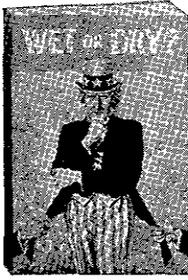
(Continued from page 21)

and holding her breath, and will soon become stiff and turn black in the face. A dash of cold water in her face brings her out all right, but she feels weak and tired for some time afterwards. What is wrong, and what would you advise? A. H.

This is not an uncommon occurrence with some children. It is a condition that she brings on herself to get her own way. She will outgrow it. I would advise being a little more strict with her and letting her see that this or any other maneuver will not get her own way, and she will soon tire of this display of temper.

¶ The people of Finland are dissatisfied with their new wet laws, for they are not given enough freedom to drink. Bootleggers are still flourishing. Partial restriction of the liquor traffic does not restrict any more than "Prohibition does not prohibit."

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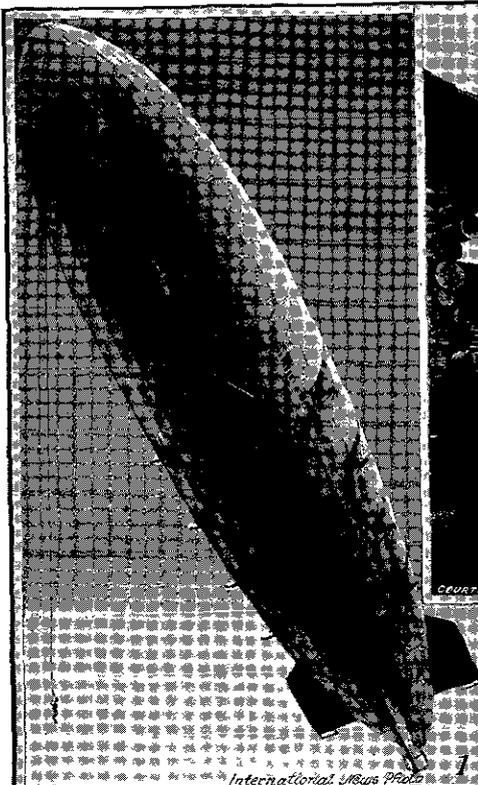
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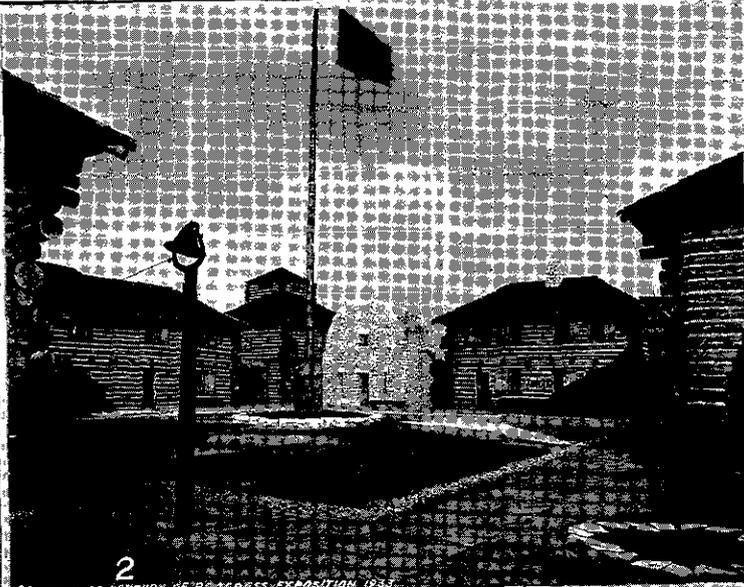
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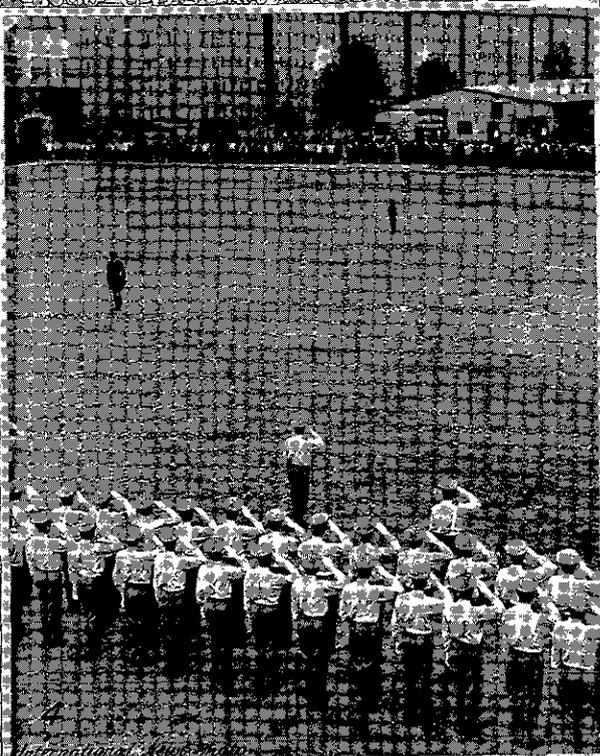


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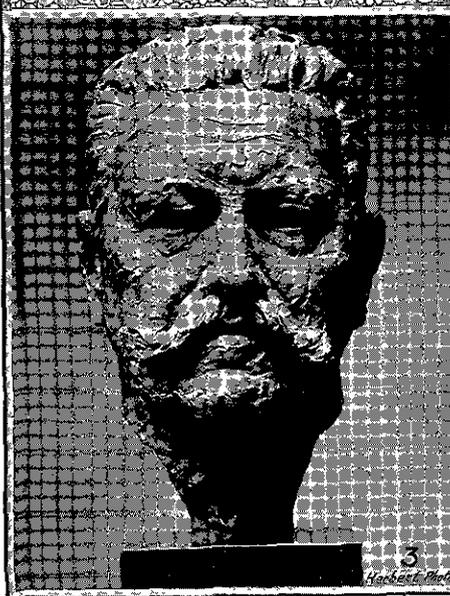


2

COURTESY OF CENTURY OF PROGRESS EXPOSITION 1933



4
International News Photo



3

Harkness Photo

1. On a recent trip of the great airship "Akron," three men were jerked from the ground when trying to moor her, two of them later dropping to their death, but one, Robert Cowart, clinging to the rope for more than an hour and a half, was finally safely drawn into the ship. 2. A restoration of Ft. Dearborn, Chicago, which will be shown at the Century of Progress Exposition next year. 3. President Von Hindenburg, of the German Republic, done in clay. He has need to be rugged just now as Germany is passing through a very stern crisis. 4. Inmates of Sing Sing prison, New York, dressed in the uniform of cadets, saluting the institution where they are confined.