



AN INTERPRETER OF THE TIMES

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The Watchman

Magazine
AN INTERPRETER OF THE TIMES



The NEWSPAPER for the News

The WATCHMAN for the Meaning

Edited by Robert Bruce Thurber

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¶ Since Prohibition went into effect in the United States, the death rate has been reduced one fifth, or 264,882 fewer deaths a year.

¶ Startled by a sudden declaration of a moratorium on Michigan banks late in February, a financial panic spread like wild fire to other states, and before Inauguration Day, March 4, every state in the Union had proclaimed "bank holidays," or limitations on withdrawals of money, to save complete collapse of all banking and business. Stagnation settled over buying and selling, and grave disaster threatened the nation. In general, the people showed a good spirit in meeting it.

¶ In spite of the ominous financial situation, Franklin D. Roosevelt came to the presidency amid a blaze of glory and a wave of optimism. Whether or not he and his party can do all that the people expect of them, they seem to have the confidence of the great majority. And as confidence is what is needed most and first in this country, there is every reason to believe that the "new deal" that has been promised will do much to dispel the gloom of the depression.

¶ The new president's first move was to proclaim a country-wide bank holiday till legislation could be enacted to remedy the financial chaos and restore confidence. Scrip money, issued by the banks or clearing houses and sanctioned by the Government, proved to be a dependable and handy means of carrying on in business while the United States Treasury and the high financiers were adjusting themselves and the country to the trying situation.

THE NEWS

Condensed for Busy People

¶ The drift from democracy is spreading in Europe—and America. Recently Germany, and now Austria, are numbered among the fast increasing dictatorships. Successfully Adolf Hitler and his Nazi party overcome opposition to their rule in Germany. Everywhere the question is asked, Is the rule of the people doomed?

¶ In quick succession President Roosevelt has presented to Congress a banking bill to reform and stabilize the nation's finances, an economy bill to cut \$500,000,000 from Federal expenses, and a beer bill to legalize four per cent beer. The passing of these has helped the financial situation, given the President dictatorial powers over reorganization of the government, and will cause beer to flow in many states by April 6.

¶ Many voices these days are telling us we *must* learn by this depression not to get into the same fix again; we *must* take a new course in business, industry, and government; we *must* plan more carefully to anticipate what is coming and avoid the pitfalls. We have enough *musts*. Will some one give us a *how*?

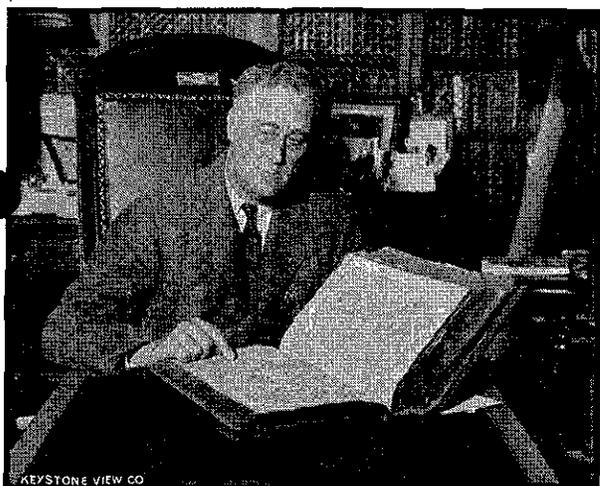
¶ One effect of uncertainty in the financial world, and loss of confidence in banks, is a noticeable increase of robberies of private and business safes. Thieves are taking advantage of hoarders, and count on big hauls from supposedly secret hiding places for treasure.

¶ The conquest of Jehol (Chinese province between Manchukuo and China proper) by the Japanese army was quickly consummated early in March. The boasted and bold stand made by a large Chinese army was soon turned to a defeat and a rout by the efficient Japanese war machine. Whole regiments were wiped out, it is reported, others surrendered without resistance and went over to the invaders, and a remnant fled south beyond the Great Wall.

¶ Southern California suffered a succession of severe earth shocks on the night of March 10, the hardest hit being Long Beach. The killed number about 150 and the injured over 4,000. Property loss from quake damage and fire totaled \$45,000,000. North America has not felt such a severe temblor since the disastrous San Francisco earthquake in 1906.

¶ In less than five minutes, in the early evening of March 14 a tornado laid in ruins a strip perhaps half a mile wide and several miles long from the heart of Nashville to its northeast suburb. In the darkness of disabled power lines, heart-rending scenes of death and fear and frantic efforts at rescue went on before regular relief forces could take charge. Considering that 156 houses were demolished, 1,463 damaged, and property damage is about \$2,000,000, the merciful hand of God is seen in that there were only eleven deaths and half a hundred injured. The office of THE WATCHMAN, in another part of the city, was unharmed. We praise God for the fulfillment of Psalms 46 and 91 amid these signs that the Lord's return is at hand.

THE NEWS INTERPRETED



President Roosevelt shown with the heirloom family Bible on which he took the oath of office on March 4.



Falling Morals

IT IS not difficult for even the casual observer to see that the world's moral tone is being lowered. Statesmanship and business are excusing acts which a few years ago they stoutly condemned. There is less and less clear vision of what is true and what is false. Self-deception is the order of the day.

Nations engage in major wars without ever declaring war. They go off the gold standard, and try to make the world and themselves believe they are still on it. They condone dictatorships under the plea of an emergency measure; and when the emergency is past, continue the despotic rule.

Bankers justify "unethical" practices as necessary to bridge a crisis, or simply excuse them as "mistakes, since all business are human." High financiers play fast and loose with trust funds, and admit negligence only if they are caught yellow-handed. Investment companies speculate recklessly with the people's money, and pat themselves on the back for helping the small investor make money, and swell with pride at their patriotic sacrifice for the good of the country. Such "aid" to the ignorant and trustful is nothing short of crime; and such patriotism is, as it was in the definition of Samuel Johnson, "the last refuge of a scoundrel."

Why so much corruption in high places, and consequent loss of confidence quickly followed by panic and disaster? The answer is forthcoming: "The earth also is defiled under the inhabitants

thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isaiah 24: 5, 6.

God's great legal requirements have been disregarded, the principles of truth and equity cast aside, and the "everlasting covenant," which is the salvation of Christ for sinners, has been ridiculed and despised. (Hebrews 13: 20.) When men desecrate God's seventh-day Sabbath, then the "sign" (Ezekiel 20: 12, 20), the connecting link, between Him and them is broken, and without God man degenerates quickly. When men reject the blood of Christ for saving from sin, then morals are sure to fall.

Does America See?

DOES America see that our recent and present money catastrophe has come upon us because of an almost complete loss of confidence in bankers and statesmen by the American people? Does America see that this loss of confidence has come because many bankers and statesmen, if not a majority, have proved false to the trust the people have placed in them, and have admitted deliberate swindling of small investors?

Does America see that this crookedness and immorality in high places has come because of the lowering of moral standards in the preachments of pulpits, schools, newspapers, magazines, motion

pictures, and the radio? Does America see that morals have been lowered because of a disregard of the law of God and a repudiation of the saving power of Jesus Christ, even in the churches?

Material, social, and spiritual progress do not necessitate the casting off of age-old safeguards of Christian standards of virtue. But we have reached a day when nothing is counted true that used to be true; as witness a recent statement in the *Woman's Home Companion*: "There is something contemptible about the man who forgives an insult." Was Christ insulted? And did He forgive? Did He put any qualification or limit on forgiveness? Absolutely none. And the very essence of Christianity is that Christ died that we might be forgiven, and that therefore we should forgive others, *anything*, "until seventy times seven." But we have outgrown all that, says one, and besides, Christian principles as a whole are being questioned these days. Yes, they are. Hence corruption in high places, greed, cruelty, fear, poverty, hunger, crime, revolution,—in short, all the hideous nightmare that we are passing through now.

It is high time for America to get back to the eternal principles exemplified in Christ. They weather every stormy panic, and inspire confidence when the world is gripped with frantic fear.

A Word to the Troubled

WARS and revolutions in Asia, Europe, and South America, earthquakes in California, tornadoes in Tennessee, financial panics and depression everywhere, hard times in all corners of the earth. We are living in the last days—the days of fast fulfilling Bible prophecy. History records these troubles before, but now they are occurring simultaneously or in rapid succession as they never did before, and over a wider area.

With all the enlightenment, education, civilization, progress, acquaintance, and plenty in our modern age, we ought to be having far less trouble and war than in any age of the past. Very little was ever done in past times to stop war, alleviate famine and poverty, anticipate or prevent floods, storms, and earthquakes. Now man professes to

harness natural forces, know the mysteries of science, and be master of his fate.

But in reality man today is more puny in the face of great forces than he has been since Adam sinned. His financial systems enmesh him, his machines destroy him, his social standards degrade him. Man needs the God he forsakes. But he will not have God.

So God will send His Son soon to save those who will be God's, and will destroy the others. There is no other way. We extend a call to the sinsick, and the weary, and the disgusted to accept Christ while today lasts. It will not be long before willingness to come will be too late.

Rich Man--Poor Man

NOT all rich men are rogues. In a world where ability to acquire and to hold wealth varies, we will always have the rich, as well as the poor, with us. And there can be no question but that huge accumulation of money in the hands of one man or a few men is necessary for the building of great public utilities by which we all benefit. Not money, but the love of money, is the root of evil.

Nevertheless, there are thousands of rich men whose gains have been ill-gotten. Not that all these have broken the laws of business and government in order to make money, though many have; yet all have become wealthy at the expense of their less acquisitive brothers. They have broken the law of Christianity which commands to love your brother as yourself. The rich have made the extremely poor. It is God who gives any man power to get wealth. (Deuteronomy 8:18.) And that same God commands him to give to the poor that none may be in actual need of life's necessities. The rich today could easily banish all unemployment.

And it is God who will deal justly with rich man and poor man at the last. Through His prophet James, He tells in startlingly vivid terms how each will fare in the days that are just before us. To those who hold great wealth while others suffer for actual needs (and who of the rich do not?), the God who gave them power to get it says:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and

the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:1-6.

Thus God indicates how He will take care of the rich of our times. Vengeance is His; He will repay. We had best not rail against them, nor try to take their wealth away from them by violence. It pays the poor man to leave the rich man in God's hands.

And what does God say to the poor man? He says that his cries for redress have entered into His ears. (James 5:4.) God has heard when the rich are deaf to entreaty. And He calls the poor, not the rich, His "brethren." (Verse 7.) God is a Brother to the poor. And His word to the poor is, "Be patient." But how long? Not long now. Only "till the coming of the Lord." And the signs of His coming are almost all fulfilled, and He is soon to appear in the clouds. (Verse 8.)



Wide World Photos

Joseph Zangara, would-be slayer of President Roosevelt, paid in the electric chair for the death of Mayor Cermak of Chicago, who got one of the bullets intended for Mr. Roosevelt.

Youth Learns from the Depression

"THE far-heralded and deeply annoying depression," writes a young girl to the *New York Times*, "affects the rising generation in a curious way. I belong to that generation.

"The fact is, I am actually delighted to have experienced this depression. I have learned a lot from it and have got a great deal out of it.

"To begin with, I shall never again practice economy. The grim example of the thousands of conscientious souls who denied themselves little luxuries and pleasures so that they could 'save their money for an assured future,' and then lost it all anyway, has made me determined not to take that risk. I shall spend every cent I can lay my hands on, and enjoy it. I don't want to wait for it to be swallowed up by others in some mysterious fashion. It is, to my mind, far more 'conservative' to be extravagant, for one is then at least sure of getting something for one's money. I will obey my impulses and thank myself heartily. I will indulge in any little extravagance I wish, whether I can afford it or not. In short, I will not let any small craving go unsatisfied. It is a degree of selfishness that I owe myself. I will never hoard for a rainy day. I'd far rather enjoy the sunshine while it's here, for when that rainy day comes its may turn out to be hail and thunder, and I wouldn't be prepared for that in any case. If we had only been more extravagant before, wouldn't we be happier now? Let us live now and enjoy it. Tomorrow we may be run down by a trolley car or bumped by a taxi. Then we'll wish we had been less practical.

"It's ever so much more fun to graze life while it's here, instead of snatching at it when it's out of your reach."

These are reckless and foolish words, but seemingly none the less sincere, and they picture a decision that is being made now by millions in this country, old as well as young. It is the "eat, drink, and be merry" of Christ's parable. And this girl sees only a godless death to end it all. But death will not end it.

Still, why blame youth so much? There is a fearful indictment against the greed and ruthlessness of money barons for this abandon of the rising generation. Well may the rich of ill-gotten gains "weep and howl" in view of the inevitable punishment for this. (James 5:1-6.)

Exhausted, terror-stricken, or bereaved, the homeless victims of California's quake rest on the grass of a Long Beach park.



(((●)))

“AFTER *the* EARTHQUAKE”

TWENTY seconds of March 10 erased the economic crisis, the Sino-Japanese conflict, and whatever else is news off the front pages of Southern California newspapers and out of the minds of Southern California people. Twenty seconds of earthquake at 5:55 of that day brought damage and ruin to 20 cities, turned the business section of Long Beach and Compton into a veritable shambles, took swift and ghastly toll of about 150 lives, wounded between two and three thousands others, and cost in injury to property between fifty and one hundred million dollars. *Twenty seconds!* What awful potentialities are wrapped up in time!

Since that hour the vicinity of Los Angeles has been in a state of almost continuous tremor, no less than twenty distinct quakes having been distinctly felt between that time and this morning of March 13, although the seismograph at the Pasadena Institute of Technology has reported over 100.

“In the midst of life we are in death.”

“Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.”

Thus in words of sacred classics are recorded the first reaction to a great disaster—the *uncertainty of life*.

There is something about an earthquake intrinsically awful because the

... *A Still, Small VOICE*

By

LLEWELLYN A. WILCOX

Relief Worker in Compton, California

very foundations beneath us seem to have suddenly given way, and that which we thought solidity has become insecurity.

I returned late last night to Los Angeles from a day spent in Compton in the heart of the devastated area. In this city, which with Long Beach is under martial law, I saw not one brick structure intact. In this town the entire twelve blocks of the business district is in collapse. Dazed townsmen stood in silent groups watching the desolation. The day before I had visited Long Beach. There many houses were removed from their foundations, porches had collapsed, innumerable windows were broken, and practically every chimney was down. Brick apartments had lost their whole front facades, and the open rooms on the several floors looked like some sort of furniture display, only part of the furniture was in the bricks on the street. Many hundreds of cars which had been parked in

the streets were completely demolished by falling buildings. The Western Union had set up an emergency station in the middle of the street in front of its wrecked building at Long Beach and was swamped by people.

A stream of cars was headed out of the city—anywhere away from the scene of wreckage. Bus depots and electric stations were jammed with many more with one wild impulse—to escape from further quake and the tidal wave which someone had said was coming. People were everywhere except in buildings, and in a score of towns most of the citizenry were sleeping—or probably not sleeping—in tents on vacant lots, on lawns at civic centers, and in public parks.

There has been the usual first-hour exaggeration. We have had no tidal wave and no extensive conflagration. There has been, to date, no widespread pestilence, and there is no panic. I would say rather that there is a hushed ap-

prehension that is giving place to a grim optimism to arise and carry on. There have been, of course, many local fires, but Signal Hill, the famous oil well district on the edge of Long Beach, was not afire. While a number of schools were destroyed, and most public and parochial schools in Los Angeles closed for a week or until their buildings are declared safe, the universities of Los Angeles carry on "as usual." The hour of the quake, being too late for school and too early for evening gatherings, found most people at home or returning thither.

While I am writing this article, three more quakes have occurred, the last the severest since the first. Not long after each there was to be heard the sound of starting motors as frightened people prepared to depart for hills or deserts. Then, invariably there was the sound of screaming sirens as fire-engines and ambulances career down the streets. Then you hear the zoom of airplanes which fly over the city almost constantly to inspect and report new damage. Here comes another shake, and it is not light! . . .

Pneumonia is raging throughout the desolated area, the newsboys are calling.

As I have said, I spent yesterday in relief work at Compton. It was the least I could do, and there was plenty to do. The first reaction from the experience was the observation of how quickly in such an emergency the forces of relief get on the job, and how faithfully they stay by it. Smitten with the catastrophe amidst a bank holiday, Southern California needed help. From national and state capitals and other cities and the army and navy have come assistance. Thousands of private citizens, mostly war veterans, have been sworn in as deputies, and with sailors are directing traffic and standing guard with orders to arrest pillagers and shoot looters on sight. There has been no looting. At the three relief units in Compton there was free and good food for everybody—better food, doubtless, than many families of the unemployed had had (as steady diet, at least) for months; and service was continuous from daylight till dark.

WHY?

How many men and women, fathers and mothers, husbands and wives, and children came into that great freight depot, where I was striving to direct bread lines to proper tables, and during hulls outfitting other unfortunates with clothes,—how many came not to eat, not wanting to eat, but looking for one another or other lost relatives, I kept

"When the great plants of our cities have turned out their last finished work;

When the merchant has sold his last yard of silk and dismissed his last tired clerk;

When the banks have raked in their last dollar, and paid out their last dividend;

And the Judge of the world says, 'Close for the night,' and asks for a balance—What then?"

When the tornado has spent its last fury, and dealt out its last ghastly blow;

When the shock of the last great earthquake has laid the last city low;

When the lurid doom of the fire has written to ruin the end,

And the voice of God from the heavens says, "It is done"—what then?

no track. I remember only the suffering on their faces—and often the hopelessness—as I sent them on to the Registration Bureau.

It was a silent crowd. A few volunteered to tell their earthquake experience—most had no desire to do so. And yet the most heart-rending stories came to one's ears—of husbands whose wives were killed before their eyes, and fathers whose children they have been unable to locate since. In fact, in many an instance how forcibly I was reminded of the prophecy of Jesus, "One shall be taken and another left!"

From these pictures I came back today to the university which I am attending, back to playing philosophical tiddly-winks and splitting metaphysical hairs, and spinning iridescent dreams for the improvement of the world. Somehow it all seemed so futile, so silly, so unreal. In one of those classes the teacher—a teacher of religion—remarked, in true modernistic consistency, that it was difficult to maintain the old notion of an infinite God, at once all loving and yet omnipotent. And moreover it seemed selfish to thank God for protecting our lives, for were we any better than those whose lives were taken? So the theological professor opined.

Was God in the earthquake? Of a certain earthquake long ago the Scripture states, "The Lord was not in the earthquake." 1 Kings 19: 11.

There is a scientific explanation for an earthquake. These recent temblors are supposedly the result of a "geologic fault" in the earth structure. I believe that though there is a natural cause

for terrestrial calamities, there is also a divine intent.

Were Long Beach, Compton, and these other towns worse than other places? I think not. Was it a visitation upon those who were killed for their own sins? I think not. "Or those eighteen," said Jesus, "upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem?" Luke 13: 4.

Where, then, was God during the earthquake? If He was "not in the earthquake," and if He is all-loving, all-controlling Providence, why did He let it come? And since it came, is the Power we call God infinitely benevolent, or is He universally Supreme, or is He restricted by forces of nature inimical to Him?

What reason gave the Master for that disaster in His day? His only comment was, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13: 5.

Must we not all admit there are countless mysteries in the universe that we cannot understand? Can finite creatures expect to comprehend all the inscrutable ways of God? The almighty Ruler might have forestalled the earthquake. I believe, hard though the saying is, He permitted it, in loving-kindness.

GOOD UNCOVERED

I ventured to answer that professor, and my answer came out of the experiences of the day previous.

I believe God reveals Himself not only in the Bible, in nature, but in human life. Calamity unseals the depths of human tenderness. It breaks down the barriers of color, creed, and class. It joins alien hearts. It uncovers latent elements of altruism and heroism, unselfishness and generosity, which men had almost forgotten had existed. And for that revelation, Southern California is richer today. These are the things—courage, sacrifice, faith—which, when everything that can be shaken has been shaken, will remain. It is the lesson of the purpose of pain. The crushing of the rose gives its perfume, the striking of the keys the music, the melting of the ore the gold.

This earthquake will make us more thoughtful, more sympathetic, more kindly, more ready to share what we have.

Elijah was summoned from his hiding-place, and before his sight the earth was visited by a cyclonic storm, a devastating earthquake, and a raging fire. The Lord was not in any of them.

(Continued on page 15)

When Americans are curbed in their desire to do as they please, they are apt to answer,

"This is a FREE COUNTRY"

Just how free is it? ★ ★

By
DANIEL H. KRESS,
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In commenting upon this, the editor said: "The doctor is right. You cannot change men's appetites or do away with them—men will drink if they want to, therefore, make it easy for them to drink stimulants that do little harm or none. Make it difficult or impossible for them to get the highly alcoholic poisonous drinks." This reasoning sounds logical, but why make it impossible to get the *highly alcoholic drinks*, for those who desire them? If some men possess a *natural appetite for the highly alcoholic drinks*, have they not as much right to satisfy this craving as have others who have an appetite for the *milder alcoholic drinks* which contain the same poison only in smaller quantities? *Would it not be a rude interference with personal liberty* to determine what another shall or shall not drink or "how much"? Who has a right to determine just how much alcohol the drink which one craves shall contain? The only reason why beer is taken is because it contains alcohol. It is taken in order to obtain the alcohol effect. Why should one be compelled to drink a quart of beer in order to obtain the effect his system craves when it might be obtained by taking a small glass of whisky?

FALSE CONTENTION

It has been contended that the use of beer tends to lessen the desire for whisky and other strong alcoholic drinks, and for this reason its use should be legalized. Is it true? Has the advent of beer decreased the demand for the stronger alcoholic drinks? Has drunkenness in the United States diminished with the sale of beer?

The manufacture of beer as an industry had its origin in the United States about 70 years ago. Before the advent of beer, when the stronger liquors

were chiefly used, the average per capita consumption of pure alcohol contained in these beverages was one and one-third gallons annually. In time the use of beer became common. Before Prohibition days the United States turned out 65,000,000 barrels of beer annually. The amount of pure alcohol in the beer consumed for each inhabitant of the United States was one and one half gallons a year, an amount greater than that consumed in the strong liquors before beer was introduced into America.

BEER IS NOT BREAD

According to the argument, since the introduction of beer we should have expected a decrease in the consumption of the *stronger* alcoholic drinks, but this has not been the case, for the amount of alcohol consumed in these *stronger drinks alone* instead of diminishing increased to one and one-half gallons each year per capita from one and one third as formerly. The inhabitants of the United States, we see from this, consumed over twice as much alcohol per capita since the introduction of beer, or a per capita consumption of three gallons.

The consumption of this one and one-half gallons of alcohol in beer per capita in America does a greater injury to the consumer than would the consumption of an equal quantity of alcohol taken in a dilute form with pure water.

The claim that beer is a liquid bread is erroneous. Beer cannot be said to be a *nutrient*, and it is never taken because of its *nutrient* properties. It is used because it intoxicates and for no other purpose. Take alcohol out of beer and its sale is at an end. As for its *nutrient* properties, according to Doctor Liebig, a noted German authority: "Eight quarts of beer taken daily for twelve months would give the consumer the amount of nutriment found in a five-pound loaf of bread."

The beer drinker may have an abundance of flesh, but it is chiefly bloat. The weight he puts on is *pathological* and *not physiological*. The beer drinker, though apparently healthy,

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THE New York Evening Journal several years ago contained an article by a noted doctor of divinity on "Temperance," which was referred to by the editor, as a means of justifying the sale of wine and beer.

The doctor said: "The appetite for drink somewhat more highly flavored than any which is yielded by brook or cistern is a natural one—natural in the sense of not needing to be acquired, but existing as a part of our physical constitution, and like the other bodily tendencies inclining toward some means of satisfaction."

"Once realizing that the craving is legitimate," he claimed, "it is a *rude interference with personal liberty for a law to tell me what I shall or shall not drink, and how much.*"



The majestic Capitol in Washington, D. C., symbolizes the grandest principles of civil and religious freedom ever embodied in a government.



ODAY in the world there are two conflicting ideas of government struggling for supremacy; it is the common clay of democracy raised against the iron hand of imperialism, or rule by dictatorship, on the one hand and the iron hand of dictatorship suppressing the voice of the people on the other.

In Russia we see a curious hybrid of both systems born into the world of governments as the result of the movings of the clay and the resistance of the iron. In Italy, however, we see a pure dictatorship; Mussolini has curbed a portion of Europe's democracy within the iron bands of dictatorship. In all fairness to Mussolini, it must be admitted that he has apparently given Italy an able administration in many matters. But what a different story might Italy tell had her dictator been of the Lenin type!

But for all of Mussolini's able rule, it is still the rule of dictatorship, and in writing of Mussolini, Col. E. M. House observes: "It is a question whether he could get a vote of confidence if the people had an opportunity to express their opinion in election free and unhampered. This may be said in spite of the fact that he has the friendship of both the King and the Pope. He has the army back of him, and it is probable that he will continue in power until his death but unlikely that he will be able to name his successor."

The struggle in Germany for a long time past has been that of the voice of the majority against the rigidity of dictatorship. But the new German government under Adolf Hitler has become one of dictatorship, and just now the voice of iron appears to be in the ascendancy in Europe. As this is written, Austria and Greece are joining the list of European dictatorships. Even in England prominent men believe that sooner or later the government must confer dictatorial powers on some man or group of men in order to avert chaos. And so the story goes.

WORLD-WIDE TREMORS

¶ Not only is Europe in a ferment, but all the rest of the world is in a state of flux; that which seemed solid and stable yesterday appears to be crumbling away today. The tremors of the world economic earthquake are rocking the very foundations of our own nation, and we find the minds of our people everywhere in a state of confusion. We are faced with a crisis greater than war against a common enemy; we are faced with discontent from within and the



DEMOCRACY or DICTATORSHIP?

By
L. Ervin
Wright

apparent inability of private initiative to direct the economic forces in safety. "With the discontent of today *anything might happen*," warns Colonel House, "provided a leader was at hand and ready to push his fortunes to the limit. The United States is fortunate in not having such a man at present available."

Relief must be forthcoming soon, for already farmers threaten a nation-wide strike, and there is other revolutionary talk abroad. Once the dam of public sentiment breaks, we may see months of misery, bloodshed, privation, want, famine, disease, and general havoc. Such a thing could never happen in our nation, some may say. But who would have predicted the overthrow of the French dynasty in 1792 or the fall of the Russian monarchy in 1917?

HISTORY MADE OVER NIGHT

¶ And so for a year now, much favorable sentiment has been generated in conservative circles that the United States adopt a Mussolini sort of dictatorship that we may bring order out of chaos. Just recently before the United States Senate Finance Committee's "depression clinic," Frank A. Vanderlip, New York capitalist, testified that *the nation was fast approaching a condition where a grant of dictatorial powers to the president would be advisable*. In other words, it was fast becoming apparent that, if we must have some sort of dictator, we choose our dictator in the person of our president before we run the risk of a Lenin-type dictator choosing us!

Now the president already has "emergency powers." These were originally bestowed upon President Wilson during the World War, and these exceptional powers have never been revoked; neither have the councils which were set up in the various cities of the nation to keep down enemy propaganda. Thus the machinery is already here for dictatorial power if and when it is needed.

In writing of the possibilities of an American dictator, Colonel House re-

marks: "The thought is that Congress with its inefficient methods would be superseded by more direct action. This is well enough, provided the man in control is a beneficent dictator—but how few such men are to be found! One can theorize; but as soon as a dictator is accepted, then popular will is a thing of the past and must yield to the whims and ambitions of one man or a group of men."

As we write, President Franklin D. Roosevelt is using the exceptional wartime powers of the President to win this war against the depression. History is being made over night.

Bible prophecy indicates that the United States will remain a democracy till the return of Jesus Christ. This prophecy is given us by the seer John, who had a vision of our day. John saw the rise and work of the United States under the emblem of a two-horned beast. (Revelation 13: 11-17.) The two-horned bison, the likeness of which is imprinted upon our lowly five-cent piece, and which beast we have thus used as one of our national emblems, may have been the symbol John saw.

OUR HERITAGE OF LIBERTY

¶ The seer of Patmos describes the two horns as *lamblike*. The lamblike horns, then, must represent such qualities as youth, innocence, and gentleness, which fitly represent the character of the United States when the prophet saw it "coming up" in 1798. The Christian exiles who first fled to America for refuge from the oppression and intolerance of kings and priests were determined to establish a government upon the broad foundation of civil and religious liberty. The Declaration of Independence, which sets forth the

The American eagle, emblem of liberty.



EWING GALLOWAY N.Y.

great truth that "all men are created equal," and are endowed with the inalienable right to "life, liberty, and the pursuit of happiness," is the full expression of their principles. The Constitution guarantees to American citizens the right of *self-government*, administered by representatives elected by the popular vote. Freedom of religious faith is also guaranteed, every man being permitted to worship God according to the dictates of his conscience.

The United States thus became the first nation in all history to vindicate the right of individuality even in religion—and in religion above all—by daring to set forth the principles of civil and religious liberty in her two most sacred documents—the Declaration of Independence and the Constitution of the United States.

Opposed to our system of government is the papacy, which has never endorsed our democracy and never will. The pope of war times, Pope Benedict XV, stated: "The capital reason of all wrongs in human society is the heretical doctrine that recognizes as authority the will of the people." Catholicism stands on the side of the iron of dictatorship and against the clay of democracy, although she has great adaptability.

Catholicism—and with her apostate Protestantism—in order to carry out their design to make America Catholic—in principle at least—is forced to get the *people* themselves to declare for their principles; and John tells of a future event in the history of the United States in which the *people* of the nation will be appealed to to make an image of the beast of the papacy. (Revelation 13: 14.) This will be fulfilled in the United States when the religious elements of the nation so gain control of the civil government that the authorities of the state will be employed by religion to carry out their own designs.

DANGERS TO DEMOCRACY

☐ The possibilities of doing wrong in a democracy are ever present just as the possibilities of doing wrong are ever present in man because he is a free moral agent. The greatest danger to American democracy is not the possibility of a temporary dictatorship but that Americanism shall choose the wrong course. Hence it behooves democracy to choose wisely her leaders and to weigh carefully every plan submitted to her.

In the near future the democracy of the United States will be confronted by

the question of religious law, a national Sunday law, an amendment of the Constitution to that effect. Prophecy indicates that the *people* of the United States will finally repudiate the very principles which have been the secret of her power and marvelous development. If America goes wrong, it will be because we have allowed the few to do our thinking for us and in so doing will have permitted laws to be passed which shall establish a religious dictatorship, in deed if not in name.

Let's keep the bison of American democracy from being dehorned of its most precious liberties by keeping awake, by straight thinking, by impartial justice, and by keeping the public informed of the principles of civil and religious liberty.

This Is a Free Country

(Continued from page 7)

is in reality not so. He is considered a poor risk by all life insurance companies. He is also regarded as an undesirable case for surgery. In the city of Munich, Germany, where beer drinking has been common for years, Doctor Bollinger says: "It is difficult to find an adult resident of that city that has a normal heart or normal kidneys." Moral degeneracy is equally marked in all beer-drinking countries, for beer not merely causes degeneracy of the liver and kidneys but of all the glands including the brain. The prevalent use of beer has developed a grossness and coarseness of body and mind among the young men of Germany that is becoming proverbial. Professors in the leading universities are painfully conscious of the deplorable effect of beer upon student life, which is shown by the coarse jests and beer jokes and beer literature.

Beer drinking leads to the use of the stronger alcoholic drinks, instead of leading away from their use. It is recognized by science that mild narcotics, no matter what they may be, pave the way for stronger ones.

The claim of the doctor first quoted that the craving for drink "somewhat more highly flavored than any which is yielded by the brook or cistern is a natural one" is also erroneous. I am willing to admit that the craving is well-nigh universal, but that does not prove it to be a *natural* craving. This craving does not exist in a normal individual. It is significant that no other creature aside from man craves alcohol, except as the appetite has been taught it.

OUR HONORED DEAD

Theirs Is the Rest of Unconsciousness

By ALGER H. JOHNS



HE words of a stirring war poem faded within the ancient vaults of the vast cathedral, after a Memorial Day service of prayer and praise in honor of those who had died. This service was conducted by candlelight, each candle representing some departed loved one. Not only in this church but everywhere this day forcibly brings to mind the fact that death is ever present. The sadness and heartaches of death, the sense of loss in the heart of nearly every individual, are manifested by the great crowds in the cemeteries, decorating the graves. On this day the soldier dead are especially honored, but nevertheless it is a memory day for all who have died.

Prayers for the dead clearly point to the embedded belief in the hearts of most men that the dead are yet living. This belief is not new; in fact so far as any records have revealed, all races have set apart a day to honor the dead and petition their help in all material needs. This Memorial Day is truly a day of sadness as it dawns on a world of woe. Urgent appeals are made for man to remember the horrors of war by thinking of the soldier dead, and praying especially to the dead saints of the past.

There exists in the minds of men an awesome dread of death and the dying. The questions continually surge through the mind: "What lies beyond?" "Can the dead help us?"

MANY BELIEFS

Men have constructed the most weird theories regarding death, and the opinions regarding life after death are as varied as class and race. After ransacking the dusty ideas that are age old in regard to this question, we find the same beliefs tenaciously held to at the present time.

These beliefs are fully demonstrated every day in the funeral services that are held. Let us pay an imaginary visit to various services and perhaps form an opinion of what we can believe in regard to the question.

First, in the mortuary we can hear the last rites of an atheist, conducted by

his former business partner who also is an atheist. These partners agreed that the one dying first would have his funeral conducted by the other. The

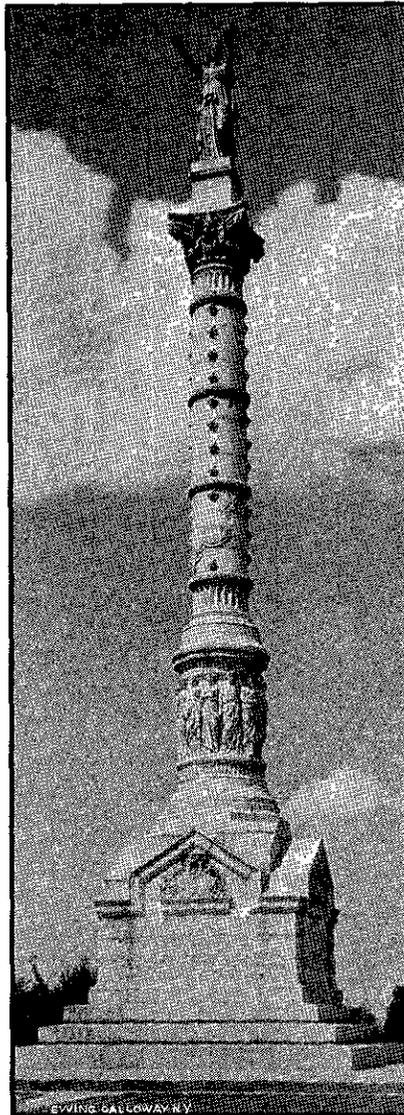
oration of the occasion is entitled, "The Philosophy of Life." It consists of quotations from prominent atheists who have lived and presented their dismal theories to the world. It is indeed a gruesome and chilling spectacle. His closing words are, "complete annihilation." The body is carried out and buried without farther ceremony or words. *Complete annihilation*—what vague, meaningless words! Just how would they sound to a dying man with a heart crying out for words of comfort? What a devastating doctrine,—to live without hope, and die without hope!

FEARFUL FOREBODINGS

Next we will attend a service that is being held in a cathedral. The vestments, hangings, and even the atmosphere bespeak of the supernatural. In the few words spoken in behalf of the dead, there is a decided confidence in belief of the final resting place of all who die. Some go immediately to the reward of the righteous and sing praises to God, while purgatory is mentioned as the temporary abode of the departed who died in sin. Only the prayers of the faithful can release a soul from the torments and sufferings of that place of "purging" from sin. A young man is in that casket, and his grieving parents must not only suffer the loss of their boy, but their minds are racked and shattered as they hear those words about "hell," and realize the wayward life led by their boy.

Thus Memorial Day is a day of placing flowers on the tombs; and many pray to the dust that is deposited therein, and look for, and believe in, the guidance of the departed when they have been released from purgatory. Life after death is a blessed hope to some, a tormenting fear to others.

In another section of the city we will go to a small church. The building is filled as a funeral service is conducted for an elderly lady. The sermon is directly inspired from the Bible and the minister reads verses in proof of his beliefs. They are truly words of comfort as he reads: "For the living know that they shall die: but the dead know not any



We honor our heroic dead in their dreamless sleep till the resurrection. Monument at Yorktown, Va., erected on the site, and at the Centennial, of the last battle of the Revolutionary War.

thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 5, 6, 10. We might ask: "Does death mean the end?" The minister is reading again: "And now, Lord, what wait I for? My *hope* in Thee." Psalm 39: 7. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no *hope*. . . . 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." 1 Thessalonians 4: 13, 16. The minister gave a message, not only of unconscious death, but of a hope of a resurrection when the Lord Jesus Christ comes the second time in the clouds of heaven.

THE BLESSED HOPE

What a difference in beliefs! Which one is right? Is this eternal question still unsolved? God would not leave us without hope, with only the prospects of complete annihilation. Although death brings complete unconsciousness, yet there is a "blessed hope," for the future. If our loved ones have died in sin, we need not despair if we have been taught that they are suffering in hell, because God does not bring judgment at death. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 14.

On Memorial Day of this year there will be thousands of prayers arising from the lips of many of the living, petitioning the dead to lead us out of the dire troubles evidenced throughout the world. But can they help? Will they answer? To the thoughtful this question takes on a new meaning when it is remembered that thousands of memorial days in every land are celebrated by asking help from the dead, but the old world has not become better nor has it established eternal peace. The virgin Mary is especially referred to in prayers for world peace at this time. But God says she knows nothing, has no knowledge of what is happening in the world. She is dead. If the dead are now enjoying the bliss of glory in the land of eternal sunshine and a great restriction is placed upon them so that they cannot

(Continued on page 19)

An Outstanding Literary Production

By M. C. Guild

THE One Hundred and Nineteenth Psalm is a remarkable piece of literature. Its musical rhythm and its poetical charm are pleasing to the ear; while its intense earnestness, its whole-heartedness, and its deep fervor make it very impressive.

This psalm is a literary curiosity. It is divided into twenty-two sections, corresponding to the number of letters in the Hebrew alphabet. Each section contains eight verses. In the original Hebrew, each one of the eight verses of each section commenced with a letter of the Hebrew alphabet.

The most noteworthy feature of this remarkable psalm is that nearly every one of its 176 verses mentions and exalts the word of God and the law of God.

Before he wrote this poem the psalmist's heart had been so changed by divine grace, coupled with afflictions, that he had fully surrendered himself to God. Instead of describing the law of God as a yoke of bondage, he had reached the place in his experience where he found obedience easy and the commandments a delight.

With gratitude he declared: "The law of Thy mouth is better to me than thousands of gold and silver." V. 72. And he exclaimed: "O how love I Thy law! It is my meditation all the day." V. 97. He further stated: "Great peace have they which love Thy law; and nothing shall offend them." V. 165.

No portion of either the Old or the New Testament exalts and magnifies the law of God more than does the One Hundred Nineteenth Psalm.

The teachings of this psalm are in harmony with the character and teachings of Christ. Like the psalmist, Christ loved and obeyed the law of God from the heart. The life of Christ was the law of God in action, and He could truthfully say as He was about to finish His life work, "I have kept my Father's commandments, and abide in His love." John 15: 10. Jesus further said: "It is easier for heaven and earth to pass, than for one tittle of the law to fail." Luke 16: 17. To the rich young man who wanted to know the way to life eternal, Christ replied: "If thou wilt enter into life, keep the commandments." Matthew 19: 17.

The great object of the gospel is to bring men into obedience to the law of God, and to save from sin, which is the transgression of the law. (See 1 John 3: 4.)

Many are the evils that now afflict mankind, and nations are perplexed and distressed because of the wave of crime and lawlessness that is sweeping over the land. Men's hearts are failing them for fear as they look into the future, and especially as they contemplate the horrors of another war. The strife between capital and labor is becoming more acute, and a solution of the problem seems as far off as ever. These, and all other difficulties that now afflict the world, would be solved if all mankind would love and obey God's ten-commandment law.

Some maintain that the Ten Commandments are out of date, and too antiquated for this enlightened age, but there would certainly be a marvelous improvement if all were to keep them.

Mr. Wm. T. Ellis, world traveler, writing from the top of Mt. Sinai, penned the following forceful message: "With all the honesty of soul that I possess, I have sought to look straight into the cause and character of conditions. Turn whichever way I will, follow whatever set of conditions I can call to mind, . . . I find myself led straight to the mount of the law. Here is the answer to every question. Things have gone wrong because peoples and nations have departed from this law. They will never go right until nations and people have the clarity of vision and courage to return to the keeping of the ten words spoken from Mt. Sinai."

It is clearly in the providence of God that attention is being called anew to the dethroned law of the Most High, not only from the heights of Mt. Sinai, but in all the world. And honest-hearted men and women from every nation are finding peace and happiness in obedience to all of God's commandments.

The times in which we live demand that the long, dark night of sin and transgression come to an end, and that the bright morn of God's everlasting kingdom of peace be ushered in: and according to many Bible prophecies, sin has almost run its course, and the kingdom of God is near at hand.

For centuries Christians have prayed: "Thy kingdom come. Thy will be done in earth, as it is in heaven." God's will is expressed in His law. (Psalm 40: 7, 8.) These earnest prayers will soon be answered. Then in the home of the redeemed the peace and blessings and benefits described in Psalm 119, in Revelation 22: 14, and many other Scriptures, will be fully realized by the happy inhabitants who delight in obedience to the commandments of God.



BIBLE RELIGION



HE question of which day Christians should keep holy unto the Lord is not to be decided merely by the teachings of church creeds, or by the dictates of custom or conscience, or by the declarations of the early church fathers, or by the statements of church history, dictionaries, or encyclopedias, or by the decisions of the Supreme Court, or by the voice of the majority, or by the law of the land, but by the commandment of our Creator and Supreme Ruler.

In the very beginning of the Bible, we are told that the Lord made the world in six days, and rested on the seventh, or last, day of the first week of time. Then Scripture declares that "God blessed the seventh day, and sanctified it." (Genesis 2: 1-3.)

In Exodus 20: 11 the Lord himself, in speaking of what He did in reference to the seventh day, declares that after He made the world in six days, He rested on the seventh day, and then "the Lord blessed the Sabbath day, and hallowed it." Here is plain, positive proof that the seventh day was the Sabbath day when the Lord blessed and sanctified the seventh day at the close of the first week of time. *God himself declares in Exodus 20: 11 that the seventh day was the Sabbath day when He blessed it*, and that settles the definite day upon which the Sabbath was instituted.

The word "Sabbath" means rest. The Sabbath of the Lord is the rest of the Lord. Hence the very act of God in resting on the seventh day at the close of creation actually made the seventh day the Sabbath day.

The word "sanctified" means "set apart." When the Lord sanctified the seventh day in the very beginning, as we are expressly told in Genesis 2: 3, for whom did He set apart the seventh day as a holy day? As God needs no holy day for His own use, the conclusion is unavoidable that the Lord sanctified, or set apart, the seventh day as a holy day for Adam and Eve and their posterity for all coming time. Therefore the setting apart of the seventh day as God's holy day for man was not some typical, temporary arrangement, or Jewish ordinance instituted by Moses and abolished by Christ, but it was a part of God's original order for the race.



WHICH Day Should Christians KEEP?

By JOHN L. SHULER

As the setting apart of the seventh day as the Lord's holy day for man was coincident with the origin of man, therefore the observance of that seventh day was to be co-existent and co-extensive with the duration of man on this earth. Since the seventh day was set apart as a holy day in the very beginning of time before sin entered this world, it is bound to be an inherent

part of God's order for this world, as long as the world shall stand.

The Scriptures show in Isaiah 66: 22, 23 that the seventh-day Sabbath will be kept forever in the new earth, which at the end of time will take the place of this present earth, and in which the righteous will dwell in perfect happiness throughout the unending ages of eternity, when the curse of sin has been wiped away forever. Thus the seventh-day Sabbath was in the world before sin came, and it will be in the world when sin is gone.

It is an established fact that the seventh day of the week is Saturday. Sunday is the first day of the week, and not the seventh. Since the seventh day is the only recurring weekly day that Jesus Christ has ever blessed, hallowed, and sanctified for man, then Saturday is bound to be the right day now for Christians to keep. Since Sunday is the first day of the week, it cannot be the Sabbath, or Lord's day, for man to keep, because God declares in His commandments, "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." (Exodus 20: 10.)

When God says to keep the seventh day, He certainly does not mean the first day. He specifies that man shall keep holy the seventh day on which He rested when He made the world, and which He blessed and set apart for man. Some people may count Sunday as the seventh day, but that does not change the fact that it is the first day of the week. Hence the keeping of Sunday, or first day of the week, as a so-called holy day will never meet God's requirement for the observance of the seventh day, as He has commanded in the Ten Commandments.

Men cannot make any day—the seventh, the first, or any other day—the Sabbath or Lord's day. Only the Creator can make the Sabbath, or Lord's day. The only thing that could make any day the Sabbath, or the Lord's day, was for Christ to rest on that day, and make it holy, and set it apart for man. The Sabbath or Lord's day is *unalterably fixed* to the seventh, or last, day of the week, by Christ's resting on that particular day at the close of creation, and by His blessing, hallowing, and sanctifying this particular day for man.

— Just What the Bible Says —

Tainted Ancestry

1. Where in the Bible is found the command to keep Sunday?

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."—*The Faith of Our Fathers*, Cardinal Gibbons, p. 111. Baltimore: John Murphy and Company, 1893.

2. If not on the Bible's, on what authority does the observance of Sunday rest?

"The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone."—*Hobart (Tasmania) Church News*, (Church of England), July 2, 1894.

3. Did the early, or apostolic, Christians observe Sunday?

"Centuries of the Christian Era passed away before the Sunday was observed by the Christian church as a Sabbath."—*Examination of the Six Texts*, Sir William Domville, p. 291; cited in *History of the Sabbath*, J. N. Andrews, p. 345, 3d edition, 1887.

"The Lord's day . . . was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."

—*Ductor Dubitantium*, Bishop Jeremy Taylor (Church of England), part 1, book 2, chap. 2, rule 6, secs. 51, 59; cited in *History of the Sabbath*, J. N. Andrews, pp. 338, 344, 345, 3d edition.

4. How, then, did Sunday keeping arise?

"Thus do we see upon what grounds the Lord's day stands; on custom first, and voluntary consecration of it to religious meetings: that custom countenanced by the authority of the church of God, which tacitly approved the same; and finally confirmed and ratified by Christian princes."—*History of the Sabbath*, Dr. Peter Heylyn, part 2, chap. 3, sec. 12; cited in *History of the Sabbath*, J. N. Andrews, p. 353, 3d edition.

"What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth

centuries, enjoined with increasing stringency abstinence from labor on Sunday."—*Rest Days*, Prof. Hutton Webster, Ph. D. (Uni. of Nebr.), p. 270. New York: Macmillan and Company, 1916.

5. By what law is Sunday keeping enjoined?

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D."—*Chambers's Encyclopedia*, art. "Sabbath."

"This legislation of Constantine probably bore no relation to Christianity; it appears, on the contrary, that the emperor, in his capacity of Pontifex Maximus, was only adding the day of the sun, the worship of which was then firmly established in the Roman Empire, to the other ferial days of the sacred calendar."—*Rest Days*, Prof. Hutton Webster, etc., p. 122.

6. What did Jesus say about substituting human laws for divine?

"In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15: 9.

7. What will become of the Sunday institution?

"Every plant, which My heavenly Father hath not planted, shall be rooted up." Matthew 15: 13.

SCRIPTURE PROBLEMS SOLVED

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

THE UNPARDONABLE SIN

I cannot understand Hebrews 6: 4-6, in view of God's mercy and forgiveness.

The text says: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost, and have tasted the good word of God, and the power of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Now place with this Hebrews 10: 26-29, which amplifies the same thought, as if Paul knew the other needed a little clearer exposition: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under

two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

As may be seen, Paul is here describing an extremely high position in favor with God—reception of the Holy Spirit and its gifts, special enlightenment, etc. And then he describes the other extreme—repudiating the whole experience as if it were of the devil, spurning Christ's love, and trampling on Christ himself. When one who has been so high, does, by the deliberate choice of his will, turn to sink so low, and openly rebels against all good and revels in his degradation, then he has gone so far that it is impossible to get him back. In other words, he has sinned against the Spirit of God by so

long spurning its entreaties, that this, the only agency God has to win sinners, cannot reach him. Not that he is ignorant; for he knows both height and depth. His sin of willful and continued disobedience is unpardonable. But few have this height and depth experience. It is not that of the backslider, who falls because of weakness, and would gladly return if he only could convince himself of God's love and mercy. God has mercy for all whose wills are not set against Him. Read Jeremiah 3: 12-14, 22; Micah 7: 18. The unpardonable sin is more of an attitude than a particular sin. It is the willful and continued shutting of the heart against the pleading of God's Spirit until He pleads no more. The sinner is then satisfied in sin. Hence, he who thinks he has committed the unpardonable sin, never has, for the unpardonable sinner is perfectly content in his sin, like a hog in the mire.

HEALTH SERVICE



INTERNATIONAL NEWS PHOTO

ARE WE SURE FOOD IS GOOD BECAUSE IT *Tastes Good?*

By Clara M. Knowles

This young man is starting good health habits early in life.

ARE our appetites willing and helpful allies or domineering masters? Do we listen to the hankerings for harmful foods that please the palate, or do we push these cravings rudely aside and choose what will contribute to good health instead of tearing it down?

Just why is Mrs. Jones overweight and dyspeptic and anemic? Well, Mrs. Jones follows her appetite. She is fond of spicy concoctions, fried foods, hot breads. She does not eat vegetables—they are insipid and uninteresting. She does not care for fresh fruit—her tastes run to preserves and jelly.

Now, when you see Mrs. Jones, you surely will not say she looks starved! But she is starved just the same. Her diet has been an impoverished one except for calories—she has eaten too many of them. But she lacked some essentials she sorely needed. The delectable dainties she chose did not furnish her with iron and other minerals. They were poor in vitamins and altogether incapable of keeping this lady in the best of health. And Mrs. Jones will have to pay.

If Mrs. Jones had only known it, she could have cultivated a taste for the vegetables she thought so lowly.

She could have persisted in eating carrots and greens, and before long she would have liked them. This cultivating a relish for a wide variety of foods is a wonderful asset; for circumstances may arise which will make it imperative that certain foods should be eaten.

IS APPETITE TRUSTWORTHY?

Here we are brought to the question of whether appetite is a safe guide in the selection of foods. Think of the thousands who do consider it safe and are perfectly willing that it should direct them in the eating game. If one's tastes run to candy, candy one must have. If it runs to pickles, then please bring on the pickles. How often you hear the remark, "I crave some hot biscuits or fried chicken." And actually some persons think these cravings are the call of nature for some needed essential. More often it is the call of the perverted appetite.

Eating simply to satisfy one's desire for food does not always insure good nutrition with a reserve fund. Too often there are not taken the necessary constituents to satisfy the current needs of the body, saying nothing of reserve. In order to combat disease, to stand up to physical strain, to recover from operations quickly,—to meet any physical

emergency, one must have a satisfactory reserve, which is shown in resistance to disease. The individual whose blood is low in iron, who is vitamin-starved, who is underweight, will not make a good fighter at any time.

The average car-owner takes better care of his car than of himself. The car is guarded against breakage and damage because of the expense involved in repairing it. It is overhauled frequently to see that its parts are in good working order. Yet the average well-to-do citizen does not take a complete physical examination once in ten years. He purchases only the best fuel for the car because he knows an inferior quality to be injurious; yet we cater to our eating whims, not only using inferior quality but very harmful articles of diet because they please our fancy. Or if we do not feel like eating at all, we just don't eat and force our human machines to work without fuel.

A great variety of beautiful and healthful foods were designed for our enjoyment. It is when we depart from these that we get into trouble with our stomachs and fall out with good health generally. The prevailing idea is that healthful articles of diet are not palatable. "Spinach!" you will hear them say with a grimace. But it is not the foods at fault, it is our education. We will have to put our appetites to school and re-educate them.

Health education has done much the past quarter of a century in changing our eating habits. We like to believe that the appetites of the American people are being trained for health. Statistics tell us that our nation is eating only about half as much meat as we did ten years ago, that we are eating more salads, more fresh fruits, more

whole wheat, as well as more green vegetables.

But there is room for improvement, for evidently we are the greatest sugar eaters in the world. We are now eating about one hundred pounds of sugar a person in a year, while a century ago we were using eleven pounds. This increase is chiefly in candy, ice cream, and beverages, and is steadily on the rise.

Our appetites are still calling for too much white bread, meats, and sweets, too few vegetables and fruits, too many caffeine-containing beverages, too little milk. While Nature is supplying all the good things with a "lavish hand," we are feeding on the husks of man's inventions and—worse—enjoying it!

"After the Earthquake"

(Continued from page 6)

But after the fire came a still small voice—the voice of God to his own heart, his own conscience, his own soul, transforming his life. Would he have heard that voice but for its fearful introductions? And is there not an analogy today? How can the Eternal get the

attention of care-burdened, pleasure-engrossed, sense-intoxicated, world-hardened, God-oblivious humanity except by "terrible things in righteousness"? People in Southern California are thoughtful these days—people who for a long time have been thoughtless. They have been jarred into seriousness. By what law and insurance call an "act of God," they have become, temporarily at least, serious. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isaiah 26: 9.

Today that still small voice is speaking—speaking from the background of life's startling uncertainty, calling men to soberness, calling them to righteousness, calling them to be ready for death or life.

What do these things mean? Today they are asking that question as they asked it nineteen centuries ago of the Prophet of Nazareth seated upon Olivet. "And Jesus answered and said unto them, Take heed that no man deceive you. . . . There shall be famines, and pestilences, and earthquakes, in divers places. . . . So, likewise ye, when ye see all these things, how that

He is near, even at the doors." Matthew 24: 4, 7, 33, margin.

What do these things mean? In the assembly of this same university a few hours before the shake, the A Capella Choir of Fullerton Junior College was singing a song, "Christ is coming—Christ is coming—Christ is coming—SOON!" And I wonder . . . to how many who either sang or listened it meant anything—either then—or a few hours later?

Christ had earthquakes as the accompaniment of His death and also of His resurrection, and He will have the last great earthquake before which this and all the earthquakes of history will be as nothing, as the accompaniment of His return. Revelation 6: 14-17.)

And upon what wild scenes of God-forgotten materialism and reckless pleasure will that earthquake come?

Let me call the attention of the readers of this magazine, as an echo of that still small voice, to the fragment of a poem that is pertinent. [See page 6.] Its author is unknown to me; I have reproduced it from memory, and have added a stanza. For just such a time it seems opportune!

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.

HEADACHE AND RINGING EARS

I have a headache, and ringing in my ears nearly all of the time. What can be the cause, and what can I do to get rid of it? E. L.

A ringing in the ears is quite a common symptom of nasal catarrh, and indicates that the trouble is extending up into the Eustachian tubes, and into the middle ear. Consult an ear specialist at once, as it may result in deafness. This ringing in the ears may be due to nervousness, or anemia, also.

CHAPPED HANDS

What can I do to prevent my hands from chapping in cool weather? B. O.

There is a thin horny layer over the sensitive parts of the skin to protect it. Cold air will crack this layer, and when the hands are washed in hard water and soap, some particles of the soap are left in the cracks of the skin, and cause the layer to crack more. The hands should be washed in warm soft water and soap, and then rinsed thoroughly in running water. Apply a lotion to the hands at night, rubbing it in well.

MUMPS

What is the treatment for mumps? Can anything be done to ease the pain in the swollen area? M. S. P.

Usually a case of the mumps is not very severe, and the course of the disease rather short. The patient should be in bed, especially if he has a rise of temperature. Apply ice to the head. Either hot or cold compresses may be kept over the swollen gland, and Belladonna ointment may be applied if the pain is severe.

BOILS

I seem to have one crop of boils after another. What can I do to prevent them? E. C. P.

Boils are caused by an invasion of the outer layers of skin by germs. These germs are always present on the skin, and when there is any small abrasion of the skin, it is possible for these germs to penetrate and begin to multiply, and to form quite an infection. When the general vitality of the body is lowered, these germs invade the tissues

more readily, and cause more serious infection, and thus make you subject to a crop of boils as you express it. You can build up your resistance by living more hygienically, that is, by taking cold baths, being out of doors as much as possible, securing plenty of air and ventilation in your house and especially the sleeping quarters at night, and by eating a diet that consists mostly of vegetables and fruits. See that you have free daily elimination. If the boils continue to crop out, have an autogenous vaccine made, and given you. This will undoubtedly clear up your trouble.

CONTAGION OF MEASLES

At what stage of the course of a case of measles is the disease most contagious? M. E. Z.

Measles is most infectious prior to the eruption, so spreads rapidly. After the eruption has reached its height, the contagiousness is about gone. The patient may be released five days after the eruption is at its height.

HOME and CHILDREN



HIS is a story of the life of a man behind the bars—a man whose crime against society was so great that he was compelled to lose his name. He was just a number, No. 69690, New York State Prison, Sing Sing.

There were months of discouragement, of revolt, of hardness of heart, of unrest, of idleness, which grew upon him because state labor leaders closed the

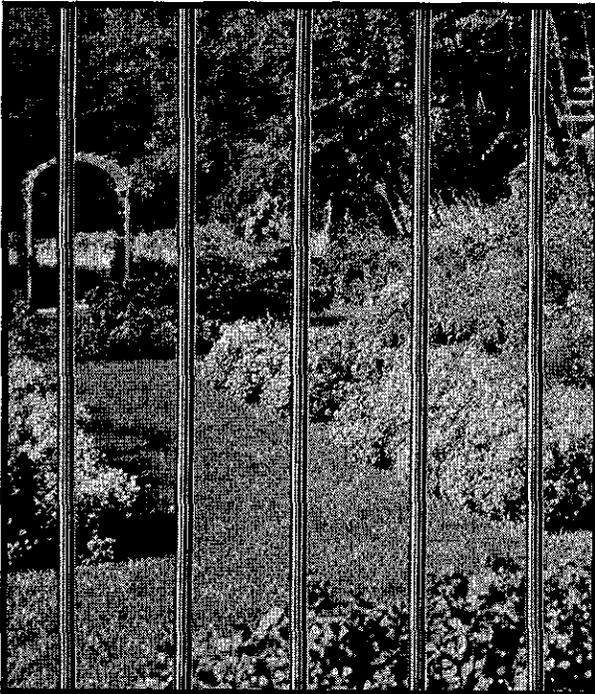
Convict No. 69690 became its editor. His confinement as a prisoner was lightened. He forgot his old discouragement, morbid feelings, and hardness of heart. Life took on a new aspect and meaning. He forgot that he was a prisoner and proved again the truth of the words of the ancient poet:

“Stone walls do not a prison make,
Nor iron bars a cage.”

He not only helped himself, but he

Cobb, and said, “You worked under Charley Chapin. You remember, of course, what sort of a man he was,—his peculiarities, his abilities, his faults, and his virtues. I think there is a story in the entombing, the total eclipse behind prison walls, of such a man. Try and write it, won’t you?”

In speaking of it later, Mr. Cobb says that by some strange coincidence, it was that very week that Charles



The Keeper of the PRISON Rose Garden

By Lyndon L. Skinner

A garden is beautiful, even when seen through prison bars.

Eugene J. Hall

prison factories. Then came a change.

In the prison was a fairly large printing plant,—large enough to give employment to a number of men. Before he was sent to Sing Sing, Convict No. 69690 had been city editor of the *New York Evening World*,—perhaps one of the greatest city editors New York has ever produced. The sight of the printing plant gave him an idea. He dreamed of it by day. He lay awake at night making plans. At last he went to the warden and told his plan. It was accepted. An editorial office was set up in a corridor. Productions were received from the prisoners. And the result was *The Star of Hope*, the first prison paper ever published. In a few short months it became one of the most quoted papers in America.

brightened the lives of others. Contributions from the prisoners were welcomed. Talent developed, and ambition was aroused. Men who before were like himself began to gain new hope and faith in life. Through useful work and thinking of ways to help others, he helped himself.

But fame did not bring financial prosperity to the paper, and after a few months it was discontinued because of lack of funds for its support. Thus in prison, Charles E. Chapin, one of the most outstanding figures of the newspaper world, became again only a number,—Number 69690,—while outside the prison, and to the world at large, he ceased to exist.

One day, a long time later, the editor of a popular magazine went to Irvin S.

Chapin again came into print outside the prison walls through a release of the State Prison Commission.

Describing him as “a prisoner possessing marked ability and ideas of beauty” the report stated:

“He has adorned the gruesome place with flowers, trees, and shrubs, and the yard which five years ago was desolate and littered with stones and rubbish is now a thing of beauty. *The rose garden is an inspiration to dark and troubled souls.*”

Mr. Cobb hopped the next train and went up there. Sing Sing is an example of the very worst that prison builders of a hundred years ago could do. Humane keepers have done what they could do to help, but no warden until Lewis Lawes came ever thought that beauty might find a place and serve a gallant purpose within its walls.

“Sing Sing,” writes Mr. Cobb in the *Cosmopolitan*, “was set in a swamp under a hill. At first, when the tide was high the Hudson River rose until the waves almost lashed the foundations of

the main cell block. By degrees the low spots within the enclosure were filled in. Rock was thrown there and cinders too, until the level of the flat had been raised several feet. For ninety-odd years thereafter the place was a dumping ground for rubbishy litter.

"It was called a yard. It was an offense against all decent yards to call it so. It was covered over, piled up with broken boulders, heaps of rusty iron, discarded timbers, mountains of tin scrap, all the refuse and waste and debris which will accumulate where 1500 men abide in close quarters. It was what those 1500 men had to look at, day in, day out.

"There was a small patch of struggling grass and in an odd nook a tiny flower bed where in summer a few bedraggled flowers contended against neglect and lack of nourishment.

"I was taken to this yard last Tuesday. In shape it is a rectangle. On all four sides the departments of the prison flank it in. Behind the buildings enclosing them in turn were high walls. But when you looked across that stretch you could forget that it was the heart of a dreary prison compound. It was splendid. There were spaces of lawns, soft and luxuriant, with flagging walks brocading them like strips of grey lace laid down on green velvet. There were orderly rows of specimen evergreens, clumps of trim shade trees, masses of ornamental shrubbery arranged with taste and discrimination. There were vines on the walls to mask their bleakness. And everywhere there were flowers—familiar flowers which I knew by sight, if not by name, and rare flowers which I could not recall ever having seen before.

"There was an artificial pool, and upon its surface floated white and yellow and particolored water lilies. There was a rose garden of such a size and richness and so well tended, all so carefully laid out, as involuntarily to make you think it properly should be the possession of a millionaire fancier.

"I saw how that the approach to the new death house had been planted, so that the last outdoor thing a condemned man sees as he is marched into the barred corridor from which he does not issue forth again ever is the loveliness of green grass and fair flowers.

"At last I faced the white-haired, erect, sharp-spoken man who had escorted me on the tour.

"Boss," I said to him, "in the old days down on the *Evening World* I never would have dreamed that a time

(Continued on page 19)

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.

CURING THE TEASE

What shall I do with my nine-year-old boy, who is an inveterate tease? I have talked to him, explaining how unhappy he makes folks, and have used various other arguments. I have punished him, too, and still it seems just as natural for him to tease as to breathe.

This is a very valuable trait in the boy, not always appreciated by mothers and sisters. It takes a grain of sand in the oyster's tissues to produce a pearl. But you have to be the right kind of oyster.

If you have a boy without any sense of humor, he will never tease. You may have a very restful life, and he may become a great clam digger, or goatherd, or policeman. But neither you nor he will ever experience that peculiar felicity which is described as being "tickled all over."

The child's sense of humor is, from lack of experience, necessarily crude and often unfeeling. It has to be refined by exercise, correction, and guidance. It should not be suppressed. Humor is not necessarily directed to the annoyance of others—which is what constitutes teasing; but the child's limited ability to create humor is accountable for his resort to teasing. The humor that lies in mental gymnastics—the pun, the hyperbole, the under-statement, the retort courteous—is yet

beyond him; and he falls back upon the crudest form of humor, the discomfiture of others, teasing.

Ten to one, his daddy retains vestiges of the teasing propensity. In him it ought to be refined to the degree that it causes only the pleasure of attention: a playful pinch of the wife of his bosom, a scamper with his children who cannot catch him, a practical joke on an early April morning—all, however, restricted by his experience to a point short of causing pain either physical or mental. It is the spice of life. In your boy simply see that it is "seasoned to taste."

Laugh with him over his more innocent efforts at teasing, and teach his brothers and sisters to laugh. To show annoyance overfeeds his humor, and coarsens it. But to enter into his fun is healthful culture to his humor. Many a time I have sent my little boy or girl off into paroxysms of laughter (and improvement of digestion) by jumping at their "Boo!" or their foot-tickling or some other bit of teasing. Furthermore, if the teasing threatens to become annoying, then the less annoyance the teased one shows, the less teasing will he get. That is one means of restraining and confining the teasing habit.

If teasing takes the form of causing pain, as pulling hair, or of positive rudeness and possible injury, as jerking a chair out from under one, then, if

patient explanation, and careful correction do not effect a change, it is salutary to retort upon the offender, in a calm and judicial spirit, and with the solemnity and inevitableness of judgment, the same process he has inflicted, sufficiently exaggerated to overcome his fortified hardihood. Bump him hard, twéak his scalp sharply, pinch him blue, or whatever else his misdemeanor consists of. Do it, not in a spirit of impatience or revenge, but as a dispassionate parent and judge, teaching beforehand what it means.

Finally, give the child engrossing occupation. Over-teasing often results from inactivity of body and mind, and consequent nervous tension. The child who teases is of a nervous temperament, and needs plenty of physical exercise, and sufficient mental food and stimuli. Our school hours are too long and confining, and the nervous strain resulting is very detrimental. They should be balanced with plenty of vigorous, romping play and a very considerable amount of useful work and outdoor study: flower-growing, vegetable gardening, building of playhouses, wagons, bird boxes, or any other constructive work. Don't expect this to eradicate entirely the spirit of teasing—don't want it to, but expect it to keep within bounds. The cure for your bread sponge's running over is not to banish yeast, but to finish your bread-making.



The Month's Reading

Thought-Provoking Paragraphs



The Real Power in Christian Missions

By Jonathan Goforth

[We quote, in part, from this veteran missionary to China, writing to the *Sunday School Times*. He comments on the published report of the Layman's Foreign Missions Inquiry, which advocates, among other subversive ideas, a uniting of Christianity with heathen religions to present a united front to atheism.—EDITOR]

THE Laymen's Foreign Missions Inquiry is sending abroad a misleading report over the world. I have been preaching in China for forty-five years. I glance back over the years to find that fourteen of the men who became evangelists and pastors in Honan were opium sots. With the utmost emphasis we assured them that "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Through faith in the Lord Jesus Christ as God the Son they were lifted out of "the horrible pit."

Two of our doctors once became enthusiastic about saving opium slaves. They arranged a special yard and building for their treatment. Seventy odd patients passed through their hands. In a few months every last one of them, like a dog to its vomit, was back at his opium. "Never again," said the doctors, "shall we spend time on an opium case unless you can first assure us that he believes in the Lord Jesus Christ for salvation." Never have I seen or heard of any Chinese sinner transformed into the likeness of a saint apart from faith in the Lord Jesus Christ, and I have proclaimed the gospel in eighteen of China's provinces and territories. John 3:3 has not been repudiated by the Lord Jesus Christ. My contact and observation with multitudes of Chinese is that they are not being born again from above apart from the gospel of Jesus Christ.

The Appraisal Commission admits that the missionary motive which prevailed in the past came from the conviction that the souls of the heathen could only be saved from eternal death through the gospel of Christ. However, they affirm that during the past century the theological outlook has changed. Then they say:

"If the conception of hell changes, if attention is drawn away from God's punitive justice in the everlasting torment of the unsaved, if there is a shift of concern from other-worldly issues to the problems of sin and suffering in the present life, these changes will immediately alter that view of the perils of the soul which gave to the original motive of Protestant missions much of its poignant urgency."

Note how completely anything said by the Lord Jesus Christ is ignored. The

THE REALITY OF PRAYER

If radio's slim fingers
Can pluck a melody
From night and toss it over
A continent or sea;

If the petaled white notes
Of a violin
Are blown across a mountain
Or a city's din;

If songs, like crimson roses,
Are culled from thin, blue air,
Why should mortals wonder
If God hears prayer?

—Ethel Romig Fuller.

shifting weathercock of theological opinion is to be the future basis for foreign mission motive! They further say: "There is little disposition to believe that sincere and aspiring seekers after God in other religions are to be damned, etc."

Nothing could be clearer than that *the Appraisal Commission is the enemy of the cross of Christ*. The sacrifice on the cross of God the Son was a colossal blunder, seeing that God has other ways of saving men! Sincere and aspiring seekers after God in other religions are not to be condemned, according to this wise and prudent Commission.

For forty-five years I have had large opportunity to come into contact with these "sincere and aspiring seekers after God," but I have *not found one*. We never knew of one who came nearer the ideal than Wang Mei, who became later, for fourteen years, one of our evangelists in Honan. This seeker went on a pilgrimage to every religious

shrine of note in the land. He even forsook his wife and children and went to live in a hermit's cell in the mountains. Near the close of his splendid career, later, as an evangelist, I heard him say before an assembly of Christians that if God had called him away to judgment during the years when he was seeking, he would be in hell at that moment. He assured us that selfishness then was the basis of all his motives in seeking after God.

Are we to accept the theorizings and supposings of that Commission instead of the plain facts of Scripture? Jesus Christ is the same yesterday and today and forever. His last act on earth was to issue his Great Commission. That Commission was in fullest accord with all Scripture. It lends not the slightest hope of salvation to any soul among the nations apart from the Lord Jesus Christ. That urgency of mission motive at the beginning must hold the same paramount place today. And it *does*, with all loyal servants of Jesus Christ.

A storm of protest will arise from the great churches which the Commission claims to represent. Even in the boom years of a few years ago they had dwindling revenues for missions. The people at home knew that all was not right on the foreign field. The deadly error which this Commission advocates as an improvement over the Lord Jesus Christ had already been injected into the hearts and minds of many Chinese. I believe with the utmost conviction, based on a wide knowledge, that the cause of Christ would be much farther advanced today had no Modernist ever reached these shores. If the Commission could have its way, that gospel which has been the means of turning so many from the power of Satan unto God would be set aside and replaced by soft compromises and puny social service displays. Compromise brought disaster on Christianity under the Nestorians, for they hobnobbed with the religious sects of the land; and this prudent Commission presses for a repetition of that folly. Strange, too, that the Commission forgets that the finest sample of social service the world ever witnessed is recorded in the Acts, and stranger still that it would overlook the fact that the source of that dynamic was the Christ of Calvary.

Our Honored Dead

(Continued from page 11)

help us, but can only look with pity upon our earthly "torments," would they be enjoying heaven?

God's explanation of death is certain. There is no comfort in the atheistic doctrine. The human heart seeks for more than complete annihilation. No atheistic writings can lead us to that "peace of God, that passeth understanding."

We have the greatest hope in the world, because it is possible to see through the fog of wars, depressions, murders, and stalking sin, to the brightest experience that has ever come to the human race, the hope of a coming Lord, the hope of a resurrection, the hope of eternal life. Our hearts are torn when we are parted from our loved ones, and we may have a fear when we approach that line, but the word of God does not point to annihilation; it does not threaten us with the fires of hell, but it reassures us with that "blessed hope."

The Keeper of the Prison Rose Garden

(Continued from page 17)

would come when you'd be an expert florist.

"Nor I," he said, and then a twinkle came into his pale gray eyes. "I'd never planted anything in my life,—except a few wild oats."

"How did you ever get started at this work?" I asked.

"It was simple enough," he said. "After the paper died on us I did clerical work for the warden. The judge had condemned me to hard labor, but that was a figure of speech. I couldn't stand heavy manual labor; physically and mentally I was all shot to pieces. So I answered letters and filed correspondence and helped in the library."

"One day the warden said to me: 'When were you out for a breath of air and a taste of sunshine?'"

"I can't remember," I said, and that was the truth.

"So you can't remember when you were outdoors last?" the warden asked. "Why not get out and dig in the garden?"

"There isn't any garden fit to wear the name," I said.

"All right," he said, "then go ahead and make one."

It is a long and interesting story, the tale of how Charles Chapin got his garden. How he got the co-operation

of the editor of a gardening magazine, of private growers in the neighborhood, of a florist in Tarrytown, until at last he had produced the magnificent garden now at Sing Sing.

Mr. Chapin will probably die in prison. He was sixty-six when Mr. Cobb visited him, and that was some time ago. He has no money, and when he dies the State will probably bury him, which means he will have only a marker above his grave.

Mr. Cobb concluded his remarkable story of No. 69690 by saying, "I hope somebody writes a word or two on the marker. I offer a suggestion: Let them write there what the State Prison Commission said about his rose garden being an inspiration to certain types of men. It is only a line, but I think it will fit the case."

One day three men, condemned to die, were hanging, as was the custom of the country in punishing capital crime, on crosses side by side. Two of the men were criminals paying the supreme penalty for their crime, the other, an innocent man making the supreme sacrifice for the world.

There was nothing left of the external influences which stir men's souls, and grip their loyalty. First deserted by His home town, then His best friends, His relatives, His followers, and finally the Eleven,—the suffering of His soul became the soul of His suffering.

But in that supreme moment, the blackest hour in all history, His ear caught the sound, "Jesus."

He turned His head to hear clearer, not being quite sure. Yes, it was one of the thieves at His side. "Jesus," he breathed heavily, "remember me, when Thou comest in Thy kingdom!"

Robbed of all support from those from whom He might expect encouragement, He received strength from the words of the thief beside Him on the cross to pass manfully through the portals of the grave,—to face the supreme test of the "higher manhood."

He thinks I see this same scene re-enacted today. And though Charles E. Chapin may end his life as only a prison number, still through catching the vision of the "higher manhood" as did the thief by the Saviour on the cross, in the narrow place of his own experience he has been able to point hundreds of men through his "garden of roses on the road to hell" to the source of life and love, until many of them too, before they pass through the long row of flowers into the death house will utter, "Jesus, Jesus, remember me, when Thou comest in Thy kingdom."

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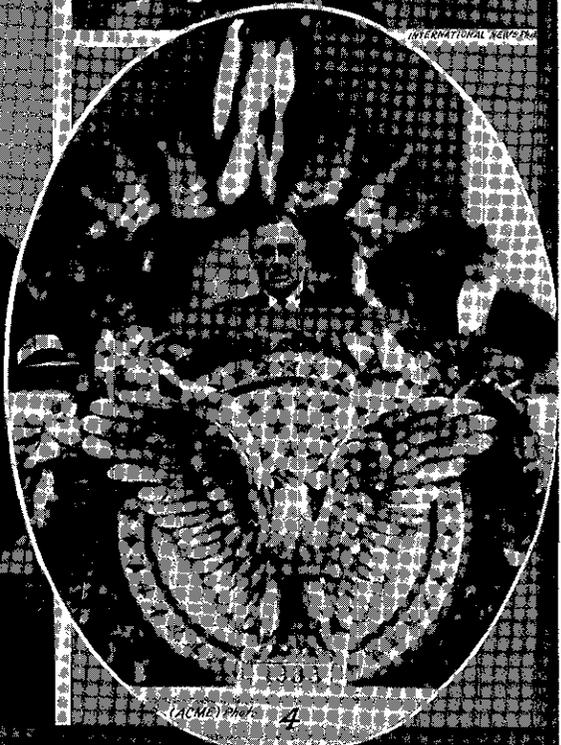
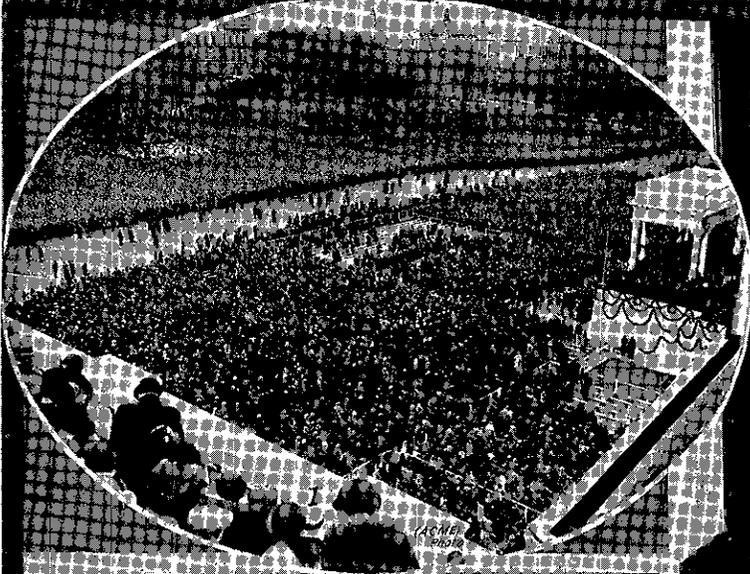
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NEWS PICTURES



1. Thousands viewed Franklin D. Roosevelt take the oath as President of the United States. 2. Adolf Hitler, present Chancellor of Germany. 3. The new "barter business," in which goods are exchanged for tokens instead of money. 4. President Roosevelt delivering his inaugural address from the stand in front of the Capitol on March 4.