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An Interpreter of the Times





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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January, 1933

President Hoover has advised America's European debtors that they will be expected to pay their dues on December 15. Dismay is manifest abroad, and at this writing Great Britain is endeavoring to persuade the United States to reverse its decision, avowing that to insist on payment means economic tragedy.

Communists, farmers, and other groups are planning hunger marches on Washington this winter. The capital city is being organized to resist such armies with all available resources. It sounds like war.

The Japanese have rejected the Lytton Report, which lays blame on Japan for its seizure of Manchuria and the setting up of the Manchukuo government. They claim to be perfectly within their rights and in accordance with existing pacts. The League of Nations must now deal with Japan.

The third and final Round Table Conference on India is sitting at London. With Burma voting down the offer of separation from India, and Hindus and Moslems unable to agree on representation in the proposed Indian National Parliament, this conference may be final, but anything it can do may be unsatisfactory to India.

A commission sponsored by laymen has investigated Christian foreign missions and has found them lacking in many respects. Its report has been issued in book form, and promises to start a revolution in mission policies. Its most upsetting suggestion is that no religion,—Christian, Jewish, or heathen,—should oppose any other religion, but all unite to fight non-religion.

THE NEWS

Condensed for Busy People

All Russia faces food shortage this winter. Crop failure is the cause. The Five Year Plan for industry has been halted, and the Soviet Government will do well to hold its own during the next few months.

Franklin Delano Roosevelt, the Democratic candidate, was overwhelmingly elected President of the United States November 8, carrying the electoral votes of 42 of the 48 states.

President Hoover invited President-elect Roosevelt to sit with him in an attempt to solve the knotty European debt problem. This is the first time in United States history that an outgoing President invited an incoming one of another party to aid in governmental affairs.

Colonel Roscoe Turner, aviator, recently flew from New York to Los Angeles in 12 hours, 33 minutes, beating the record held by Frank Hawkes by 2 hours and 17 minutes. He ate breakfast in New York and dinner in Los Angeles. Our country is the light part of one day wide.

The American Federation of Labor is now strongly urging a six-hour day and a five-day week. The government and public sentiment is likely to favor the plan, that unemployment may be alleviated by work being thus distributed among a larger number of workers.

The Democratic landslide in the election is taken as a strong vote by the American people against Prohibition. There are rumors of an immediate modification of the Volstead Act, to permit the manufacture and sale of beer "before Christmas."

Immediately after the election, Great Britain, France, Belgium, and other nations, which owe the United States in principal and interest some 20 billion dollars, sent notes to the State Department expressing their inability to pay and requesting a resettlement of the whole debt matter. Reversing the existing settlement involves an extension of the moratorium of the past year, or cancellation of all or part of the debts.

Armistice Day was celebrated all over the country by notable speeches, about half of them urging disarmament and the other half "preparedness." Peace and War!

A Chinese millionaire, Mr. Liang Chu-yuan, has offered his entire fortune of 15 million dollars, silver, to end war in China. His plan is to spend the money in raising a large enough army to defeat all other armies, and thus bring peace.

The *Literary Digest's* final ballot record on the Presidential Poll showed 3,000,000 ballots returned, with totals of 1,715,789 for Roosevelt (Democrat), 1,150,398 for Hoover (Republican), and 148,079 for Thomas (Socialist).

Fully dressed and well preserved bodies of Vikings, old Norwegian sea rovers, have been discovered frozen in the ice of Greenland. They are estimated to be six hundred years old.

THE NEWS INTERPRETED



Hard Times

ALFRID NOYES, English poet, gives us "more truth than poetry" in these words: "There isn't any religion any more, there isn't any common belief in anything; and when the test comes, how can a civilization conquer anything, when it doesn't believe in anything? Marriage is going, the home is almost gone. . . . The idea in the increasing hordes of books seems to be the refutation of every uplifting principle that has come to civilization during its history, and reversion to the animal."

And we imagine we hear a voice coming down through the ages in a prophecy for our time, and saying: "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. "Mark this, there are hard times coming in the last days. For men will be selfish, fond of money, boastful, haughty, abusive, disobedient to their parents, ungrateful, irreverent, callous, relentless, scurrilous, dissolute, and savage; they will hate goodness, they will be treacherous, reckless, and conceited, preferring pleasure to God—for though they keep up a form of religion, they will have nothing to do with it as a force." 2 Timothy 3:1-5, Moffatt. "Though they knew God, they have not glorified Him as God nor given thanks to Him; they have turned to futile speculations till their ignorant minds grew dark. They claimed to be wise, but they have become fools: they have exchanged the glory of the immortal God for the semblance of the

The King and Queen of England and the Prince of Wales and Prince George ride abroad in Edinburgh, Scotland. All phases of government have never had such strains placed upon them as now.



likeness of mortal man, of birds, of quadrupeds, and of reptiles. So God has given them up, in their heart's lust, to sexual vice, to the dishonoring of their own bodies,—since they have exchanged the truth of God for an untruth, worshiping and serving the creature rather than the Creator who is blessed for ever: Amen. That is why God has given them up to vile passions; their women have exchanged the natural function of sex for what is unnatural, and in the same way the males have abandoned the natural use of women and flamed out in lust for one another, men perpetrating shameless acts with their own sex and getting in their own persons the due recompense of their perversity. Yes, as they disdained to acknowledge God any longer, God has given them up to a reprobate instinct, for the perpetration of what is improper, till they are filled with all manner of wickedness, depravity, lust, and viciousness, filled to the brim with envy, murder, quarrels, intrigues, and malignity—slanderers, defamers, loathed by God, outrageous, haughty, boastful, inventive in evil, disobedient to parents, devoid of conscience, false to their word, callous, merciless; though they know God's decree that people who practice such vice deserve death, they not only do it themselves but applaud those who practice it." Romans 1:21-32, Moffatt.

"Hard times" in sin have brought economic hard times. And the only way out of poverty is the way back to righteousness, as individuals and na-

tions. But because men will not go back to God's truth, the only cure for hard times is Jesus' second advent and the end of all sin and sinners. We announce that advent for the very near future.

Alcohol—Dear Enemy

CAN any good thing come out of alcohol? Not for human consumption as a beverage. But now, as often in the past, we have a group of medical men, supposedly high in their profession, getting together in the publication of a book entitled "Alcohol and the Man," and proclaiming that alcohol is pretty good for a man after all. We can see the wets buying up the first edition of this in a hurry. "The conclusion drawn," says a reviewer, "is that alcohol is a poison, but in proper amounts and conditions it may do more good than harm, and the normal adult may drink it in moderation habitually without any permanently bad organic effect."

Of all the equivocal and evasive statements we have seen, this takes the prize. Here is what we get out of it: In the first place you drink poison when you drink alcohol. Assuring thought! Then it *may* not do you good, and it *may* do you no harm. But in order not to be harmed, you must be a *normal adult*, drink it in *proper* amounts under *proper* conditions, in *moderation*, and it *may* not have any *permanent organic* effect. We have lived long, but we have never yet met a person who could comply with all these conditions and *possibly* be benefited by alcohol. This is guarded language; and any language that advocates the benefits of an intoxicant as a common beverage *needs* to be guarded if it hopes at all to impress its readers as being the truth.

This is a sample wet argument, and a whole book is required to elaborate it.

Beer Flood

THOUGH the Eighteenth Amendment is still in the Constitution and Prohibition is still in force, the election went decidedly wet, and there can be no doubt that public sentiment is swinging in favor of the repeal of liquor laws. The only questions remaining to be settled are how wet we

shall be, and whether we shall have modified Federal control or local State option.

Meanwhile, wine and beer are piling up back of the Prohibition dam, and are doing more than trickle through the many bootleg leaks. Chicago's mayor announces unlimited sale of beer before Christmas. Michigan's governor promises to free all the imprisoned bootleggers. Many States now have no State control at all, and the meager force of Federal officers is unable to stop the leak or hold the gates shut. America has repudiated the greatest effort any nation ever made to save her citizens from poverty, debauchery, and crime. The "noble experiment" did not work, not because it was unsound, but because the people would not work it, and

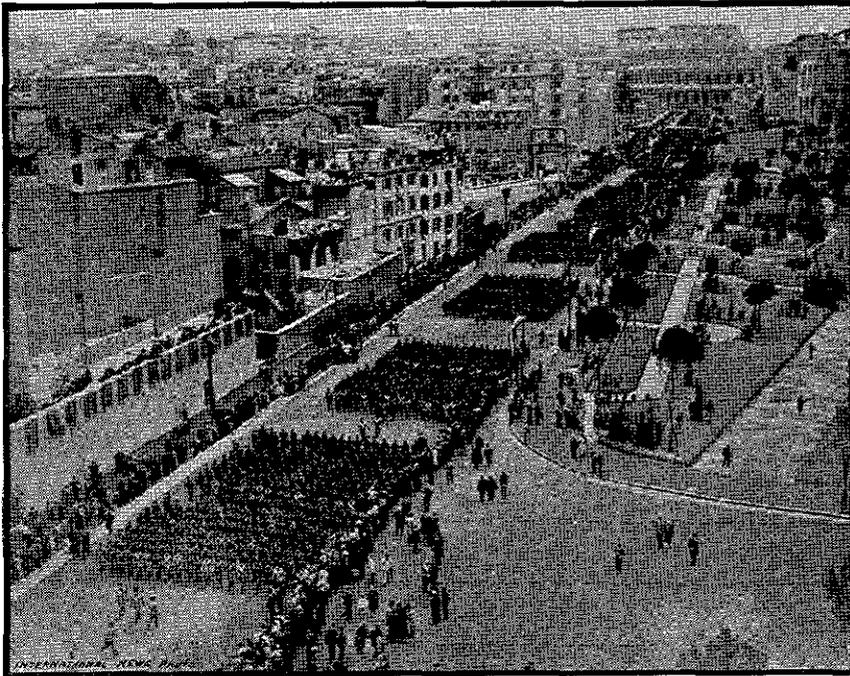
citizens with a vote we will continue to fight for it as in no way infringing on any man's liberty, only in so far as his freedom to drink as he pleases endangers the life and happiness of others.

The liquor battle is far from finished. The dries have not capitulated. The war will be continued for retention of the Eighteenth Amendment, for dry States, for saloonless communities where life may be lived in comparative sobriety and safety. Let true temperance advocates never say die. Millions of Americans still want a beerless country; and many others who voted wet may still be convinced that beer will not bring prosperity. The dries await a still invisible constructive substitute for Prohibition.

produced per man per hour. In the iron and steel industry there was practically the same total employment in 1929 as in 1887 but the output in 1929 was nearly ten times as great. The new Corning machine for the making of electric lamps produces 442 bulbs per minute and displaces the 10,000 men required for the same production a decade or a decade and a half ago. In 1929, the railroad employees of this country numbered 2,100,000. The figures for last September were 996,000 and it is significant to note that about 560,000 employees using the latest type of equipment can carry all the 1929 business of the American railroads.

"An electrically controlled device will do away with the need for accountants and auditors in the operation of gasoline filling stations chains. The machine keeps a record of each sale at any number of stations, subtracts the amount of gasoline and oil from the amount on hand and carries the figures through to a complete total. Moreover price changes will be registered instantly in every station unit through the mere pressure of a button by the manager in a central office. A new machine has been installed in the central west to do the work of a sheet rolling mill. It can be operated and controlled by twelve men. Machines for the manufacture of cigarettes have been stepped up in the last two years from a production of 500 or 600 per minute to 2,500 or 2,600. And so the story goes. Machines displacing men and ever more men. In fact it is understood that a factory for the production of rayon yarn is nearly completed which will be entirely automatic with production carried on 24 hours per day without a worker in the plant!

"With such facts as these in mind—and there are hundreds of others—one can understand why Dr. Scott and his fellow 'technocrats' maintain that even were we to start production tomorrow at the 1929 peak we could do it with 55 per cent of the working force for that year. . . . As Philip C. Staples, vice-president of the Bell Telephone company told his associates at a luncheon in Philadelphia recently, 'Of the hundreds of thousands of people out of work in Philadelphia today, thousands and thousands of them are never going back to work—and you gentlemen know it.'" But capitalistic greed, more than machines, is the cause of unemployment. Read James 5: 1-9.



The cohorts of Mussolini, 100,000 strong, celebrate with a black-shirt parade the tenth anniversary of the march on Rome.

succumbed at last to lying and pernicious propoganda of greedy capitalists, who itched to ease their own tax burdens, and ignored the good of the "forgotten man."

We had no hope of Prohibition ultimately doing away with the use of intoxicants as beverages. Laws do not change people's hearts, nor their appetites. But Prohibition is a help in holding to a minimum the evils of drink. As the laws restrain the free use of deadly drugs, the Prohibition law keeps in check the drink evil. As

Is Employment a Possibility?

AS A startling comment on the prospect of the jobless getting jobs, read the following, as reported in the *Christian Century* by Edmund B. Chaffee. A group of technicians and engineers, studying what they call Technocracy, called together a group of ministers in New York City and told them this:

"In ancient times and up until fairly recently, bricks hand-made were produced at the rate of 450 per man per day. Today 40,000 bricks can be

Shall We REPEAL the EIGHTEENTH AMENDMENT?

By J. F. PIPER

THE question of the repeal of the Eighteenth Amendment is in the minds of the general public as no other question is today. With some it even superseded that of who was to be elected to the highest place of responsibility in this great nation. Shall the United States again legalize the sale of intoxicating liquors? Will the liberty to purchase and consume liquor bring prosperity to us? Will it provide employment for the unemployed, feed the hungry, and clothe the naked? Were the Master's words addressed to the liquor dealer when He said: "I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: . . . I was sick, and ye visited Me: I was in prison, and ye came unto Me"? No, those words were not addressed to the saloon keeper, for their actuating motive is just the opposite from the principles of his business.

No nation, state, or community ever drank itself to prosperity. The fruitage of liquor drinking is poverty, distress, and broken hearts and homes. It fills the asylums with imbeciles, and penitentiaries and jails with criminals. It is no respecter of persons high or low, rich or poor, good or bad, strong or weak, great or small. Even in its milder forms it impairs both mind and body, and it disqualifies any or all for the highest and best service. In its worst form it stamps a curse upon children before birth, robs them of food and clothing and love and education in their helpless years. It ruins young people, both boys and girls, and ruins them for life. It breaks the hearts of parents and fills courts with criminal cases. There is no indictment too terrible to be brought against this gigantic evil.

YOUTHFUL RECRUITS

One of the saddest and most grievous features of the curse of intemperance is that it looks to the boys and girls who are nearing maturity for its recruits to take the place of those who, under its influence, break the laws of both God and man, and have to pay the penalty in prisons or have become maniacs and charges of state or county for support. So it calls upon the boys and girls to fill the places of the 100,000 who die alcoholic deaths every year.



Sparkling, pure water, the safest beverage for him, and all others.

Prohibition during the past twelve years has reduced alcoholic mortality fifty per cent. It has reduced liquor drinking at least sixty per cent. It has reduced arrests for drunkenness fifty per cent. It has reduced drink-cursed crime. It has stopped liquor advertisements in our newspapers and magazines. It has shown us that liquor is an outlaw, and has driven it from our main streets to criminal hiding places. It has made our streets safe for women and children, and protected them from the neglect and brutality of rum-crazed and drunken husbands and fathers. It has been a potent factor in elevating the standards of living and in reducing vice.

The educational advantages for our young people have been greatly enlarged, and high-school graduates during the past ten or twelve years have multiplied. The curse of drink is the cause of more failures in life than any other one thing that can be mentioned. Before you shout for the repeal of the Eighteenth Amendment, just ask yourself the question: "What employing

concern or large corporation is advertising for men who drink intoxicating liquors to work for them? Do the railroads want such men? Do factories hire such men? Are the merchants and bankers seeking out the liquor-drinking men to enter their establishments, and do such ones become the leading officers of business concerns?" You say, "No." Well, I ask you, then, if there are so many reasons why liquor should be re-legalized, why do not its votaries fill these responsible places?

EVEN ONE DRINK HARMS

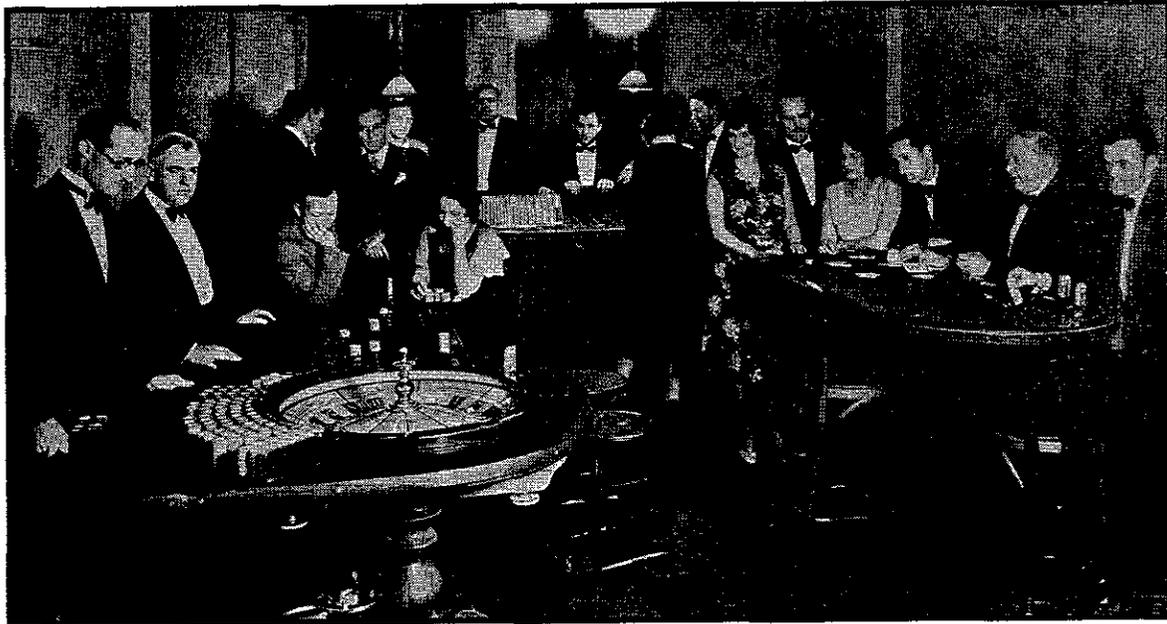
So, for the common good, alcohol as a pleasure drink must be ruled out. It deadens the sensibilities, makes its users irresponsible and undependable, and ends in woe and trouble untold for all who are connected with it. And it is as a beverage that Prohibition outlaws it. The Volstead Act makes provision for its legitimate use as a medicine and in other ways harmless to human beings.

There is a growing idea that a little alcoholic content in a drink does no harm to anyone. But it must be admitted that if alcohol is harmful at all it is harmful to the degree of its use. And worse, this poison so works on the system that the drinker of beer or light wines is not satisfied long with the milder drinks. A little begets a craving for something stronger, and the addict is soon a slave to whisky. One drinker of experience was heard to say: "It isn't that one drink makes me incapable of driving my car so that I may hit someone, but one drink makes me not care much *what* I hit." It is dulling of the moral sensibilities that is the danger of alcohol to the mild user.

The argument of personal liberty is also much used. But no one can claim any right to a personal liberty which makes him irresponsible and puts in jeopardy not only his own life but also the lives of others. Who can escape a drunken automobile driver? Personal liberty ends where others' rights begin.

There are two underlying causes that perpetuate the use of liquor—the thirst for it and the greed to make money by its manufacture and sale. Hence, the Prohibition statute: for greed should be curbed, as all agree; and those who cannot control a craving which works havoc

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Gambling tables and devices at one of Reno's notorious resorts.

The World Turns to **GAMBLING**

By L. ERVIN WRIGHT



OR sheer popularity and undisguised effrontery the lottery craze today threatens to become America's most universal vice. "The country seems to have gone lottery-mad" is the way Solicitor Horace J. Donnelly of the Post-Office Department puts it, and Mr. Donnelly ought to know. For the past few months the Post-Office Department has intercepted literally hundreds of millions of dollars in money mailed for tickets in foreign lotteries. Money by bagfuls has been returned to gullible Americans.

But it is not always possible to detect these lottery consignments, and it is estimated that many millions of dollars slip through the postal net and that countless tickets are smuggled into the United States and sold. One shrewd lottery promoter concealed hundreds of tickets in a sacred book which, "in addition to being hallowed, was also hallowed." To top this off, a written prayer that the deceit might succeed accompanied the tickets.

If one fails to secure a ticket for some Irish Sweepstake or an English Derby, there are scores of opportunities for one to gamble on homemade games. Chain drug stores and chain tobacco stores give with each small purchase a magical card, which, if it turns out to be one of the lucky numbers, may win at the end of the week any amount from \$5 to \$250. Theaters give chances at one of the latest automobiles with every paid admission. Some restaurants with every order offer the fortune seeker a chance at a grand piano or a radio. Dance halls offer chances at a turkey or some other trophy with every ticket. Baseball and football pools of various types entice thousands of dollars from the gullible. Punch boards in countless stores lure from many pocketbooks tens of thousands of nickels and dimes by offering the lucky ones such trifles as a few chocolates done up in an attractive box or a pretty painted doll or some other glittering toy.

The gambling fever has infected students in the various universities. At

Harvard students run a pool on the number of authors the teacher of comparative literature will mention in the course of his lecture. Those who guess exactly, or the nearest to the correct number, win the pool; the others lose, hoping to make up their losses at the next lecture. In other classes the students may gamble on the number of pages to be given in the next assignment, or the number of problems in trigonometry to be assigned for the next day; in fact, anything that involves a guess.

Then there is the slot machine that entices money from the banker as well as from children. In New York City alone it is estimated that 25,000 of these vending machines are accessible to children and other innocents. At least as many more are said to be scattered in exclusive clubs, lodges, and speakeasies. The net income from these machines in that city is about \$1,000,000 a week. The net income from these machines throughout the country must aggregate more than a hundred million dollars every year.

In California a very ingenious way has been invented to get around the law against gambling on horse races. The gambler does not bet on a horse, he buys so many "shares" or so much "stock" in a horse. If his horse wins the race, he is paid a fat "dividend" on his "stock." The same method is used in dog racing, which has become extremely popular in California.

The gambling craze is not limited to the United States. "British railroads run 'mystery trains' to swell their week-end business—the passengers don't know where they're going but are on their way. A traction company in Havana was lately coaxing patronage by awarding free tickets in the government lottery to lucky riders. Spain is building a university city with lottery-raised funds. . . . Berlin savings banks encourage thrift by paying extra interest to depositors who draw winning numbers out of a box at the teller's window. The Russian government sells lottery tickets to its people and discovers that prizes amounting to 93,000,000 rubles lie unclaimed, the people thinking the scheme only a subtle form of taxation and supposing the tickets to be worthless."

Many in the United States are arguing soberly that the Federal Government should conduct a lottery to wipe out the national deficit and pay the ex-soldiers their bonus, and at the same time "appease the gambling spirit of the masses." But shall we do evil that good may come? Besides, history shows that the gambling fever is never appeased by its indulgence. The Federal Government cannot afford to set before its citizens the example of gambling and thereby place a premium on prize money over money earned by honest labor.

BLOOD MONEY

☞ The cost of a chance at making \$1000 may be only a dollar, and thousands think nothing of risking that dollar. But the many single dollars when brought together enable the master minds of the big games to retire to balmy Florida or to sunny California to live off the fat of their victims. One master mind of the horse-race lottery racket banked \$1,250,000 in only three years' time! Only recently \$100,000 was poured into a Broadway racing pool which turned out to yield no prizes at all. To the lottery promoters that money was what they call "clear velvet."

How shall we account for this craze for exposing money to almost certain loss at a time when every dollar is doubly hard-earned? When we stop to realize that 25,000,000 people today in

the United States are living on the border line of abject poverty, it is not hard to see that the many modern gambling schemes hold out particularly to these millions the hope of winning enough for some of their pressing needs. Many men will risk their last dollar on some lottery with the hopes that they may help their families. The story is that they generally lose and the family is plunged into greater distress. To turn to get-rich-quick schemes or the idea of getting something for nothing always sinks the victim deeper into the mire.

SOURCE OF TRUE HAPPINESS

☞ Fortunately, times never get so bad or the outlook so dark but that there is always one sure avenue for comfort. That source of consolation is our Heavenly Father and our Elder Brother, Jesus Christ.

Unfortunately, there are many who turn to God only after searching for hope everywhere else first. Ignoring God is a sin even more universal than the gambling craze. Many who would not stoop to gamble ignore God in their daily lives. In a sense he who leaves God out of his life is a gambler, for he is staking heaven against the pleasures of this life; he loses heaven in the end and gets very little good in the present life.

After all, who is truly happy today? Is it the big banker with his millions? Is it the lottery promoter on his vacation in Florida or California? Is it the statesman of the Ship of State? Is it the merchant prince? Is it even the man who does not miss the dollars when he loses on a lottery ticket or in a baseball pool?

Just now with men's hearts expiring for fear, and for the expectation of the things which are coming on the world, as Jesus Christ foretold (Luke 21: 26, margin, A. R. V.), we are also finding that men's minds are cracking under the strain. Some are turning to spirit mediums for consolation; others are seeking the bright lights and vice; others are risking their last few dollars in gambling schemes; and yet others think

they are ending it all by taking their own lives.

If there was ever a time when men seriously needed to have their wild thoughts and the evil imaginations of their minds stayed, it is today. This promise of God is particularly applicable today: "Thou wilt keep him in perfect peace, whose mind is stayed, because he trusteth in God." Isaiah 26: 3, Hebrew.

The truly happy person today is he who is trusting in God. He may not be rich; he may even be in poverty—but he is happy. He is happy because he is lifting up his head and looking up, for he believes the words of his Saviour that "redemption draweth nigh." Luke 21: 28. He knows that he has a Saviour who is touched with the feelings of his infirmities. (Hebrews 4: 15.) He knows that the same Jesus who lived among men and died and arose for his salvation is soon to return to end the reign of sin. He has a hope that Spiritualism cannot give; he has a hope that the banker cannot buy; he has a hope that the merchant prince does not sell; he has a hope that cannot be won in any lottery. His hope is the "hope of eternal life, which God, who cannot lie, promised long ages ago." Titus 1: 2, margin, A. R. V.

You may share this hope of eternal life.

Shall We Repeal the Eighteenth Amendment?

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with society, should be helped to control it by influence and forces outside themselves. A few who have the thirst can control it by will power, but the many cannot. And laws must be universal in their application, made for all or in the interests of the majority.

Thirst and greed.—As to the thirst: for those who want to rid themselves of it, there are ways to freedom. For those who cherish this thirst, and insist on indulging it, there must be restraint by law to protect them and society. As to greed for gain, regardless of the harm done to the weak-willed and enslaved, of course there can be no resort but legal restraint.

Another advantage of Prohibition is that it keeps open temptation to indulge in drunkenness largely out of sight, permitting youth to develop to maturity whose minds are unclouded by intoxicants and unbiased by a thirst. These can, and will, deal with the whole liquor question wisely and with good judgment. A man whose mind is befuddled by alcohol cannot think clearly either for or against it.



WAR--Terrific, Horrible, Devilish

Be initiated into the *mysteries of Mars*

By CAPTAIN ARTHUR L. SMITH

[The author was an officer of combatant troops in the World War. Participant in six major military operations, the recipient of awards by four governments, commander of a unit of combatant troops through twenty-eight months of field service, his view of war from a soldier's standpoint, taken from observations of new troops fresh under fire and old troops returning to the front, brings to the civilian an insight into what war really is.—EDITOR.]



WAR, as the average stay-at-home citizen sees it, has a rather glamorous aspect. No one will deny that there is something stirring in the measured tread of passing troops, the glitter of bayonets, the gorgeous color of rippling flags and the majestic roll of military music. Such sights and sounds stir a sleeping animal nature to life, and it awakes to the murderous, daring existence of the jungle, where the only law is that of claw and fang, the only gospel that of the Survival of the Fittest. This same savage nature is found in the creature who softly treads the hidden trails of the underbrush or charges screaming into the open.

Behind the pageantry of war, as presented by parades, the ordinary man visions the shock of armed troops, gallant charges with flags streaming, long lines of bayonets sweeping on to

victory while bugles sing a rousing chorus above the deep symphony of hidden artillery. Ideas such as these paint the passing troops with ardent colors; and the observer, filled with thoughts of playing a part in the panorama of war, hastens to the nearest recruiting office to enlist as a unit of that great machine which moves slowly onward to the hidden arena known as "The Front."

The end of war brings forth many written reminiscences for the perusal of those who waited at home. Clever stratagems, masterful advances, well manipulated evacuations and retreats are spread before men's eyes, interspersed with charges and recriminations over some poorly handled situation. Yet none of the authors, save in very remote cases, have ever revealed for the study of their country's youth the hidden mysteries of Mars.

Behind all the tinsel and tawdry show remains a mystery unknown, a horror that crawls in the brain of the returned warrior, a brand burned deep in the soul of him who has walked hand in hand with death over the smoke-curtained battlefield. Eardrums that vibrated to the sound of drum and fife have become filled with the screams of the wounded and dying; sleep, once an inherited birthright, has become a nightmare, through which sorrow and tragedy walk hand in hand, and where death leers

crouched and waiting. The gilded heroic tomorrow of wartime has become the red, terrible hell of yesterday when one looks back on war.

Cleverly indeed has the prince of evil powers laid his snares. It is considered un-patriotic to reveal these mysteries, it is considered un-manly to reveal the suffering and the pain, it is considered un-necessary to warn the youth of tomorrow about war.

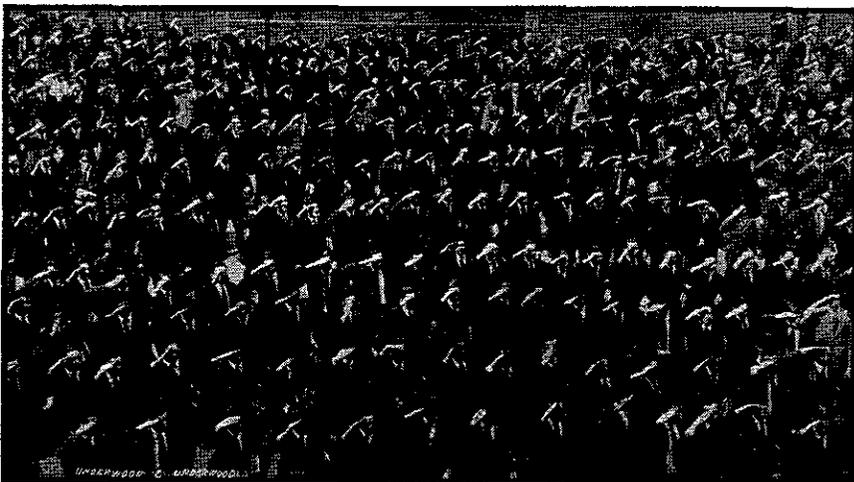
Is it un-patriotic to tell the truth? When a great revenue was derived from the sale of intoxicants, there were neither men nor women lacking who considered it a patriotic duty to warn the people of the danger lurking behind the monster who poured a stream of gold into the country's treasury.

Is it un-manly to return and warn of the sufferings one sees behind the flaring posters that decorate Mar's booths of murder? When men have injured their bodies by the use of dope and drugs, there have always existed a few who considered it a privilege to warn the younger element, through personal experiences, of the danger that lies ahead.

FALSE CONCEPTIONS OF WAR

Is it un-necessary to speak of wars any longer? It would not be if the fond dream of pacifism were true and there existed no more reason for man's visiting the horror that sends him back a poorer citizen, physically, mentally, and morally, after having sapped away his natural strength and power.

At home, we vision the soldier moving along white turnpikes, through smiling country, in well-regulated sanitary camps, or at rest in villages whose inhabitants are both eager and willing to give their best to the uniformed hero. It is considered a glorified camping trip,—no more,—and often we hear a father say, "It will make a man of my boy if nothing else. The discipline will do him good." While this may be true enough of the training area, nothing could be farther from the truth when applied to combatant troops. *It takes a man to rise above the smashing devastation of war if he has gone through that inferno called "The Front."*



The flower of our youth are mowed down by war.

Ordinary reasoning will tell us that truth. Were war only a camping trip there would be less need of training men up to the very acme of physical perfection before sending them into the army. "The Flower of the Country's Manhood" are chosen to face weary marches through rain, snow, and sleet, or mile after mile with heavy packs under a blazing sun, with sleep, if it is obtained at all, on ground so wet that water oozes between the blankets before the owner can lie down, or in fetid holes, close and stifling with the stench of unwashed bodies. Delayed meals often of such material and so poorly prepared that hunger alone makes them palatable. Vermin, disease, and exhaustion—these are the soldier's lot in the field. Thus we have a faint idea of the "camping trip."

Upon the battlefield another mystery is exploded. Like the puffs of shrapnel smoke in a heavy wind vanish thoughts of the brilliant charge, glittering rows of bayonets, fluttering flags, and singing bugles. No one can vision the horror of a battle in words unless he draws upon a language unknown to those who have not experienced it.

A GLIMPSE OF HELL

Overhead pass shells, not by scores, but by hundreds and thousands, shells filled with shrapnel, shells filled with gas, shells filled with high explosive all falling to tear the ground with such convulsions that men often fall dead from concussion alone or have their breath snatched away by the outward rush of air or inrush to fill the created vacuum.

Under that canopy and through that inferno, advance the troops of combatant divisions, some falling, some reeling backward overcome with gas or torn with flying metal, some crawling screaming like wounded animals as they seek shelter. Here and there are oases of shelter—shell-holes, pieces of discarded trench, anything that offers a momentary respite from the rain of destruction. Into such places men creep and hide while death drums with impatient fingers on the ground above where rifle and machine-gun bullets fall like hail. There they lie while every bit of self-preservation is swept away, every quail, every tremor, and grim demons come to take their place. Then a whistle screams and they leap up and onward no longer human, no longer motivated creatures, but machines, *madmen whose only thought is to destroy and kill before they themselves are slain.*

This is the front to which march those long lines, day after day, and week after week, until the sacrifice is consummated



Words fail utterly in an effort to describe the horrors of modern warfare.

and the war-machine glutted for the time being.

There are two parades in war: the lines of tossing flags and waving steel that move gaily in, and the torn, reeling ranks that come staggering out. This last parade, how few ever see it, when men return white-faced from the playground of Satan, drained of blood, screaming with agony, mad with insanity over what they have seen and endured where fond fathers hope that "they will be made men." And within them they bring that terrible animal, born on battlefields, that pads up and down sniffing for blood behind the steel bars of reserve they erect to imprison it.

Often it breaks loose, for which reason we find, after a war, the atrocious crimes, insane performances, and terrible deeds that are performed by returned soldiers. They, poor souls, have left their minds, their resistance, their better selves, out there in the glare of some red, mad day when this beast was born and they became good and conscientious killers amid "the glory of war."

Satan is the instigator of war, for "he was a murderer from the beginning" (John 8: 44), and his cleverness is appalling. Does he not always wait until a new crop has grown up before he starts the war machine to cut them down—a crop fattened upon the false tales of returned soldiers who considered it unpatriotic and unmanly to tell the truth of their experiences?

In my own family I can remember admiring the uniform of my father, who was wounded during the Spanish-American War. He harked back to the memory of his sire, who fell at Gettys-

burg, who carried on for one who served a gun at New Orleans, who, in his turn, remembered a father who had marched with the Virginia Rifles to join the men of Washington. Always the break during which old wounds heal and a new crop grows.

No soldier who faced the horror of war can truthfully say he wants to return, and not mark himself as one whose mentality has been badly impaired. I say this sadly, not disrespectfully. No man in possession of all his sense wants to return and become a murderer and die with blood upon his hands. But such men are in the minority in any country and their ranks are rapidly thinned by death, the madhouse, the prison cell, and the death chamber.

I, too, could be a pacifistic worker for world peace were I not a Bible student. I, also, would be in full accord with world peace conferences and endeavors to end wars did not the Book which I read tell prophetically of wars and rumors of wars to the last great battle of Armageddon.

Satan works cunningly in these latter days and his propaganda is, like the last gospel message, threefold:

First.—The concentration of armament into more deadly and perfect destructive power, thus making each nation seemingly invincible against every other nation. This men term National Protection.

Second.—By again showing to man "the kingdoms of the world, and the glory of them," thus awakening greed and the desire for positive control. This men term Territorial Expansion.

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BIBLE RELIGION



IS EVERLASTING SUFFERING

for the wicked a fundamental Bible doctrine?

By ROY LEE BENTON



EVERLASTING conscious suffering—what a dreadful suggestion! And the more dreadful because believed by millions to represent the future state of other millions of their fellow travelers here below. In my boyhood days I was often frightened into covering my head at night in an effort to shut out the thoughts of terrible scenes pictured by an earnest evangelist as he told of poor sinners at their departure from earth going into over-heated regions to float millennium after millennium upon brimstone billows, looking longingly across the gulf to where the saints drank freely from the cooling waters of the River of Life, meeting no response except the words, "Stay on, poor sinner, stay on."

My attention has been recently called to these boyhood memories by my reading of the nine Articles of Faith of the World's Christian Fundamentals Association, which is set to oppose Modernism and strengthen the faith of Christian people in the simple fundamental truths of the gospel.

With the exception of the last half of the ninth, I believe the nine articles comprising the Confession of Faith constitute a real Gibraltar of truth. I am quoting them below as found on page two of the July, 1931, number of the *Christian Fundamentalist*:

"I. We believe in the Scriptures of the Old and New Testament as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

"II. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.

"III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

"IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which

is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

"V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

"VI. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

"VII. We believe in 'that blessed hope,' the personal, premillennial, and imminent return of our Lord and Saviour Jesus Christ.

"VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

"IX. We believe in the bodily resurrection of the just and the unjust, and the everlasting conscious suffering of the lost."

Surely lovers of the Bible will rejoice together in such a strong array of fundamental principles. But now for me to question this last point in the Confession without stating reasons therefor would be unfair, so we shall now go into the court of inspiration and listen to the testimony of witnesses who speak "as they were moved by the Holy Ghost."

COMPETENT TESTIMONY

¶ In the search for man's condition in death we call on the man whose wisdom far exceeded the expectations of the Queen of Sheba. Solomon says: "The living know that they shall die: but the dead know not anything." Ecclesiastes 9: 5. Now David, the father of the first witness, affirms: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 4. Following the Bible injunction to establish every word in the mouth of two or three witnesses, let us now hear from

Job, who really did experience "conscious suffering" for a long time, though not everlastingly. He portrays man's estate in death as follows: "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." Job 14: 14. And then, that no one may construe his testimony to mean he will wait either in heaven or in the lake of fire, he adds: "If I wait, the grave is mine house." Job 17: 13. That we may see how much or how little consciousness he has during that time, we tune in once more on his testimony and hear him saying, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

THE BLESSED CHANGE

¶ And now while Job is waiting for his change, let us discover for what kind of change he may rightfully wait with hope, and when it will take place. Leaving Job to rest in hope we turn now to Paul, the "mystery witness." Says Paul: "Behold I show you a mystery." 1 Corinthians 15: 51. As he so earnestly tries to show us the mystery, let us try just as faithfully to see it. Here it is: "We shall not all sleep [die—see John 11: 11-14], but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be *changed*." At another time he witnesses as follows: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 16, 17. Thus we see that Job, waiting in the grave all his appointed time for a change, knowing nothing, his thoughts perished, taking no cognizance of earthly affairs, even of his own family, is to have his *change* when Jesus comes. Oh, what a blessed *change*! Even the hope of it is a "blessed hope," and the hope for you and me is that *our* change will come then, too, if we are in Christ.

In this brief search for man's condition in death, we began with man—both sinner and saint, but we soon branched

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Just What the Bible Says

The Bookkeeping of Heaven

1. What records are kept in heaven?

"Rejoice, because your names are written in heaven." Luke 10: 20. "My witness is in heaven, and my record is on high." Job 16: 19.

2. How comprehensive are these records?

"There is nothing covered, that shall not be revealed; and hid, that shall not be known." Matthew 10: 26.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 14. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matthew 12: 36.

"Thou understandest my thought afar off. Thou compassest 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 Lord, Thou knowest it altogether." Psalm 139: 2-4.

3. What account is kept of our physical persons?

"Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written." Psalm 139: 16. "But the very hairs of your head are all numbered." Matthew 10: 30.

4. What circumstances of our lives are recorded?

"Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" Psalm 56: 8.

"Thou knowest my downsitting and mine uprising." Psalm 139: 2. "Behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: . . . the Lord shall count, when He writeth up the people, that this man was born there." Psalm 87: 4-6.

5. What effect on our conduct should the keeping of these records have?

"Fear God, and keep His commandments: for . . . God shall bring every work into judgment." Ecclesiastes 12: 13, 14. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Ecclesiastes 5: 2.

"Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings [angels] shall tell the matter." Ecclesiastes 10: 20.

6. Who are the recorders who prepare these records?

"I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one [an angel] came down from heaven; and he cried aloud, . . . Let his heart be changed from man's, and let a beast's heart be given unto him. . . . This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth." Daniel 4: 13-17.

7. Is it possible to deceive these recording angels or conceal anything from them?

"Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? And who knoweth us?" Isaiah 29: 15.

8. Can their records be altered, or are they ever mistaken?

"When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error." Ecclesiastes 5: 4-6.

9. What use will be made of these records?

"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." Revelation 20: 12.

SCRIPTURE PROBLEMS SOLVED

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

Covenant by Sacrifice

What is the meaning of making a covenant by sacrifice?

A covenant is an agreement between two, or among more than two, parties. Anciently, agreements, or contracts, were made sure—secure—by the offering of some sacrifice. Suffering of some sort confirmed the contract, or impressed upon the minds of the parties to the agreement that it was a serious matter and not to be broken with impunity. At times, it was the custom for the contractors to sign their names with their own blood for ink. See Genesis 15: 6-18 for a record of the sacrifice accompanying Abram's covenant with God. But all these sacrifices were typical of a

spiritual work that was to be done in the heart and life of the agreeing parties. We understand that today the spiritual significance for us is that when we agree to serve God, and keep His commandments, as we do at conversion, we confirm that covenant by sacrificing our own desires, crucifying "the flesh with the affections and lusts." (Galatians 5: 24). We become a "living sacrifice." (Romans 12: 1.) The Christian life is not comfortable to the flesh, not an easy life physically. The carnal heart finds it difficult to pay tithes and offerings, keep God's Sabbath when others keep another day, refrain from the use of intoxicants and narcotics, and shun worldly and degenerating pleasures. But

only those who make such a covenant and sacrifice will inherit His kingdom.

The Making of Images

Why did God command Moses to make two cherubim and the brazen serpent? Is not that breaking the second commandment?

The second commandment forbids making images for worship. It surely cannot forbid all sculpture and art. God interpreted what He did mean by it by the very command to make golden angels that covered the ark and the pictures of angels on the curtains of the sanctuary. God interprets Himself; but does not contradict Himself. Let us

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HEALTH SERVICE

EATING

*So You'll Forget You've
Eaten*

By DANIEL H. KRESS,
M. D.



FOOD is essential to life, but it is important to eat the right kind of food. Care should be exercised in its selection and combination. We must remember that food is not merely fuel, it also contains body-building and body-repairing material. Man is composed of the food he has eaten. The quality of the body structure may therefore be determined by the quality of the food he has furnished his organs of digestion. The one who subsists on inferior food, even if he is able to digest and assimilate it, cannot expect with it to build superior body tissue. The organs of digestion cannot bring a clean thing out of an unclean. The best they can do is to dissolve what is furnished them, thus preparing it for absorption and assimilation. There is truth in the old German adage, "As he eateth, so is he," and in the Scotch adage, "Every man has lain in his own trencher [plate]."

He who purposes to put up a substantial dwelling will exercise care in the selection of the material with which to build it. He puts into his work study and thought. He knows beforehand the various elements that are needed and the quantity of each required. Why should we put less thought into the more important work of body building.

The term "food" should not be applied to every substance that satisfies or arrests the appetite, although real food does both. The savage satisfies his craving and arrests his appetite by swallowing lumps of clay; but clay is not a food. The more civilized man satisfies his cravings with substances equally indigestible, and sometimes more harmful. Food must be identical with the elements of our bodies, or be capable of transformation into them,



Emigrant refugees of many nations eat at Uncle Sam's expense, Ellis Island, New York.

and its nature must be such that it can be digested within a proper period.

Frequently we hear of men and women breaking down from physical or mental overwork. But when inquiry is made, we are surprised at the small amount of work they have actually done. Others who do double the amount of work remain in health and are always cheerful and happy and experience no mental or physical depression or fatigue. Most of these breakdowns are due to overworked stomachs and livers and clogged brains.

INDIGESTION'S HARVEST

Men crowd into their stomachs pickles, mustard, pepper, and foods made indigestible by being saturated with grease. Then again, foods that are quite wholesome in themselves are often washed into the stomach without proper mouth preparation. The fermentation resulting from these indigestible masses in the alimentary canal produces alcohol and other poisons, which, when carried by the blood to the brain, poison and numb the moral and mental sensibilities, causing drowsiness and general physical debility. The little energy that is derived from the food has to be used by the body in its efforts to throw off these impurities. Consequently, no energy is available for muscle or brain work. The poisons that are formed will weaken the will power, the thoughts are confused, and mental or physical exhaustion results from the least exertion.

Food should be relished. When food is introduced into the stomach unconsciously, its mere presence creates a flow of saliva and stomach juice; but the juices secreted are of an inferior quality. It is necessary to relish and enjoy what is eaten in order to have a good quality of gastric juice and good digestion. It may have been observed that the mere sight, smell, or thought of food that is relished causes a copious flow of saliva. Could we obtain a glimpse of the stomach, we should find the gastric juice trickling down its walls, and the whole digestive apparatus getting ready for the reception and digestion of food. Disappointment in obtaining the food desired and expected may produce indigestion, for the kind of digestive juices secreted are especially adapted for the digestion of the food thought of, and juices thus formed are not well adapted for the digestion of any other food but the food desired. Appetite juice possesses many times the digestive power that is possessed by juices formed when food is eaten mechanically.

HARMFUL ARTIFICIAL CONDITIONS

In the past, much ignorance has existed regarding the wholesomeness and the nutritive value of foods. The only thing consulted was the appetite. Our forefathers ate what they relished. Hard, out-of-door work gave them a relish for simple foods, and fortunately poverty made simple foods and few varieties a necessity. Their digestive

fluids were always of a superior quality, and, consequently, they seldom suffered with indigestion. Later, the land and out-of-door employment were exchanged for city life and the office. Naturally, the simple foods were no longer relished. Delicacies, complicated dishes, and a variety of spicy and highly seasoned foods were then invented to tempt the appetite; but this course has resulted in disease.

The prevalence of diseases of late years has forced upon many the need of making reforms in their manner of living, and of studying the nutritive value, wholesomeness, and combination of foods.

With this increase in knowledge, we naturally expected digestive troubles to disappear speedily. But many after eating foods more wholesome, and using greater care in the combination, have not realized therefrom all the benefits they desired or expected. The food, although more wholesome, easier of digestion, and better combined, is really more difficult to digest because of the absence of the much needed *ap-petite* juice. This has frequently led those who had made partial reforms, to

abandon them and return to their former habits, with apparently good results. While we would encourage all to make a study of foods, and eat that which is wholesome, it is unwise to ignore the need of relishing what we eat.

Education of the palate becomes a necessity. It will be observed that the ordinary meal taken by those who pay no attention to diet begins with some tasty, highly seasoned soup, and ends with a sweet in the form of a pudding or some kind of pastry. The meal begins and ends with a pleasurable sensation, both of which stimulate the appetite centers, and cause a copious flow of appetite juice. While it is unwise to use the harmful and highly seasoned foods used by these, we are forced to recognize the need of providing suitable and wholesome substitutes that are pleasing both to the eye and the palate. A person may sit down to a meal without any appetite; a spoonful or two of tasty soup, a little fruit, or something else that is relished, will often create an appetite that will lead to the enjoyment of the entire meal. There can be no harm in taking a little innocent

relish to improve the appetite. Of course the danger exists in making the exception the rule.

The lower creatures do not require delicacies or narcotics, they are content with their simple fare. The horse is well satisfied with his meal of oats. In fact, all these animals, if left to select their own food, prefer to take it direct from the bosom of nature; and from the simple foods thus obtained they derive their energy, and the elements out of which to construct strong bones and muscles.

Uncivilized nations or tribes live in the same simple manner. They do not always have the most suitable foods, it is true, and therefore their example cannot be followed by intelligent men and women in every respect; but their habits are simple and their wants few. They have none of the complicated mixtures, puddings, and pastries, etc., used among civilized races. The peasants of various civilized countries subsist on simple foods, and are content with one or two varieties at a meal. In fact, the heartiest, healthiest, and happiest people are to be found among those who are content with simple foods.

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.

Recovery from Operation

I was operated on for appendicitis about four months ago. Is there any danger of this operation leading to serious trouble? Will I ever have to be operated on again for appendicitis?

You got rid of serious trouble when you got rid of an infected appendix. Barring the possibility of adhesions, which sometimes follow an abdominal operation, but which are very unlikely to follow an appendix operation unless there was a ruptured or very bad appendix, you will be in no danger of any complications following an operation. Following any operation, the patient must take plenty of time to recuperate, for there is a nerve strain that needs time and rest to recover from. You will never have to be operated on again for appendicitis, for you had only one appendix.

Neuritis

I have a headache just above my right eye. What can be the cause of it? C. O. I.

You very likely have a neuritis of the supraorbital nerve.

Offensive Feet

My feet have a terrible odor in the summer time when I sweat, and baths do not seem to relieve the condition. What can I do for this condition? L. A. M.

Get about an ounce of Whitfield's ointment, and try putting a very little between the toes, and you will find this distressing odor greatly relieved.

Hay Fever

I have some trouble with my nose and throat, and I have to sniff and expectorate continually. I have no pain, but have a full feeling in the head. I have been told by a physician that I have hay fever. What can I do for it? E. L.

The symptoms that you describe do not seem to be very characteristic of hay fever. They seem more to be those of a chronic catarrh. Hay fever is caused by the breathing in of pollen of various plants, weeds, and trees. You can be tested to find out if pollen is giving you distress, and if the one is found, you can be immunized to this disturbing pollen, by having the extract of this plant in-

jected in you in small and gradually increasing doses. You should be examined by a competent physician to see if you have any obstruction in your nose, or any focus that would cause catarrh. Then have any such trouble remedied, and following that, you can treat your nose with douches of salt water, and sprays to clear up the inflammation.

Overweight

I seem to be a good deal overweight. What can be the cause? I do not eat very heartily, and try to "diet" but still keep too heavy. What can I do to reduce? M. H.

There are several causes of overweight. The first and most common cause, which does not seem to be the cause in your case, is overeating. The overeating is of fat, sugar, and starchy foods. When we take in more than is needed for repair of body and output in heat and work, it is usually manifested by a gain in weight. Another form of obesity that is not due to overeating is due to a disturbance of the internal

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HOME and CHILDREN

IS HAPPINESS Yours?

By *ETHEL OGDEN-NEFF*



WHAT a difference there is in the viewpoint of life that one holds! It determines whether the individual will look upward or downward. By gazing heavenward one's soul is illumined by a greater Power. By looking downward one sees only the result of sin and degradation, and the picture becomes bleak and pessimistic. Our happiness depends on the outlook we hold. It is influenced by the state of our minds more than the conditions of fact. Happiness does not consist in material things alone, but in deeds of love and loyalty to our Maker.

I once read a little rime which reveals how important it is to cherish the correct outlook on life. This little bit of philosophy is entitled "The Optimistic Frog."

Two frogs fell into a deep bowl;
One was an optimistic soul,
But the other took the gloomy view.
"We shall drown," he cried, without
more ado.

So with a last despairing cry
He flung up his legs and he said, "Good-
bye."

Quoth the other frog with a merry grin,
"I can't get out, but I won't give in,
I'll just swim around till my strength is
spent

Then will I die the more content."
Bravely he swam till it would seem
His struggles began to churn the cream.
On top of the butter at last he stopped,
And out of the bowl he gayly hopped.
What of the moral? 'Tis easily found:
If you can't hop out, keep swimming
around.

Just the difference in the two frogs, you see, not a bit of difference in the circumstances. And in that difference there is summed up all the happiness or distress which every individual carries in his bosom through life.

He's happy, not to mention the dog.



Not long after the close of the World War two wives were chatting together. They had been neighbors for a number of years. Before the war the enterprising husbands of the two women had each planned to build a new home, since their old ones had inadequate room for the growing families. When the war came the plans were halted, and the new bungalows became mere air castles that burst in the making.

"I haven't minded waiting one bit for our new house," said one of the wives cheerily, "you know, I rather hate to leave this dear old place. Every nook and corner has its sacred memories. There are the marks on the door casing where Albert and Louise measured their heights each birthday. Then, in the library is little Joan's ink stain where she tipped over the bottle as she scribbled to Daddy when he was in California. How Daddy loved that spot when we told him its meaning. All these mars and stains are so sweet to me."

Answered the other wife in a despairing tone: "Our wretched house—how can I go on living in it! It is all banged and battered from the cellar to the garret with the wear and tear of the children. I'm simply ashamed to entertain the club in the old shack."

What a contrast! Here was no difference in situations, just a difference in the state of mind of the two

women. The first lady had a heart in tune with her circumstances, ready to make joy out of the home she possessed—her little realm. She is the enviable soul. But what a dreary world for the second woman! There were no pleasant marks in her memory of the little home where her babies had been born. It was a positive shame to her to have any stains, as she termed them, that her friends could see.

A fussy little lady was once out on a beach party with a large group of friends. Fresh sweet corn was one of the special features of the dinner, to be cooked over a driftwood fire on the beach. Several methods were suggested for preparing the ears of corn, but none met the approval of the fussy lady. She had a plan which could not be equaled. However, the more experienced matrons went ahead cooking the corn to more advantage; and do you know, that fussy old lady would not eat a morsel. She sat off from the crowd and sulked, her face red with anger.

This incident causes us to smile, but I wonder if all of us aren't just as childish in our relation with our Creator as we brood about something as equally trivial when compared to eternity. One loses money, and he quits trying; one loses his job, and he shirks his duties; one loses a dear one, and he's through with life. One after another refuses to play the game of life as a true sports-

man, and sits back sulkily blaming others, and all the while spoiling the enjoyment and happiness of loved ones about him. We had plenty of money yesterday perhaps, but today we have to count each penny. Why shouldn't we be flexible and play the great game gamely?

The breaking of pet plans is many a time a blessing in disguise. We do not always know what is best for us. But if we claim the promise in the Book of books we may rest confident that all will come out right. "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." What a noble motto for us to have! When things go wrong, look to God and trust His infinite wisdom in working things in our behalf.

Look around you and be thankful and happy that you are alive. Autumn is in the air—the sun is bright—beauty is near. Think of the lines of the suffering Robert Louis Stevenson:

"The world is so full of a number of things,
I'm sure we should all be as happy as kings."

What do you do when that black-mood comes along? Perhaps you will be sewing in your usual chair when suddenly out of the pure atmosphere, it seems, along comes the pest. Everything is blue and discouraging, try to shake it off, and it simply will stick. The pest whispers to you confidentially, "There is nothing in this sad old world after all. John is out of work. Your milk cow just died, and you've no money to buy clothes. What's the use?" And you, poor soul, forget that John is well, and in the cellar there are hundreds of jars of fruit and vegetables, and besides you can get along comfortably with last year's wardrobe. There were two dresses you hardly wore.

What should you do? Let the black mood linger and grow bigger and bigger? Indeed no! Get up from your sewing rocker; throw down the needlework and seek other occupation. Suppose you take up some task which requires every bit of brain thought—something creative, like redecorating that marred old breakfast table and chairs, or cooking a tempting dish for dinner. Or you might go calling on a sick friend, or take a hike out in the invigorating air. Perhaps the cause is loneliness, then

make friends and go out more, or join your church missionary club or sewing circle. It might be a case of nerves from too many human contacts; then fix up a corner of your own, even if it must be in the attic or out in the old shed—just any place to call your own.

"We are not responsible for what comes into our minds—only for what we harbor there."

Happiness and sorrow are comparative states of mind. There is no human heart into which happiness has not at some moment beamed, neither is there a human heart in which it makes its permanent abode. It is for us to keep the windows of our hearts and souls open to its gentle rays, and view the pale blue flowers by the wayside as we pass.

Pascal looked upon happiness through the eyes of faith and wrote, "Happiness in neither within us nor without us. It is the union of ourselves with God." Solomon uttered words of wisdom when he told how to be happy: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway." Proverbs 28: 13, 14.

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.

Cultivating Self-Respect

Can you not do the adolescent boy and girl great injury by making light of their opinions? Do they not lose self-confidence when their ideas are made light of by parents?

Either that, or they are made impervious to criticism. It depends upon the kind of disposition. In any case there is lost that most precious relation of confidence between parent and child. It is unchristian to ridicule any one, or to make light of his opinions. Most of all should courtesy be shown to those children who are coming into the estate of manhood or womanhood. For it is true that the adolescent mind is supersensitive, and slights and ridicule have disproportionate effect upon the youth. While it is of course true that his immature judgment is not likely to reach the soundest conclusions, the only way he can learn to reason is to exercise himself in it. If he seeks to bolster up his unstable logic by assertiveness and boasting, that is unpleasant of course, but no

cause for hurting him. No bird is taught to fly by breaking its wing. Christian courtesy, parental love, will insure considerate treatment of the callow youth, as well as of little children and aged people.

Age for Beaux

How early in life should parents allow their girls to have beaux, and their boys to pay attention to special girl friends?

The mind cannot remain empty. Either it will be directed into good and right paths and fill itself with the things in life most worth while, or it will take up with the trashy or sordid. The secret of keeping youth in the right way is for parents to have a constructive much more than restrictive attitude.

The boy or girl, reaching adolescence at from eleven to fifteen years of age, soon begins to feel a special attraction to the opposite sex. This is natural; and because it is natural it is to be accepted by the parent, and directed, not repressed. Teach the adolescent boy and girl that their powers are just

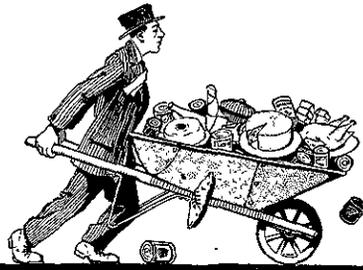
now forming, and that they are not ready for marriage or the courtship which precedes marriage, until later adolescence—the early twenties. Meanwhile they are to take due pleasure in social life, but not to occupy their minds with it. They have their preparation in household or professional affairs for the serious but joyful business of married life.

Courtship is for the mature young man and woman. Good sense will show the sixteen-to-eighteen-year-old boy that he is not prepared either financially or socially to take upon him the family burdens. Then he must guard against dabbling in love, which will take him headlong into infatuation with "the sweetest girl in the world," the only proper end of which is marriage.

The twenties constitute the proper time for courtship. But the parent who succeeds in piloting his children safely through the strong tides of adolescence, will do it by more than advice. He will lead those children to purposeful study, hard work, and helpful recreation.

RUBBISH

By Mable A. Hinkhouse



Send your useless rubbish to the city dump.

WHAT on earth shall I do with all my rubbish?" is a common expression heard on moving day. We never know how much rubbish we have until we start to move, and then how surprised we are to see how much junk has accumulated. Piles of papers and magazines, pictures and letters, trinkets and toys, baskets and boxes, rocks and vases, faded flowers and ribbons, baby shoes and spoons, ornaments and whatnots, keepsakes and souvenirs—a few treasures among them, but mostly trash. We would have to have a home the size of a warehouse to keep them all.

On moving day, the sensible housekeeper burns barrels of rubbish, gives other barrels away to the charity organizations and church rummage sale, sells some to the junk man, and sends the rest to the city dump. When she moves into her new home, she has much less to move, and can arrange things in a much more convenient and tidy manner. Then housekeeping can be started out with everything in "apple-pie order."

It is a good plan to sort through one's possessions occasionally, whether moving or not. There we will find the folderol which we foolishly spent much money for. There we will find misplaced articles, lost long ago. How often we wondered what had happened to them. There we will find things we have forgotten and have not used for years. Perhaps they were discarded in times of prosperity or because of changing styles, and they may be brought out again in these times when we are squeezing the pennies a bit harder, and put to good use again. Or they might be given to those less fortunate who could use them.

WHAT TO DO

❏ In the trunks and attics, you may find the clothes and personal possessions of some dear, deceased one—you could not bear the sight of them, so you put them away, and tried to forget. But bring these garments out, too, and give them to the needy, rather than let them become moth-eaten and fall to pieces.

Burn the useless trinkets and trash, and you will be surprised to find that

you will never miss them. Make a funeral pyre of your personal letters, and then they will be safe from prying eyes and inquisitive souls. Have a clearing-house day occasionally as well as a cleaning-house day. Keep your house in order, also your trunks and attic, your desk and dresser drawers, as if you expected to die the next day. Then you will not be ashamed at what people find when they look at your things.

And while you are straightening up, what do you find in your mental attic, and in the recesses of your heart? Do you find rubbish there, and cobwebs, and dust? If you find the memories of your mind cluttered up with pride and passion, narrowness and prejudice, selfish thoughts, hard feelings, chronic complaints, and useless worries—*beware!* It is time for clearing-house day. Cast them out. You have no room for them. They will destroy your mental happiness, your physical fitness, and your spiritual life.

Some people harbor their hurts in their hearts for years, and, just like their trinkets, the longer they keep them, the harder it is to throw them away. But the hoarded hurts cause more sorrow than the hoarded trinkets. The trinkets require only space and dusting, but heart rubbish causes injury to character and happiness.

SENSE VS. SENTIMENT

❏ Be a sensible housekeeper of your heart. Don't let sentiment sway you while you are sorting. Clear out the rubbish and throw it away. But don't leave your rooms bare. They will need useful furnishings. Nature abhors a vacuum. You must have something to take the place of what you discard.

As you look around in your life rooms, what do you find?

Do you find degrading reading rubbish? If you do, burn it up. Put in Bible study, biography, the standard classics, the literature that lives. Keep only informational, inspirational, instructive material. You have no room for the cheap and questionable.

Throw away worship at the altar of pleasure and devotion to self. Put in

devotion to God and communion with Him to take their place. "Less of self, and more of Thee."

Throw away dissipation and intemperance and consequent impairment of health. Load up narcotics, stimulants, condiments, late hours, eating between meals, and harmful amusements, and take them all to the dump pile. Put in proper food, regular exercise, sufficient sleep, profitable recreations, and cleanliness. A healthy, happy spirit is impossible in an unhealthy body.

SUGGESTED SUBSTITUTIONS

❏ Throw away old, evil habits. Put in new, good ones.

Throw away hate and fear. Fill your rooms with love and trust in God.

Throw out greed for gold and gain, covetousness, extravagance, and waste. Put in a clear conscience, charity, self-sacrifice.

Throw away your faultfinding, critical spirit. Put in kind words and deeds, sympathetic smiles, and a forgiving spirit. Look for the good in others. Practice the fine art of appreciation. Few are adept at it. "Everybody can express a complaint, but few can utter a graceful compliment."

To that excellent list in Ecclesiastes 3, where the wise man tells us there is a time for this and a time for that, I would like to add, "There is a time to remember, and a time to forget." The New Year is a good time to remember the blessings and the happy experiences of the previous years. And, above all, it is a time to forget the old grievances and grudges, the hard experiences, the faults of others. We can, by persistence, put aside the bitter things in life, and remember them no more.

Yesterday and yesteryear are gone. They will never return. The past is dead; bury it. Extinguish it, just as the sensible housewife burns her useless rubbish. Then go cheerily on, leaving the shadows of regret behind. "This one thing I do," says Paul, "*forgetting those things which are behind, and reaching forth unto those things which are before.*"

Everlasting Suffering

(Continued from page 10)

off and dealt with the saint only. It was the sinner we wanted to follow, was it not? So let us get back to the parting of the ways. It was not until the saint was raised to life that his unconscious sleep was broken. It is after his resurrection that he enjoys "the everlasting felicity of the saved." But as truly as there is a resurrection of the saints, there will be a resurrection of the sinners. Hear the Saviour's own testimony: "For the hour is coming, in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. We have already noticed that "the dead in Christ shall rise first." And in another place we find it said: "This is the first resurrection." Revelation 20: 5. This same witness, whom Christ called "His servant John," says concerning the rest of the dead, that they "lived not again until the thousand years were finished."

ONCE ALL TOGETHER

¶ We next find the wicked, under the last great deception of Satan, marshaled in one great army surrounding the New Jerusalem, which comes down to earth at the close of the thousand years. (Revelation 20: 7-9; 21: 2.) Apparently Satan has deceived them into believing they can take the city by force. This city had been once offered to the wicked, as we learn from these words: "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." But now, having broken God's commandments, and died unrepentant, they come forth in that resurrection to damnation that Jesus mentioned. As they surround the Holy City, which at that time is the "camp of the saints," the entire human race will for the first and last time view each other through those jasper walls, made clear as crystal. Two camps—one, the camp of the saints, within the Holy City; the other, the camp of the sinners—outside! What an awful word that is—OUTSIDE! But God had long before made sinners a promise, the fulfillment of which He cannot longer delay, even though He "is longsuffering to usward, not willing that any should perish, but that all should come to repentance." As Satan completes the minutest detail of the attack and the signal is given to take the city, the curtain of fire and brimstone falls from heaven, and now we have

(Continued on page 19)

A THOUGHT for NEW YEAR'S

By Martha E. Warner

¶ IF I were acquainted with Bob, I'd like to pat him on the back, just to show him that I approve of the stand he has taken. And if I were acquainted with Joanne, I'd like to have a heart-to-heart talk with her, just to show her that she needs to do some serious thinking on this New Year's Day, if she wants to keep her husband's love.

One night, in my efforts to hear a great speaker, I had to stand in line for two hours. Although I was jammed, and pushed, and trod upon, yet the crowd—for a crowd—was very orderly. Some sang, some talked, and some listened. I did all three, but it was when I was listening that I learned of Bob and Joanne.

Said the woman to the right of me, "I suppose you have heard that Joanne and Bob have separated."

"No, I had not actually heard it, but I suspected as much. I knew Joanne was going to her mother's rather frequently, and making rather long visits; and I also happen to know that she has not returned from this last visit. It is such a pity; for Bob is an unusually fine boy, and Joanne is a dear. I cannot understand it."

"Neither could I, until last night. Bob called for Joe. They were going to the lodge. While Joe was getting ready, I had a few moments alone with Bob;

so I said to him, 'Bob, what's all this I hear about you and Joanne?'

"He looked me right in the eye and replied, 'I don't know what you have heard, and I don't care. The truth, and the whole truth, of the matter is that I have sent Joanne back to her mother to be taught how to cook, how to sweep, how to make beds, and—to sum the whole thing up in a few words, how to keep house.'

"I'm willing to do my part, but I'm not going to work all day and come home and do housework at night. Neither am I going to live out of tin cans or out of a delicatessen store, just so she can spend her time at the movies or playing bridge."

"Of all things in the world!" exclaimed the second speaker. "Who would have thought Bob was as old-fashioned as that! I bet Joanne is furious, and her mother also. Don't you think Bob is going to extremes? Girls of this age are not———" but the rest of the conversation was lost in the song that was started, for the women joined in the singing.

Now, instead of criticizing Bob for the stand he has taken, I find myself approving of his courage; for when a man enters wedlock, he has a right to expect that the partner whom he has chosen should be fitted and qualified to manage her share of the making of a home. And a girl who cannot cook, a girl who simply hates housework and all that goes with it, is very apt to make life miserable for herself and for her young husband; and sad as it may seem, such a girl broadcasts to the world the failure on her mother's part to fit and train her daughter for her life-work.

Joanne is such a dear, I'm hoping she will use her good, common sense to drown her pride, to cover up hurt feelings, and to view the matter from Bob's standpoint.

Oh, Joanne! It will not take long to learn how to cook, or how to keep your home neat and tidy, if you really want to learn. And I am quite sure, if, in a frank talk with Bob, you'll only tell him so, he will be willing for you to learn the art right in your own, very new, little home. Movies and bridge against your husband's love and a happy home! Think of it, Joanne; think of it seriously on this NEW YEAR'S DAY.



Making of the home.



The Month's Reading

Thought-Provoking Paragraphs



Schools of the Godless

By Stanley High

THROUGHOUT Russia, religion is left to the old people, to die when they die. The Soviets have appropriated the youth. And they are making sure that the youth will be as aggressively anti-religious as they are anti-capitalistic. In Moscow I went out, one day, to the famous Park of Culture and Rest—a newly built workmen's playground on the outskirts of the city. Inside this park there is a model children's village where some 2,500 boys and girls, from six to fourteen years of age, are given the best that Russia's educational system has to offer. The young woman in charge was an enthusiast. She was enthusiastic about her buildings, and her playground; about her teachers and about the children themselves. Particularly, she was enthusiastic at the rapidity with which she was turning her young charges to atheism.

"How do you do it?" I asked her.

"We use many methods," she said. "We sing godless hymns, we read anti-God stories, we act out little plays which poke fun at the church. And then, every year, we have our experimental gardens."

She pointed through the window to a plot of land. This land, each spring, is divided into small plots. Each group of children is assigned two plots. One plot is called God's garden and the other the garden of the Godless.

"We tell the children," said the director, "that religion teaches that God, an old man seated somewhere in the sky, makes the rain to fall and the sun to shine and the seeds to grow. Therefore, we say, since God does all these things, we will leave one of these gardens for Him. The other, the garden of the Godless, we carefully dig up, fertilize, plant, and care for. Eventually, the seeds in the garden come to life and we've flowers and vegetables to show for our work. Meanwhile, God's garden bakes, lifelessly, in the sun."

"And that," the director concluded, "is a pretty final answer. The children see for themselves that there is no God and that if they ever expect to have good things they will have to get them by their own efforts. There's no God to help."

Now, that program is not a show put on for tourist-consumption in Moscow. It is, rather, a sample of what is taking place in every schoolroom in Russia. In the Ukraine—a thirty-hour train ride from Moscow—I stopped in one day at a country school. The children, there, were from farmers' families. The teacher, at the moment I arrived, was conducting a recitation.

"What is this?" I asked, "reading, or writing or 'rithmetic?"

"It's none of the three," she replied. "This is our Godless class. Every one of these children is an active atheist."—*Radio Broadcast.*

Wanted—A Leader

By James Truslow Adams

THERE are signs that people at large are fed up with the sort of "leadership" we have had for a dozen years and to a considerable extent with the false ideals of those years. There is a lot of thinking going on which, whether it produces a leader or not, is certainly preparing a field for him to work in.

For example, an unknown correspondent, who writes that he is "one of the herd" "trying to keep two jumps ahead of the sheriff or a bankruptcy sale," says, in a most interesting letter from the Far West, "The average man who only wants a free chance and a fair fight credits the present debacle to the men who have flashed across our firmament styled as captains, the sort of captains who are not concerned with the commissary and the condition of their immediate command so long as their own mess is satisfying. I may be possessed of a warped mental equipment or none at all, but it sure looks to me like a case of lack of vision on the part of all of us in general and the great 'captains' in particular. Also that this lack of vision is composed of three equal parts; to wit, ignorance, greed, dishonesty."

The opportunity for a leader is coming into sight in a way it never could while we were drunk with "prosperity." We are fed up with greed, dishonesty, get-rich-quick schemes, bankers with no sense of responsibility, business efficiency as a national ideal, pussyfooting, dodging issues like Prohibition,

members of Congress with their ears to the ground instead of their eyes on the nation's welfare, and all the rest of what we have been getting.

When an honest man, with vision and a man's courage, swings into our ken, a mighty shout will go up for him from all parts of the nation, but no politician seems to realize it. He may not be right in all his ideas, any more than Bryan was, but, if he will stand firmly on his own feet, say what he thinks, denounce all the self-seeking and falsity and dodging and meanness and cowardice, he need not be afraid of lacking votes. He will get them by the million. One of these days, in spite of everything, I believe he will come."—*New York Times.*

One Man's Remedy

By Thomas W. Lamont

WHAT is the remedy for the world's present situation? Many among us . . . are declaring that the whole economic system of civilization . . . should be thrown into the discard. Is then the answer to be a grand leap into socialism? Or a somersault into communism? My answer is, "No." Before we move in this direction we can well afford to observe and profit by other people's mistakes, or perchance by their successes.

Is the remedy one great plan of economic organization, something that will surely balance world-wide production and consumption to a nicety and always provide work for every one? That is the Utopia that the world may work toward. But there is no swift and royal road to universal prosperity. We have to rely not on gods but on men, to devise, plan, organize and execute. And we must rely upon them with their limitations.—*New York Times.*

WAR—Terrific, Horrible

(Continued from page 9)

Third.—By waking, through the trumpeting of war, that wicked madness of man against man and brother against brother and nation against nation. This—and may God pardon them for it—men term Patriotism.

The world has had a terrible fright. It has seen its young men cut down in

the flower of their youth and now cries, "Peace and safety," while it arms to the teeth in preparation for the last battle, Armageddon, such as never was. Then with the wail of bugles, warriors will spring to arms to meet again upon the battlefields of time.

Until then we will probably never again see such a holocaust as 1914-1919, but there will be spasmodic outbursts from time to time as in the recent Chinese-Japanese controversy. But the *Mysteries of Mars* will continue to draw and hold men until the last great League of Nations as foretold in Revelations 20 whose membership is "as the sand of the sea" marches against the holy and beloved city.

Man, in spite of his good intentions, will continue to slay and be slain until the cause of it all, Satan, receives his just punishment. Then, and then only, will the nations of the saved, standing on the ground that has been for centuries drenched with the blood of war's victims, raise streaming eyes to the great Glory and cry with one heart and one accord:

"THIS MAN [Jesus] SHALL BE THE PEACE." Micah 5: 5.

Everlasting Suffering

(Continued from page 17)

reached the vital point. Shall we have it read: "And fire came down from God out of heaven, and they received a life sentence of *everlasting conscious suffering*?" No, that promise of long ago said: "The wages of sin is *death*" (Romans 6: 23), and our text says: "And fire came down from God out of heaven, and *devoured* them." Revelation 20: 9.

"But," says one, "is there not a text that says, 'And these shall go away into everlasting punishment?'" Yes, exactly so; and that is just what happens when that fire devours them. Let us analyze that statement "everlasting punishment." First, can we find anywhere what the punishment of the wicked will be? Yes, here is a witness who, speaking of "them that obey not the gospel," says: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1: 9. Very well, then, the punishment is to be destruction—everlasting, or eternal, destruction. Because of generations and millenniums of teaching, we are prone to think of *everlasting* and *eternal* as applying to the process rather than to the effect. But it is punishment that is eternal and not a punishing. To illustrate: when a sinner dies from an accident, his death is only temporary, by

virtue of the fact that all must have a resurrection. But when he dies the second death, it is not temporary but eternal—endless. Nevermore will he live again. Solemn thought!

Coming again to that word "eternal," which describes the punishment of the wicked: there are two texts that make it very clear just what this eternal punishment will do for sinners. The first is the seventh verse of Jude, "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Summarizing, this text says that these cities were visited with eternal fire, and were set forth for an example. Now let us see what that did for them and what lesson the example is to teach. Our other text is 2 Peter 2: 6: "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." What was the result of the eternal fire?—"Turned the cities into ashes." What was the lesson of the example?—"An ensample to those that after should live ungodly." Then eternal fire turns the object of its visitation into ashes, and that is exactly what will happen to the wicked.

Again, desiring to have two or three witnesses, let us call on Malachi to testify. He says in chapter four and verse one: "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." And again David speaks thus: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 37: 20.

Malachi makes a final statement about the wicked that should convince all fully: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4: 3.

God will not have immortal sinners screaming in their agony throughout the ages to disturb the peace of the saints in glory. He set up the prevention of any such possibility back in Eden, when, after man had fallen in sin, God said: "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat,

and live forever: therefore the Lord God sent him forth from the garden of Eden. . . ." Genesis 3: 22, 23. Had man been permitted to return to the tree of life and thus live forever, then, surely enough, we would have had a world of immortal sinners. But since God cut off fallen man from access to the tree of life, neither here nor hereafter could there be such a thing as an immortal sinner, and, much more, no such thing as everlasting conscious suffering.

Replies to Health Queries

(Continued from page 13)

secretions. This means that the food is not properly used in the body for heat and energy and hence is stored as fat. Such people are usually small eaters, and are pale, with an uneven distribution of fat. Now as to what you can do to reduce: If you are fat because of too much intake of food, reduce the intake; but you seem to fall under the second class, and should consult a physician, as the remedy for it is pituitary extract, which should be taken only under a physician's care.

Scripture Problems Solved

(Continued from page 11)

"rightly divide the word of truth." (2 Timothy 2: 15.) The brazen serpent was not to be worshiped. Why it was chosen, we do not know. They were to look at it. It represented Christ. (John 3: 14, 15.) And Christ may be worshiped. Anyway, God is above His commandments. He alone can annul, repeal, interpret, or seem to violate them. He alone is "above the law." It is not for us to question, but to obey; and to harmonize our lives with His acts. He may do things righteously that would be sin for us to do.

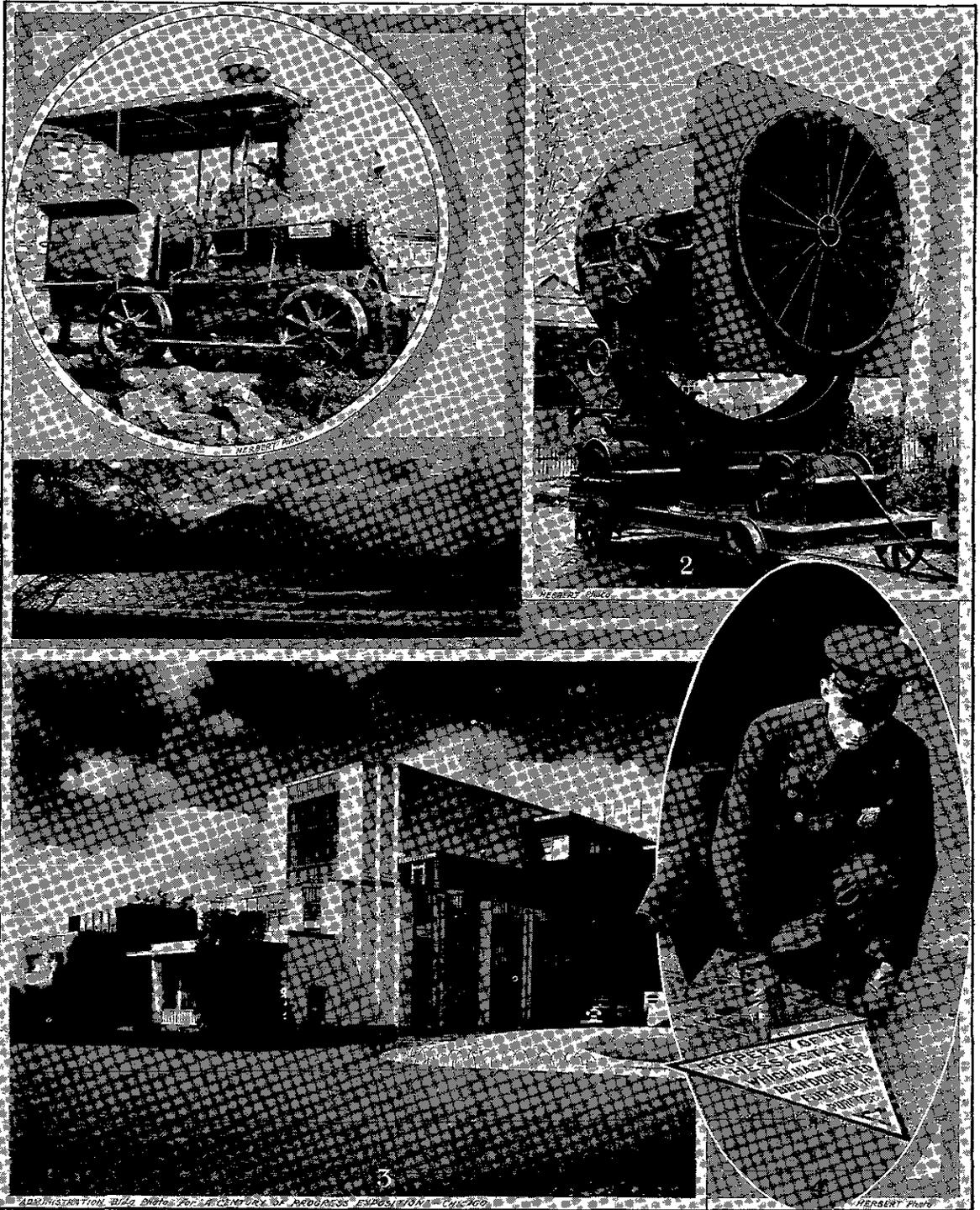
Law of Ceremonies

What scripture declares that the ceremonial law was abolished at the cross?

Colossians 2: 14. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."

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