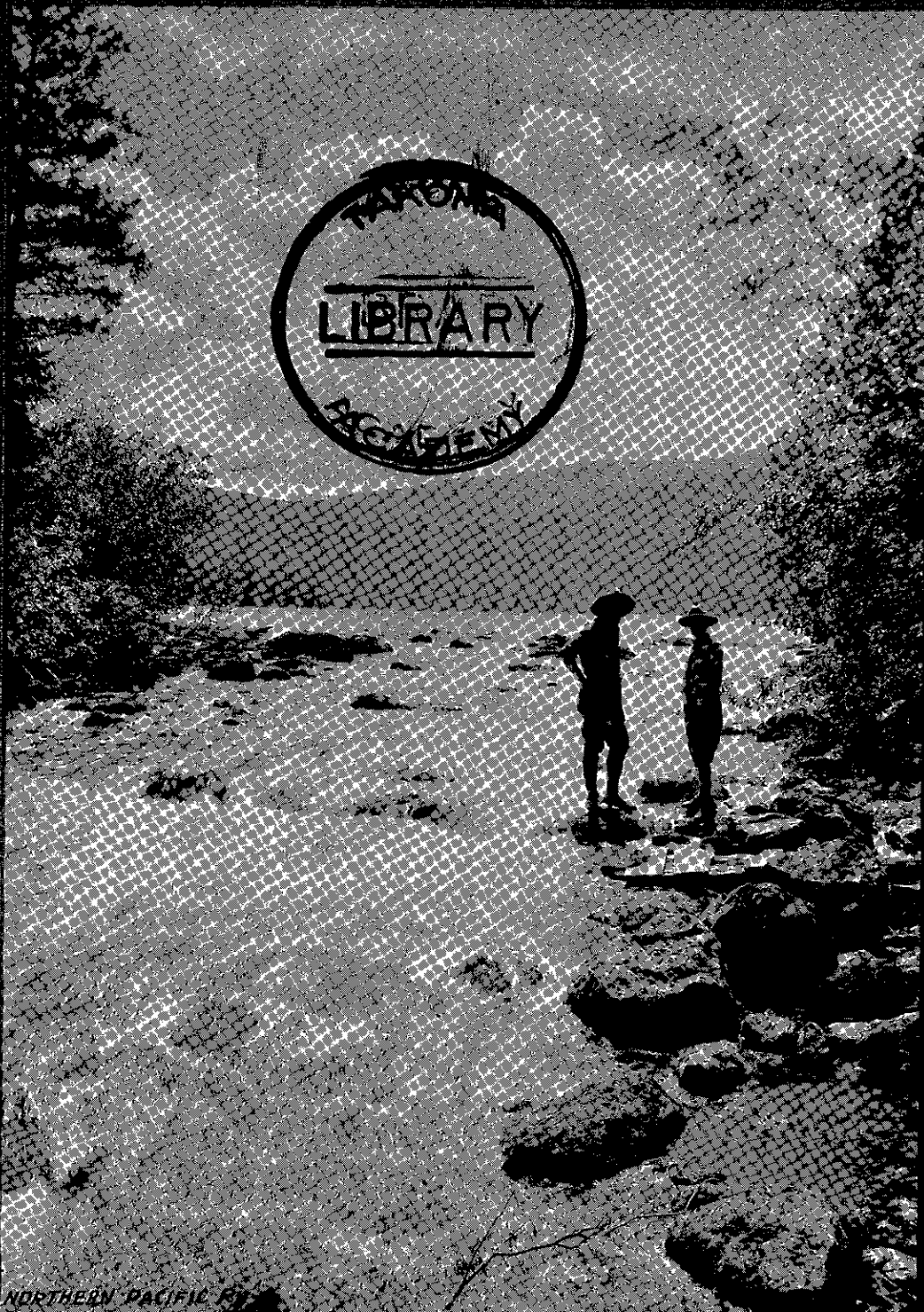


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An Interpreter of the Times



THE LIFE IN THE

WAR
CLASSIC FOR

NEW IDEAL

TRUTH
CHURCH

THE
WORLD'S
GIVING

NOW
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The Watchman

Magazine
AN INTERPRETER OF THE TIMES



Edited by ROBERT BRUCE THURBER

The NEWSPAPER for the News

The WATCHMAN for the Meaning

Vol. XLIII, No. 5

NASHVILLE, TENNESSEE

May, 1934

¶ Two French fliers report that they have discovered the ruins of the capital of Sheba in central Arabia, made famous by the Queen of Sheba, who visited King Solomon in Bible times.

¶ When army air-mail deaths mounted to ten, the President suspended the whole air-post system for a few days, and now steps are being taken to turn back the service to private companies on free competitive bids.

¶ Finding that liquor is not being sold cheap enough in the United States to eliminate the bootlegger, the Government has abolished all foreign quotas for a time, and has let down the bars for American distilling. Thus a flood of cheaper whiskey will inundate the country after April 1.

¶ The Blue Eagle of the NRA lost some feathers when the Government invited thousands of "kickers" to a "field day" of criticism early in March. The bird's sponsors admit mistakes in the code plans, but it is believed that honest effort is being made to correct these, and that National Recovery will be granted new life.

¶ The United States is launching the largest navy expansion program of its peace-time history. Twenty vessels are now under construction; and 238 million dollars have been given by the Public Works Administration to build thirty-two more. And the Vinson Bill, just approved by the Senate, authorizes the construction of one air-craft carrier, sixty-five destroyers, thirty submarines, and six cruisers in further addition. Nearly a billion dollars will go into the whole program, and a half-billion-dollar annual expenditure will be required to maintain the projected fleet.

THE NEWS

Reviewed for Busy People



¶ Lotteries having been tried by the French Government to raise money where taxes fail, several States in America are considering this sort of "fool tax" to get revenue. Congress has refused to start a Federal lottery.

¶ Great Britain is spending \$287,000,000 in naval armament this year; France proposes a \$300,000,000 expenditure; Japan, Germany, and Italy are also out to add materially to their naval war-preparation. But war talk has subsided, and peace talk is in the air.

¶ Mussolini, dictator of Italy, has announced a "sixty-year plan" for his people. At the end of that period he expects *Italia* to hold "the primacy of the world," having extended its sphere of government into large parts of Africa and Asia, the only continents where there is a future for Italy.

¶ Mr. Roosevelt's second year in office started with multiplied and growing troubles. Spring and strikes came skipping in hand in hand. Automobile, steel, and railway industries, not to mention many smaller groups, were harrassed by the labor unions for the right of employees to join nation-wide unions controlled by the American Federation of Labor, rather than being confined to "company unions" allegedly influenced by employers. Labor troubles thus threatened to delay or demoralize the whole NRA plan. The President has taken a hand to conciliate the many factions.

¶ Candy and ice cream "doped" with alcohol up to 25 per cent are now being sold to children to create in them the drink habit.

¶ The "Visagraph" is a mechanism just invented which enables blind people to "read" ordinary type. The page of type is scanned by a photo-electric cell and is reproduced in raised letters on aluminum foil.

¶ The United States Supreme Court has recently decided by a vote of five to four, that the State has power to set prices; in other words, that a merchant may have to charge more than he wants to for his wares, the law of supply and demand being eliminated.

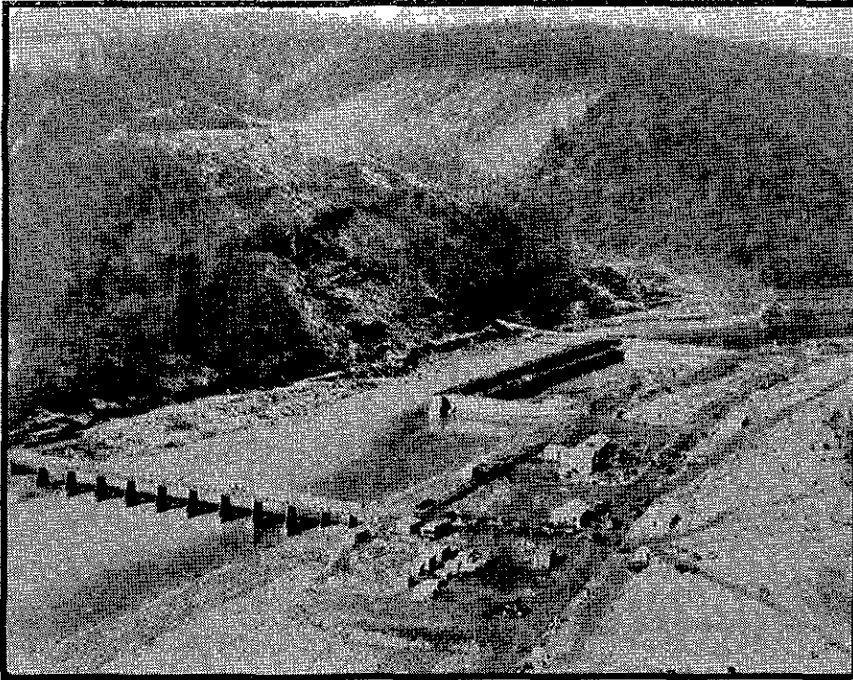
¶ The Russian Government is planning to build a Soviet Palace at Moscow. It will rise to a height of 1361 feet, and will be capped by a statue of Lenin 262 feet tall. It promises to be the highest structure in the world, 113 feet taller than the Empire State Building in New York.

¶ Some 250 midgets in Austria have formed a union, and they propose a dwarfs' congress in Vienna for next year, to consolidate the 10,000 dwarfs throughout the world. They demand houses only nine feet high, half-fare privileges on public conveyances, and clothing stores carrying adult styles in miniature sizes.

¶ Turkey, Greece, Rumania, and Yugoslavia have signed a "Balkan Peace" to respect one another's frontiers. Also Italy, Austria, and Hungary recently united on political and trade agreements. Thus do European nations seek to keep the "balance of power" in spite of their making strange bedfellows.

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THE NEWS INTERPRETED



International Newsreel

Mars Chuckles

THE great nations are off to a flying start in the expected armament race. Britain was waiting for the failure of disarmament plans before starting. But other nations, taking for granted they would fail, started to arm. So Great Britain joined the world scramble.

With seventy-five cents of every dollar of income already going for payments of past and future wars, the United States has launched a billion-dollar program of naval construction, with the prospect of half a billion being needed for upkeep. Alarmed, Japan is appropriating huge sums to perfect its means of attack and defense. France, Italy, Germany follow suit. There are no idle hands or wheels in the munition factories. And Mars chuckles!

The war chests are ready, and brimming; for the gold has been gathered in, and gold is the sinew of war. Before the World War, it was said that armaments would keep us out of war. No one but a fatuous visionary says that now. But the militarists do say that preparedness will save us from greater casualties. Thanks for the comfort!

Why blind our eyes, stop our ears, and insult our intelligence? War is

An airplane view of the progress of the work on Norris Dam on the Clinch River. This dam will be 253 feet high, and will be part of the Muscle Shoals development of the Tennessee Valley Authority.

inevitable. What are we going to do about it? Talk peace? There is more of that now than usual. But war preparations increase. We will do all we can to stem the ghastly tide, not even hoping to succeed, for hope has expectation in it.

God said of this time, answering to the fighting spirit of the nations, "Prepare war!" And war is being prepared. But by a strange turn of divine power, Armageddon to come will end war.

Knowing God's exact program, from the reading of His prophetic word, we too are preparing for war, preparing to keep out of it, and preparing for the peace that will follow it. This is the Christian's assurance and safeguard.

Italy Looks South and East

IN ITALY'S "sixty-year plan," just announced by Premier Mussolini, the statement is made that the future of Italians cannot be in Europe, to the

north and west, but to Africa and Asia, to the south and east. Italy is counting on getting a slice of Asia, no part of which she possesses now. With Jerusalem and Palestine vying with Rome as a goal of Christian pilgrimage, Italy may well covet the Holy Land as a valuable possession. And with the Mediterranean an "Italian Lake" as Italy approaches the hoped-for status of the "primacy of the earth," this most revered spot in all the world might easily be acquired in the coming years. The Italian vision of expansion eastward is significant in view of the following seemingly isolated facts: (1) The Italian and Vatican governments are very closely affiliated. (2) The Rev. Dr. Fulton J. Sheen of the Catholic University, Washington, D. C., said recently in high mass in St. Patrick's Cathedral, New York, that the entire modern world will attack the Catholic Church and *be conquered by it*. (3) Divine prophecy predicts that "all the world" will "wonder after" the Roman Church. (Revelation 13: 3). (4) The battle of Armageddon is to be fought in Palestine, at Megiddo, on the plain of Esdraelon. (Revelation 16: 14-16.) That battle ends all. It means catastrophe to the power that occupies the Holy Land. The interest of Rome (both civil and religious) in the western part of Asia is worthy of close observation.

Nudism

AS WE approach the summer season, "naked clubs" will again attract attention. One of our noted funny men says that if nudism is a religion, then nudists must turn atheistic in the winter. Russia had to give an excuse to nudists for putting on clothes in cold weather, by making a law requiring them to do so. Bare-skin exercises and sunshine baths are excellent health restorers. The question arises over the company in which they are taken, and the degree of publicity given them. No one need have any trouble taking a remedy alone and in the privacy of his own home. We recommend a bathroom or a solarium as the best places for a "nudist colony." To make nakedness a public or semi-public show is certain to lead to immorality, in spite of even the best intentions and strongest pro-

tests of its advocates and participants.

The reason is that God put clothing on man and woman when they first sinned; and so long as sin exists, they do well to keep it on. He made "coats of skin" for Adam and Eve. By wearing decent clothing in public we thereby acknowledge that God was right when He said that our foreparents sinned and thus brought shame on the world, and that God was wise when He decreed clothing to preserve a degree of morality among men and women.

Among healthy-minded, Christian people, nudism, as practiced, finally falls of its own disgusting weight.

A Fifty-Year Plan

PRESIDENT ROOSEVELT says it is unpatriotic to criticize Government plans, such as the NRA, CWA, PWA, etc., without proposing other and better plans. We answer the challenge, and show our patriotism. But the plan we propose is not ours, but God's. It pertains to agriculture, particularly, but also could be applied to industry.

Instead of requiring farmers to plow up, or not plant, cotton and other crops, and forcing hog raisers to raise fewer hogs, to avoid ruinous surplus, why not adopt the seventh-year vacation? God commanded ancient Israel to rest every seventh year, and plant nothing, raise nothing. And after the seventh seventh year, they were to rest another year, two years in succession. The fiftieth year was the Year of Jubilee, when they not only rested, but also then all property went back to its original owner. Another way of cancelling all debts. We have heard debt-forgetting proposed recently as a possible way to solve the economic riddle, and by able financiers who meant it seriously. Where did they get the idea?

But the seventh-year sabbath idea. Eight years out of every fifty were spent by God's people cultivating their minds and souls; only the chores of manual labor were performed. Eight is approximately one sixth of fifty,—one-sixth time off kept down the surplus; and the soil was better for the change. Under the NRA our government persuaded the farmers to plow under one

third of their cotton; and with cotton in the cotton areas about one half of all crops raised, approximately one sixth of all crops were thus destroyed. Hence the government took a destructive method to accomplish the same result which the divine plan accomplished in a constructive way. Uncle Sam says, Destroy one sixth of your crop; God says, Rest one sixth of the years.

With the seventh-year rest plan comes no problem of the farmer circumventing the Government by using enormous quantities of fertilizer to raise as much cotton on five sixths of his land as he did on six sixths before, which subterfuge is being worked now, 110 per cent more fertilizer being used this year than last. Also comes no Federal support of one sixth of our population, as was done last winter, for there would be no depression.

Of course, our emergency explains much of what we do now, and changes must be made quickly. But this nation has been in existence over three fifty-year periods. Where might we have been now if we had adopted God's plan in the beginning? No depression, we answer. Italy has just started a "sixty-year plan." Why doesn't some progressive nation start a fifty-year plan, God's fifty-year plan? The Bible isn't such an impracticable textbook on economics after all.

There is much more to this. But let WATCHMAN readers think it over.

Reformation--Conversion

A NOTABLE and noble experiment of reforming juvenile criminals has been tried out in Boston. Special "treatment"—probation, placing out, and institutional correction—was tried on one thousand boys averaging thirteen years of age. Five years after the "treatment" their careers were investigated, and 923 of them were traced. Eighty-two per cent of these had, during the five years, continued their delinquency; seventy per cent of them had been arrested on an average of 3.6 per cent each, and two thirds of them had been sentenced for serious crimes, largely felonies. As one authority said, "After treatment they were as bad as before or worse."

Let the penologists, psychologists, psychiatrists, and other "experts" try as they will to reform lives, they will never hit on anywhere near as effective a method as old-fashioned Christian conversion. It takes the power of the religion of Jesus Christ to change miraculously (and only a miracle can do it) human hearts and lives. Rousing, soundly spiritual, revival meetings have never been approached for thorough and lasting success in lessening crime and curing criminals, regardless of heredity, education, and environment.

Conversion remedies when all else fails. We need transformed, not reformed lives.



The world is rife with revolution. This picture shows rioters in Paris, digging up the paving stones with which to build barricades.

ACME Photo



Dead men lying on the streets of Paris after a fight in the bloody riots of midwinter



RECENTLY the leading newspapers of the United States have been publishing a series of "Raw War" pictures, from the sketch book of Mars, for the edification of the civilian population. Like a new "valley of dry bones," under the prophesying power of some modern Ezekiel the bodies of twelve million dead have risen from their graves and begun a silent march to take the "1" out of the "glory of war." (In the World War 8,490,086 soldiers died. The round figure of 12,000,000 includes non-combatants whose deaths were directly attributable to war conditions.)

None can deny that these are actual photographs of war—not the war of tossing flags and stirring bands but the war of night attacks, seering sheets of lead and tearing steel, shrilling whistles, and the rush of the "zero hour," that left behind the writhing wounded and butchered dead—life and hope crushed out beneath the rumbling chariot wheels of Mars.

The grim message behind that ghastly march of twelve million dead is embodied in the one word—*Prepare!*

Nor is this feverish preparation, as some would have us believe, merely an hysterical outgrowth of the World War which will eventually taper off into the pursuits of peace. Instead it is a purposeful onward march toward some

sinister future climax; and that climax will be a conflict more fearful than anything ever yet seen in the arena of war.

To the Christian, the "Israel of God" (Galatians 6: 16), this great arming for a final devastating conflict also brings the word "Preparedness." Like a silver trumpet from the throne of God comes the warning, "*Prepare to meet thy God, O Israel.*" Amos 4: 12.

War—war such as never yet was known among men—is the great signal of the second advent of Jesus Christ. To quote a few of the many scriptures that center around this thought will be enough. "The nations were angry, and Thy wrath is come." Revelation 11: 18. "Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor." Ezekiel 7: 25, 26. "And ye shall hear of wars and rumors of wars: . . . for nation shall rise against nation, and kingdom against kingdom." Matthew 24: 6, 7.

FEAR

Even the militarists' idea of intensive preparation to awe one's enemies is given as a sign of the final war: "Beat your plowshares into swords, and your pruning hooks into spears: *let the weak say, I am strong.*" Joel 3: 10.

Likewise the Bible pictures the trouble in the hearts of men who dare to look into the future, just as we find it today, as statesmen begin to realize into what a hideous position our mad folly has led us. "Upon the earth distress of nations, with perplexity; . . .

WAR

Glory or Gory?

By
Captain
Arthur L. Smith

men's hearts failing them for fear, and for looking after those things *which are coming on the earth.*" Luke 21: 25, 26.

Knowing the fendishness of the poisonous gases, high explosive shells, and other destructive forces now in readiness, and realizing that only the direct intervention of God can save His people from such a state of affairs we can readily understand the Master's picture of that war:

TRUE PREPARATION

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, *there should no flesh be saved: but for the elect's sake* those days shall be shortened." Matthew 24: 22.

Yes, these twelve million dead have not marched in vain. To the world they have brought their message, which will be heard until the time of which it was said, "And he gathered them together into a place called in the Hebrew tongue Armageddon." (Revelation 16: 16.)

To the Christian they bring a greater message of preparation. The sight of them should spur him to greater activity in regard to the unsaved souls about him. Money, strength, time—all that he has—ought to be hurled into the breach now, and the banner of the cross ought to move forward with a new impetus, carried by a people who are "looking for and hasting unto the coming of the day of God." (2 Peter 3: 12.)



The eternal question for the working man,—how much goes into that pay envelope?

The "NEW DEAL"

The one necessity that can make it a square deal for everybody



THE term, "New Deal," had its origin in the United States, being used by the President in his pre-election campaign. Since then, the words, "New Deal," have been heard in all parts of the civilized world. This "New Deal" is an experiment, and many are watching its progress with wistful eyes.

The issue confronting the American people has not sprung up overnight. It is the unsettled problem existing for many years with increasing perplexity between capital and labor, the rich becoming richer and the poor becoming poorer. In 1929, America had 43,600 millionaires.

Volume and speed have been the cry around the whole manufacturing circle. The man who invented a machine that could produce a product in larger quantity and with less help had ready sale for his invention. The machine came in and the laborer went out. Where did he go? The "back-to-the-farm" cry was heard everywhere. But how could a tailor, with his soft hands and many

By

C. S. WIEST

years of experience with the needle, milk a cow when perhaps he had never before seen one; or how could the factory man, whose only duty had been to screw nut No. 13 in the assembling of an auto, know how to hitch up a horse and prepare the field for a crop when he had never worked with horses or lived a day on the farm? Where is the capitalist who would rent his well-developed farm to such a man with his family of six children? Therefore, America has these helpless millions sitting on the curb stones of its cities, faintly hoping for better days.

The *Evening Press* is placed in our hands with its numerous advertisements: "Special! \$4.95!" Yes, a gorgeous silk dress for only \$4.95! But what does such a price mean to the working girl? It means that some woman or young girl is attempting to live on starvation wages. This \$4.95

represents the cost of material, overhead charges, the profit of manufacturers and shopkeepers, and wages. Frances Perkins is authority for the statement that "manufacturers who pay a living wage cannot put out an attractive frock to retail at \$5.00 or less." Under today's desperate need for work and wages, girls and women are found toiling overtime at power machines and worktables, some of them for pay checks that represent a wage of less than ten cents a day. Because of the unemployed millions, labor can be had at almost any wage. Here is a letter written to Miss Perkins, secretary of labor:

"I am working in — at —. We have to be in at 7 A.M., work to 12 then 1 to 5 o'clock. . . . They also refuse to tell you the prices. When you receive your slip, you are marked \$2.75 for five days and a half. Some received \$1.78 some \$0.95. You never see your working slip. . . . I have read a piece in the — *Advertiser*, to write you in person. I hope you will be able to help the working girls at this place."

Let me speak of the farmer. It is almost impossible to describe the distress that exists today among farmers in the Middle West, the Far West, and the South. In Mississippi, 60,000 cotton raisers have had their farms sold for taxes. In North Dakota, nearly 60 per cent of the farmers have been dispossessed by mortgage foreclosures or tax sales. In Minnesota, more than 12,000,000 acres have reverted to the State through tax delinquency. Since 1920, no less than 29,000 Iowa farmers have been dispossessed for debt. On Monday, January 9, 1933, 25 per cent of the land in Spottsylvania County, Virginia, was put up for sale for delinquent taxes. And this condition has become national. During 1932, there was hardly a farm commodity which was not selling for less than its actual cost of production. Agriculture has become a bankrupt industry.

The spirit of unrest against such as are placed in governmental authority is in the air everywhere. The old forms of government are rapidly vanishing, and a new order is taking its place. Statistics compiled by *Business Week* show that just one year ago, the 15,000,000 unemployed in America were analyzed as follows: 17 per cent of the farmers, 40 per cent of those in forestry and fishing, 45.2 per cent of those in mining, 46.2 per cent of those in manufacturing and mechanical trades, 38.1 per cent of those in transportation, 21.5 per cent of those in trade, 10.8 per cent of those in public services, 10.6 per cent of those in professional service, 35.2 per cent of those in domestic and personal service, and 31.2 per cent of all those who have been gainfully employed as recently as April, 1930. There are 1,250,000 persons without homes wandering up and down the country going nowhere; 135,000 of these are boys, 191,000 are women and girls, the rest are men.

DESPAIR

□ This means that for thousands of families, the point has now been passed where a heroic fight is being waged to hold the home together. The following situation was expressed by the report of the welfare council of New York, March 12, 1932: Discouragement even to desperation, bewilderment, loss of confidence and a sense of failure, loss of courage to go on looking for work or to try anything new, loss of pride and self-respect, carelessness about the personal appearance, restless craving for excitement and distraction, bitterness and disrespect for law and religion, moral and spiritual deterioration are the

result of the economic conditions of the past three years. The American home and family affection have been sorely tried. Parental ties have been weakened. The source of income has been shifted from husband and father to wife and children or to the public. Home discipline has suffered; paternal authority has lost force; and family problems are increased.

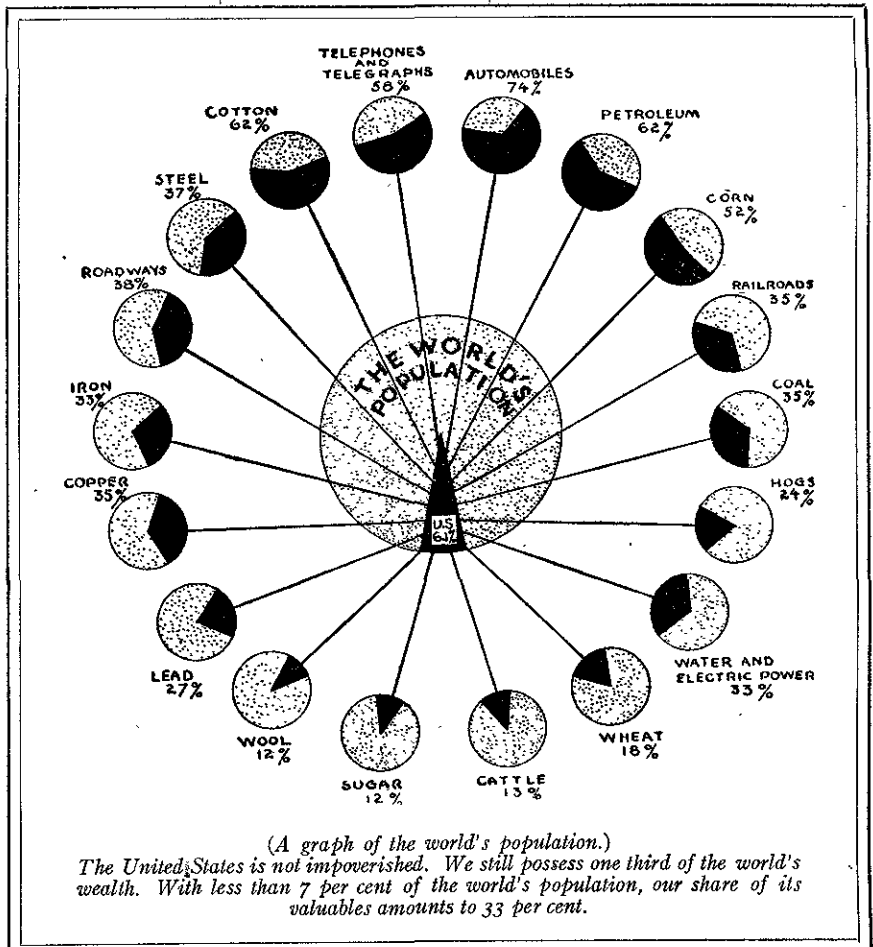
Heroic efforts have been put forth by nations and statesmen to check the drift of the times. The eyes of all peoples are looking to their leaders for guidance. Every nation has its program of recovery. Will the "New Deal" be the key to save America and the world? What caused other efforts to fail? What brought about the failure of world peace through the League of Nations and the fourteen points of Woodrow Wilson? The secret is stated by General Smuts, Premier of South Africa, when he said: "It was not Wilson who failed. The position is far more serious. It was the human spirit itself that failed at Paris."

The statement made by Woodrow Wilson, in breaking his long silence after leaving the presidential chair, is also of interest in this connection:

"In these doubtful and anxious days, when all the world is at unrest, and, look which way you will, the road ahead seems darkened by shadows which portend dangers of many kinds, it is only common prudence that we should look about us and attempt to assay the causes of distress and the most likely means of removing them. There must be some real ground for the universal unrest and perturbation. It is not to be found in superficial politics or in mere economic blunders. It probably lies deep at the sources of the spiritual life of our time. The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ, and being made free and happy by practices which spring out of that Spirit."

Another striking statement comes from H. G. Wells, the English novelist: "To me, to put it plainly, it is as if I were watching a dark curtain fall steadily, fold after fold, across the bright spectacle of hope with which the century dawned."

(Continued on page 15)



IS THE WORLD Getting BETTER?

By Walter P. McLENNAN

WHEN in our own beloved country more people lose their lives at the hands of criminals annually than were killed in the bloodiest battle of the Civil War, the Battle of Gettysburg; when crime among women has doubled during the past decade; when scientific tests reveal that more than one half of our American school children, when they are confronted with temptation, have an unethical outlook on life; when according to the editor of the *Ladies' Home Journal*, "more degrading books are published in a year now than came from the presses in a generation before the war"; when ex-Judge Landis remarks of the movies, that "the worst said has not been strong enough"; when a professional dancer, like Irene Castle, explains, "The present manner of dancing is simply unspeakable"; when marriage is having such a hard time keeping ahead of divorce—are we surprised that the question, "Is the world getting better?" has forced itself upon us.

There are many who are not willing to meet this question fairly and squarely for fear of becoming pessimists. But as stated by Van Dyke: "It is better to know the saddest truth than to be blinded by the merriest lie. . . . A hope which begins by denying the facts is a false hope whose path leads upward—a few steps—to the edge of a precipice of deeper despair." Col. John Temple Graves once said: "We would better be truthful pessimists, than optimistic liars."

It is not necessarily pessimistic to admit facts. I am very optimistic as to what the future holds for God's children, and look upon the facts to which I shall call your attention as constituting a strong basis for true optimism.

AN EMPHATIC NO

Let us now face the facts that answer our question. We will consider the subject under four heads: Is the world improving *physically*? Is the world improving *mentally*? Is the world improving *morally*? Is the world improving *spiritually*?

The answer to the first question is an emphatic *no!* While it is true that the average length of life has increased,

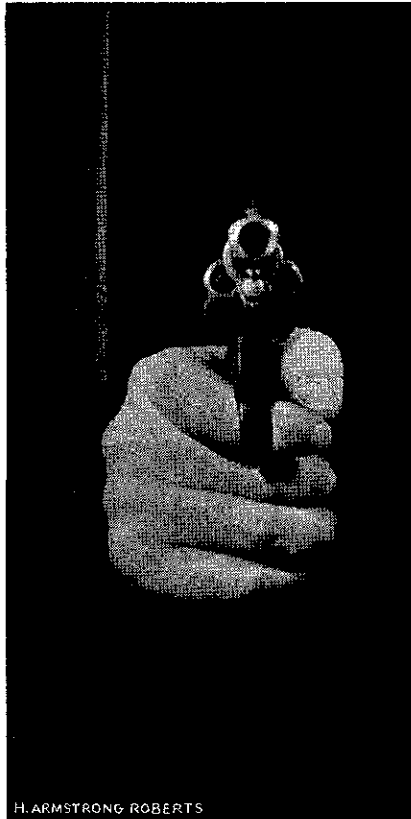
persons out of each 1,000,000 of our population were insane. Today the figure stands at 250 out of 100,000. At the present rate of the increase of insanity we will have one half of our population insane in seventy-five years. Dr. White, superintendent of the St. Elizabeth Hospital, in the District of Columbia, says: "Of all the hospital beds throughout the United States, every other one is occupied by a mental case."

Our third question,—Is the world improving morally?—is easily answered. At the present rate of increase, it will not be long until we will record a divorce for every marriage. It seems that we are practicing a sort of consecutive polygamy. The saddest feature of this evil is the fact that eighty per cent of the refractory children have a history of ruptured homes behind them.

The *Literary Digest* says: "We have allowed ourselves to sink to lower levels of aspiration and endeavor. About us is a world of confusion and turmoil, and under the spell of a general moral laxity we are groping in the dark for the ray of light which we have not yet discovered."

FIVE HUNDRED PER CENT

Think of the alarming increase of crime during past years. Statistics record an increase of 500 per cent over a period of thirty years, or four times the increase in population. And "the trial of a criminal is like a game of chance with all the chance in favor of the criminal." Insurance rates on bank robberies and burglaries have increased in some sections from 33 per cent to 150 per cent. Crime is now costing more than any other item in our national ledger. And the most appalling fact connected with the flood of crime is that juveniles and women are so prominently involved. Judge Smathers, of the Criminal Court of Atlantic City, is quoted in the *Philadelphia Public Ledger*, as saying that 98 per cent of the crimes being committed throughout the country are the work of mere youths. Juvenile courts themselves are a modern innovation of about thirty years. The report of the Valparaiso Foundation, an authoritative research of education in all its phases, says: "Our institutions for the care of the juvenile delinquents, from whom most of the criminals come,



H. ARMSTRONG ROBERTS

Crime in the United States is on an appalling increase. Thousands of peaceable men and women in recent months have been compelled to throw up their hands before a threatening reality like this.

we should remember that the increase is realized from the minimum of life and not from the maximum. We are saving our infants, children, and youth largely through the suppression of epidemic diseases, but losing our adults at an age when they should be in their prime. Organic diseases due to vices and wrong habits of living show a decided increase. Fifty years ago, with a population of 50,000,000, we had 4,000 centenarians. Now we have 2,840.

Let us now come to the second question. Insanity, indicating tissue degeneracy of the brain, has increased at an alarming rate. In 1850, only 67

are also on the increase. Hoodlumism and sexual immorality are believed to be increasing enormously."

The commissioner of correction of New York has made the rather startling announcement that crime among women has doubled during the past decade.

Do we wonder that Wade H. Ellis, who writes the introduction to Judge Kavanagh's book, "The Criminal and His Allies," says: "If the increase in crime during the next ten years shall progress in the same ratio as the past ten years have witnessed, and if the forces of repression, protection, and punishment are not strengthened and improved, the outlaws will have the upper hand and the case of order against disorder will be lost."

Can we expect better moral conditions when our youth are being fed a brand of modernistic philosophy that is absolutely diabolical—a philosophy that teaches that immortality is a delusion, and religion an exploded superstition? Is not that kind of philosophy reflected in our 20,000 annual suicides?

Our newsstands are covered with magazines that are steeped in sex. In 1926 the United States mail department refused to handle 226 different obscene magazines. The publishers sent them by express, and the public mind is today feeding upon the filth they contain. And when we think of the 1,500,000 drug addicts in this country, and the effect that drugs have on moral responsibility, we behold another strong contributing factor to our moral breakdown. But I think that of all the contributing factors to present moral conditions, the movies hold first place.

We will now come to the last question: Is the world improving spiritually? Woodrow Wilson sensed to a large extent the drift of things, when shortly before his death, he said: "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually."

Harold J. Hamilton in the *Literary Digest* says our churches themselves "have become hotbeds of infidelity, higher criticism, and evolution." And

possibly the most outstanding revelation of lowered spirituality on the part of the church is its present relation to the Great Commission. Concerning this matter Stanley High declares that "foreign missions, from having been an agency of spiritual regeneration . . . are doomed not only to failure, but to extinction."

We might sum up the matter by saying that the pulpit today is humanizing God, minimizing sin, and deifying man. In the light of these facts we are not surprised to hear H. G. Wells say, "The ship of civilization is not going to sink in five years' time, nor fifty years' time; it is sinking now."

When we consider these matters in the light of our great advantages, the picture is indeed an appalling one. In the language of Dr. Josiah Strong: "We have only to continue making the same kind of progress long enough, and our destruction is sure." I know the facts to which I have called your attention constitute a very dark picture
(Continued on page 18)

GOD'S COUNTRY

By Merwin R. Thurber

ONE business man was telling another: "Our territory is east of the Mississippi, South of the Great Lakes, west of the Appalachians, and north of the Ohio—God's country."

And surely he outlined a wonderful land, but is it really God's country?

Not many years since a well-known author wrote a book in which was set forth the proposition: "No country is God's country without a woman." And certainly upon the ideals of womanhood are built the superstructures of civilization. Where womanhood is degraded, there civilization hesitates and turns back. There mankind makes no progress, or worse yet, descends to the depths of heathenism. But withal, it takes more than women to make any country God's country.

And again: During the World War the belligerents each claimed the special protection and smiling favor of the Ruler of the universe. Each prayed to the same God for victory over the other, an outstanding disgrace to Christianity. But the hysteria of war has passed with the years, and now no one accuses the Most High of taking sides in the war.

No one country on this earth is "God's country" in the special sense usually intended, for He sends His rain on the just and on the unjust. And the outbreaks of nature visit every land.

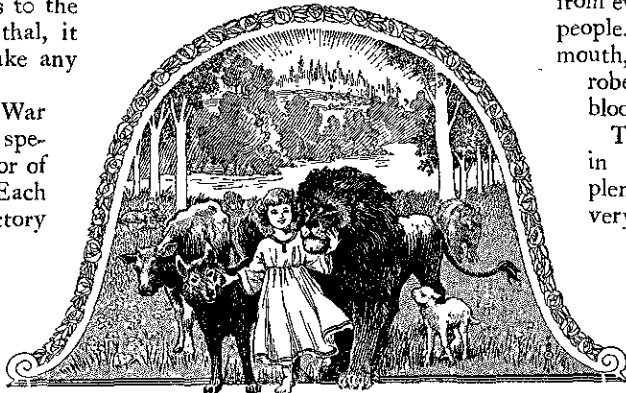
But God does have a country, and He tells us about it in His blessed word. In the first place, it is a large land, with space for all who dwell there, for He says, "Thine eyes shall behold the King in His beauty; they shall behold a land of far distances." The capital city of that land is more immense than human

builders have ever dreamed of—it lies 375 miles square. In that country there are no great oceans with their terrible storms, no great mountains with their sickening heights, no great deserts with their dreary wastes; but all is peace and joy and comfort and eternal light.

In spite of its wonders, however, the greatness of that land is not in the marvelous characteristics of its climate or its riches. The inhabitants of that country make it what it is.

First, there is the King on His throne, the Source of all power and glory and honor, the Giver of every good gift. And the people are unique, for they have been redeemed out of great tribulation, from every nation, kindred, tongue, and people. There is no guile found in their mouth, for they have washed their robes and made them white in the blood of the Lamb.

There is no strife and commotion in this beautiful land. Peace and plenty reign on every hand. The very natures of the wild beasts have been changed. Death is forever dead. Sorrow and sighing have passed away, and the inhabitants no more say, "I am sad," for they are dwelling at last in God's country.



Mrs. Kennedy Learns

WHERE *the* DEAD ARE



WO neighbors, Mrs. Palmer and Mrs. Kennedy, met at the corner of Eighteenth and Wascoe streets, where they both expected to board a car for home. Mrs. Palmer had in her hand a Bible and a songbook, for she had been to church. Mrs. Kennedy was heavily veiled and wore mourning, because she had lost her husband by drowning in the mill race at Elmwood two weeks before this. They quietly exchanged greetings, and spoke of the pleasant, sunny morning, a rare treat in the month of February in those parts.

After seating themselves in the car, each inquired where the other had been. Mrs. Palmer said that, as usual, she had been to church. Mrs. Kennedy had often seen her neighbor going off to church on Saturday. To her, this was the queerest kind of practice; but she had never questioned the sincerity of her affable neighbor.

Mrs. Kennedy explained that she had been up to see Father Macaulay about some matters pertaining to her deceased husband. She said she could not rest in peace till she received the assurance that her husband had been released from purgatory in answer to her prayers and those of Father Macaulay, for which latter she had arranged and paid shortly after the funeral. She stated that she had received this assurance this morning. Father Macaulay told her that even now her beloved husband was in the abode of his heavenly Father, having passed his sojourn in the region of purgatory for the expiation of all his shortcomings while in the flesh.

CHRISTIAN FRIENDSHIP

TO this recital of the morning's experience, Mrs. Palmer listened very attentively; but before Mrs. Kennedy had finished talking, they had reached the corner where they were to leave the car. After bidding each a cheery "good-morning," they entered their respective homes.

At the dinner table, Mrs. Palmer related to her husband, who had come home later from church, the conversa-

tion she had had with Mrs. Kennedy. "You must try to help her and comfort her in every way you can," said Mr. Palmer.

"She is always glad to have me call, and seems glad to talk about spiritual things," replied Mrs. Palmer.

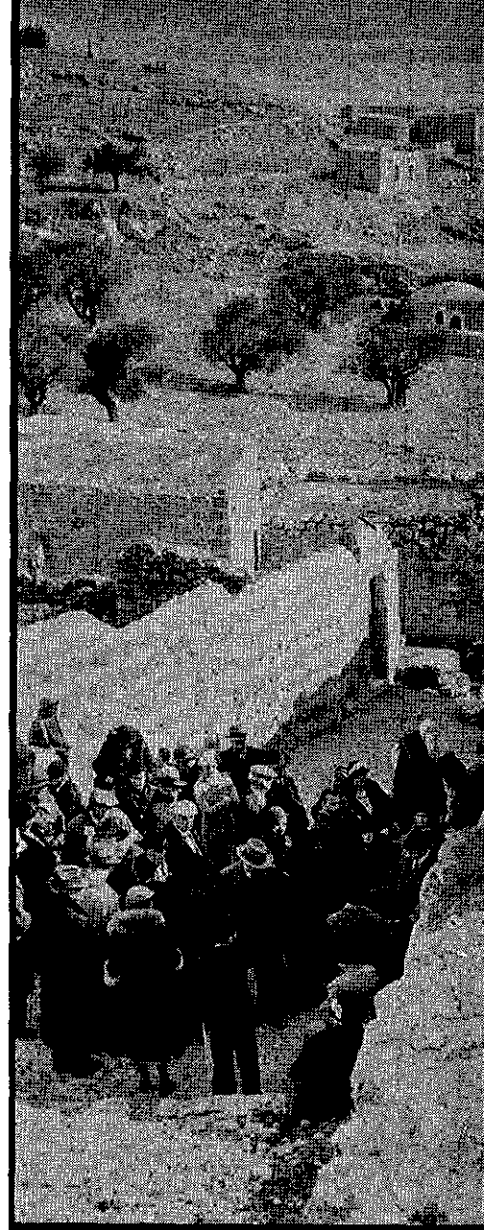
About seven o'clock that evening, Mrs. Kennedy's doorbell rang; and Mrs. Palmer walked in. Her greeting was more sisterly than neighborly. After a few minutes' chat about family matters, Mrs. Kennedy referred to the conversation they had had on the car coming from town that morning, and to the visit she had made to Father Macaulay. Many were the times the two women had spoken together of the Christian's hope, and they felt very free and confidential with each other.

SEEKING SOLACE

"While Father Macaulay told me positively this morning that John has atoned for all his past sins in purgatory and is now in heaven, I can't seem to get the satisfaction out of it that I want. I have thought about it all afternoon. From a child, I have been taught to believe that by prayers for the dead, and by giving money to the church, in order that the father might pray for them, we might get our relatives and friends more quickly passed through the purification of sins that purgatory affords.

"There are many more things I want to find out concerning the dead, now that John is gone from me. I remember you always get so much comfort from the Bible, Mrs. Palmer. Do you really think that the Lord has told us in that Book what happens to people when they die?

"Father Macaulay says the Bible contains a great deal of instruction on



Keystone View Co.

this subject, but it takes some one who has had years of study of it to find out God's purposes, and that it is not safe for us to attempt to study it, lest we get confused in our belief, unless we have had a long course of instruction from the fathers of the church. For that reason, I have never attempted to study it; but if you really think it has some light for me at this time, I want it. My soul is hungering for real solace and confidence in regard to the hard things I have been called to face lately. Will you not tell me what you believe in regard to the state of the dead and read me your reasons from my Bible?"

"I shall be very glad to study with you, Mrs. Kennedy," said Mrs. Palmer. "I believe that the Lord wants us to be intelligent with regard to the state of the dead. He does not leave us to wonder and speculate about their condition.

By J. Berger JOHNSON

Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead.

"I believe we may all know God's message on this point," continued Mrs. Palmer. "God made man in the beginning, and is acquainted with his nature, not only in life, but also in death; and in His word we may find solace.

"No doubt, Mrs. Kennedy, many of the things we shall read from the Bible may be quite different from what you have believed; but I ask you to remember, all the time we are reading, that it is God's book, and that what we shall read are God's words. What people say differs often a great deal from the plain 'Thus saith the Lord.' You may even be surprised at the certainty with which the Lord speaks in His word on this subject.

CONSISTENT DOCTRINE:

☞ "He tells us, in the book of Ecclesiastes, the ninth chapter and the fifth verse: 'The living know that they shall die: but the dead know not anything.' Please remember, throughout our study, this one text, and see if all the others we shall read do not bear it out. Reading the rest of the verse and the next, together with the tenth, we find these expressions: 'Neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.'

"Every emotion, every thought, all knowledge, all wisdom, all power even to love those who are dearest to them on earth, while alive, have ceased when our dear ones are laid in the grave. They cease conscious existence.

"But there are other verses just as pointed as these. Job, in speaking of man's condition in death, has the following to say: 'His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.' Job 14: 21."

"Why, that really says that he doesn't know a thing about his dear ones!"

interjected Mrs. Kennedy, becoming noticeably interested in Mrs. Palmer's presentation of the subject in hand. "And we have always enjoyed feeling that our departed loved ones were hovering close around us, eager to help us through life. Can it be that it is not so?" she asked.

HOPE OF THE RESURRECTION

☞ "From the plain Scripture we can reach no other conclusion, Mrs. Kennedy. Furthermore, we would naturally expect that if a person lived after death and were transported to glory, he would spend his time praising God for his deliverance from the encumbrance of the flesh, wouldn't we? Listen to what the Lord says through the prophet David, in the sixth Psalm, the fifth verse: 'In death there is no remembrance of Thee: in the grave who shall give Thee thanks?' Job says, 'If I wait, the grave is mine house.' Job 17: 13. He did not expect to go to some intermediate place to pass some time before going to heaven. He would wait in the grave till his Redeemer should call him; then he would answer, as he says in Job 14: 15."

"Then it seems that the Bible teaches that when our loved ones are laid in the grave, we shall never see them again—that will be the last of them?" quickly interrogated Mrs. Kennedy.

"No, my dear," answered Mrs. Palmer assuringly. "As we read other Scriptures, we find that holy men of old spoke of their hope of a resurrection from the dead, when those who have long been held in the prison house of Satan, the grave, will come forth. Those who are sleeping in Jesus will arise in renewed bodies, which will never see death again, to be united with their loved ones through eternity."

"How satisfying that sounds!" said Mrs. Kennedy. "But let us read some of those Scriptures. This is all so new to me!"

"Very well; let us go to the Book of Hebrews, and there we find in the eleventh chapter and the thirty-ninth and fortieth verses, these significant words: 'These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.'

"God plans that all His children shall receive the fulfillment of His promises to them at the same time. It has never been His purpose that one by one, as they die, they enter upon the promised inheritance, but that all should wait in the grave till He calls them forth, and

(Continued on page 17)



The supposed ruins of the house of Mary and Martha in Bethany on the slopes of Olivet, where Lazarus, their brother, died and where he lived after he was resurrected from the dead

"The apostle Paul, writing under the direction of the spirit of God, said in his letter to the Thessalonian believers—and I am sure it is for us too—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."

"In comparing this text with one found in the Gospel of St. John, chapter 11, verses 11-14, we find that Paul is speaking not of sleep as we usually think of it, but is referring to death. Jesus 'saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples,

Of all the churches,
how may we know

WHICH is the

TRUE CHURCH?



IT IS a logical conclusion that the true church is the one that is in least favor with the Archenemy of God. There is described in the Bible a church that thus draws upon itself the anger of the Adversary. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12: 17.

The dragon is described in verse nine of this chapter as being the old serpent, the devil, Satan, "which deceiveth the whole world." The devil's work has always been to deceive. "He is a liar, and the father of it." John 8: 44. So naturally he takes delight in deceiving the human family. One of his greatest deceptions in these last days is to make people believe that they are under no obligations to keep God's commandments—that the law of God is annulled. No greater deception has ever been palmed off on the human race. And it is peculiarly strange that many in the religious world and even some preachers teach this erroneous and devilish doctrine. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2: 4. Rather strong language, but it is just what the Bible says.

CHARACTERISTICS OF TRUE CHURCH

But we must come now more directly to the study of the characteristics of the remnant church as given us in our texts of Revelation 12: 17 and 14: 12. Both make it clear that the remnant church against whom the devil is especially wroth will be a commandment-keeping church as well as having the "testimony of Jesus," "the faith of Jesus," and "the patience of the saints." Commandment keeping and having faith in Jesus go hand in hand. One is the complement of the other. Truly a person cannot keep the commandments of God without faith in Jesus; and on the other hand, if we have faith in Jesus we will love to keep His commandments. Obedience to God through faith in Jesus Christ is evidence of discipleship. "If ye love Me, keep My commandments," are the words of Jesus Christ himself. (John 14: 15. See also John

14: 21, 23; 15: 10, and other passages.)

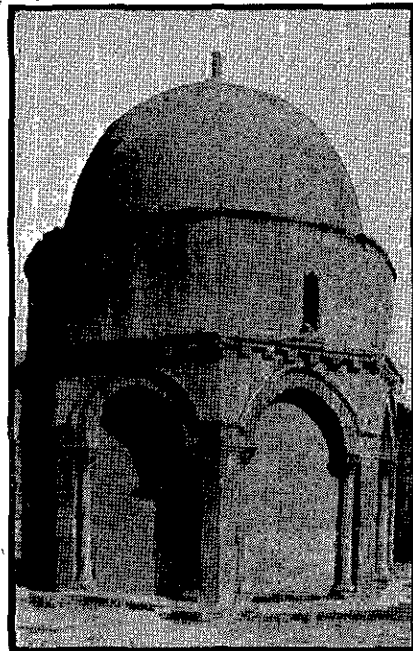
It will be of interest and profit to us in this connection to give a moment of thought to the nature and character of God's law. All will remember with what awful grandeur and glory the holy law of Jehovah was proclaimed amidst the thunderings and lightnings of Sinai's summit, when God came down and spoke face to face with Moses, declaring His Ten Words with audible voice, and then penned them with His own finger on the tables of stone. This law is generally spoken of as the Moral Law, the Ten Commandments.

In years gone by, the law of God was taught generally, and understood by all Christian people to be the Magna Charta of God's divine and eternal will for the inhabitants of earth. "I delight to do Thy will, O my God: yea, Thy law is within my heart." Psalm 40: 8.

The psalmist has much to say of the law and the commandments of the Lord.

A shrine built upon the spot from which Christ is supposed to have ascended into heaven. The eleven members of the first Christian Church whom He left there have increased until Christians number millions today. But are they all true followers of Christ?

By Ewing Galloway, N. Y.



By
ALFRED
R. OGDEN

In the first Psalm it is said of the righteous that "his delight is in the law of the Lord." (Verse 2.) Psalm 119 is filled with statements magnifying the law and the commandments of God. Likewise the nineteenth Psalm is profuse in its statements of the nature and character of the eternal law. We read: "The law of the Lord is perfect, converting the soul. . . . The commandment of the Lord is pure. . . . More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward." Psalm 19: 7-11.

The foregoing statements from the Psalms are quite in accord with the teachings of all the patriarchs, prophets, and apostles. All agree that man's duty to his Creator is, as stated by the Preacher: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man." Ecclesiastes 12: 13.

The founders of the Christian church are perfectly agreed with these statements from the writers of old. The great apostle Paul declares: "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7: 12. And again the same apostle says that "by the law is the knowledge of sin," and then asks: "Do we then make void the law through faith? God forbid: yea, we establish the law." (Romans 3: 20, 31.) It is by faith in Jesus Christ as the sin-pardoning Saviour that the immutability of the law is established; for "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4.

Note the present tense of the apostle's language. Paul did not say by the law *was* the knowledge of sin, but rather by the law *is* the knowledge of sin. And with this agree the words of John: "Sin is the transgression of the law." It always was, and forever will be, sin to

(Continued on page 19)

CATASTROPHES

1. For what purpose does the Lord allow disasters to come upon the earth?

"When Thy judgments are in the earth, *the inhabitants of the world will learn righteousness.*" Isaiah 26: 9.

2. What natural, social, and personal troubles did Jesus foretell would happen just before His return?

"There shall be signs *in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.*" Luke 21: 25-27.

3. What lesson did Jesus say we should learn from these experiences?

"Now learn a parable of the fig tree; When his branch is yet tender, and

putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, *know that He is near, even at the doors.*" Matthew 24: 32, 33, margin.

4. What other judgments did God foretell He would send upon the earth before the return of Jesus?

"Alas for the day! For the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not *the meat cut off* from before our eyes? . . . *The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. . . . The herds of cattle are perplexed, because they have no pasture. . . . The rivers of waters are dried up.*" Joel 1: 15-20.

5. What is God's purpose in these catastrophes?

"Therefore thus will I do unto thee, O Israel: and because I will do this unto

thee, *prepare to meet thy God, O Israel.*" Amos 4: 12.

6. Because God sends disasters as judgments on sin and warnings to prepare for the return of Jesus, are we therefore to conclude that those who perish in disasters are the most wicked?

"And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? *I tell you, Nay.*" Luke 13: 2, 3, first part.

7. What is the great lesson to the survivors of disasters and to those unafflicted?

"*Except ye repent, ye shall all likewise perish.*" Verse 3, last part.

8. What attitude should the Christian who is prepared to meet Jesus take toward the terrible things happening everywhere?

"When these things begin to come to pass, *then look up, and lift up your heads; for your redemption draweth nigh.*" Luke 21: 28.

SCRIPTURE PROBLEMS SOLVED

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

SABBATH AND LORD'S DAY

A writer in the "Christian Advocate" (Methodist) criticizes Seventh-day Adventists for using Mark 2: 28 and Matthew 12: 8 to prove that the seventh-day Sabbath is the Lord's day. He claims they leave out the words "also" and "even" in these verses and so pervert their meaning; and asserts that the texts mean only that Christ is Lord of the Sabbath only as He is Lord of all other days. What about that?

Just this: We have never known any Seventh-day Adventist to omit the words "even" and "also" when quoting these texts, and it is difficult to believe that they were ever omitted from interpretative consideration. The texts in question read: "Therefore the Son of man is Lord also of the Sabbath." and "For the Son of man is Lord even of the Sabbath day." We call the attention of our critic to the fact that, in quoting these texts, he actually quotes them wrong, and in both cases omits the first word, in one case the word "therefore" and in the other the word "for." These also are important words in the texts; for they direct attention to the context immediately preceding. We say *therefore* and *for* when we are drawing conclusions

from what we have just finished saying. And Jesus has just been comparing—not the Sabbath with other days of the week—but what people may properly do on the Sabbath, with what the priests did with sacred things and sacred time in the sanctuary or temple. The comparison was made between sacred things of old and sacred time now. Christ meant that the Son of man is Lord, not only of sacred things and sacred time anciently, but also (even) of sacred time now. And the sacred time for Christ was the seventh-day, Sabbath, as is very evident from the whole incident and from His own personal habits of Sabbath keeping. (Luke 4:16.)

THE LITTLE BOOK

What is the meaning of Revelation 10: 9-11?

The tenth chapter of The Revelation is a prophecy of the beginning of the investigative judgment in heaven in the year 1844. The little book is the prophecy of Daniel which contains the time-forecast of the judgment. (Daniel 8: 14; 9: 25.) Eating the book would signify belief in the prophecy on the part of the eater. (See Jeremiah 15: 16.) Believers of the forecast made the mistake of thinking that the beginning of the

judgment meant the second coming of Christ. After the time passed and He did not come, the disappointment was bitter. Hence the symbol of a book bitter after it was eaten. After 1844, God's prophets "must prophesy again." Verse 11 shows that God's work was to go on after 1844.

HOW LONG TILL JESUS COMES?

How long before the work of God will be finished and suffering end?

Matthew 24: 14 gives the clue. When the gospel of the kingdom, the good news of Christ's second coming, is preached as a *witness* in all the world, then the end will come. The gospel is not to *convert* the world before He can come, but simply to witness (testify, proclaim) that He is coming. We are sure, as we note the reports of the progress of God's kingdom-message throughout the world, that the witnessing is almost over. He is even now "at the doors." All that is needed is our stirring in preparation, that we may open the door. And we open the door by hastening to finish the witnessing. "No man knoweth the day nor the hour" of His coming: but the evidence of world events makes us know that a few years at the most must surely bring His appearing.

IS YOUR CHILD UNDERNOURISHED?

By
Betty
BARCLAY



FAILURE to gain weight usually means malnutrition—a condition in which the body becomes undernourished. This is one of the greatest dangers that confronts the growing child, since it may result in lifelong ill health.

The average mother resents the suggestion that her child is undernourished; yet approximately one third of all American children, from rich homes as well as poor, have been found to suffer from malnutrition. The fact that parents frequently fail to recognize malnutrition, because the child is not acutely ill, makes this matter even more serious.

All over the country children are being sent home from schools with notes from their teachers stating that they are undernourished. Practically always this arouses antagonism on the part of parents. They insist that their children are supplied with plenty of food, and that there is no reason in the world that teachers should send such notes. Every excuse in the world is thought of by the parent in an effort to insist that her child is not undernourished. "She has small bones," "She has tiny features," "All my family are small"—we hear these statements by the score.

Yet there is an easy way to find whether or not your child is undernourished. A girl four feet high who weighs forty-eight pounds is 7 per cent underweight. She should weigh from fifty-two to fifty-seven pounds. Take off a pound or two for those tiny features if you must, but when that child weighs less than forty-eight pounds you will be a wise mother to do a little more than make excuses.

A boy four feet high should weigh fifty-three pounds. When he is five feet high he should weigh ninety-eight pounds and when he gets to be five feet six inches he should weigh one hundred thirty-one pounds.



Ministering to the baby. It should be no small concern of parents to find the right food for their children.

There are certain easily recognized symptoms of malnutrition. The mother should ask herself these questions: Is the child "delicate," lacking vitality? Is he listless, nervous, fretful? Does he tire easily or appear to be lazy? Does he slouch forward with drooping shoulders and seem incapable of standing up straight? Are his muscles flabby; his teeth poor? Is he, while never really sick, never quite well? Is he thin and underweight?

SECURING BALANCE FOR CHILDREN

ⒸA child may eat enormous quantities of food, but yet be underweight, provided the food is not the kind of food he needs to build his body properly. Without becoming too technical, may I classify foods into two kinds: those that have an acid-reaction when taken into the system and those that have an alkaline-reaction. Unfortunately, comparatively few people realize that meat, bread, fish, and eggs belong to the first class, while the foods with an alkaline-reaction are milk, vegetables, and fruits. The alkaline-reaction foods must be secured in sufficient quantity to balance the others—otherwise the diet as a whole will not be balanced.

Adults usually eat almost any kind of food. Children do not. Many refuse to drink milk. Others absolutely refuse

to eat spinach, celery, lettuce, string beans, and other green vegetables. The child who refuses both vegetables and milk must depend entirely upon fruits for the alkaline-reaction food—and in very few homes are fruits served in sufficient quantity to take care of his needs.

Do not be content with the morning glass of orange juice, if you have children in the home. See that plenty of fruit is furnished at other meals. The fruit cup, the fruit salad, and the fruit dessert are dishes that must be served even more regularly during the years when children eat few vegetables. The wise mother serves these dishes and quite often makes them up in a way that is particularly pleasing to children.

Here are a number of suggestions for fruit dishes that appeal particularly to boys and girls. Try them on your own children, and I am sure you will agree.

CIRCUS SALAD (Serves 4)

- 3 oranges
- ½ cup chopped peanuts
(or buttered popcorn)
- Lettuce
- Animal crackers

Peel oranges and cut in pieces. Mix with peanuts and serve on lettuce leaf with any preferred dressing.

POT OF GOLD DESSERT

(Serves 4)

- ½ cup sugar
- ¼ cup cornstarch
- ⅛ teaspoon salt

Mix and add:

- 1 cup milk (evaporated milk may be used)
- 1 cup orange juice

Cook in double boiler until thickened. Add: 2 tablespoons butter. Pour into individual molds. Cool. Serve with:

MOCK STRAWBERRY SAUCE

(Serves 4)

- 3 bananas, mashed
- 1 cup orange juice
- 1½ tablespoons table cream

Beat together until smooth.

APPLE STRAWS

(Serves 1)

Wash and grate 1 red-skinned apple. Place in a sherbet glass and cover with the juice of 1 orange. Top with coconut, shredded dates, or chopped nuts. Sweeten slightly if desired. For very young children, remove apple skin and omit coconut, date, or nut topping.

The "New Deal"

(Continued from page 7)

The cause of the economic condition, therefore, lies deep in the spiritual life of the people. Unless selfishness, greed, jealousy, and hatred be eliminated from the human spirit, the present American program will fail. Senator William E. Borah, the strong supporter of the Roosevelt program, claims that the great financiers of America are largely responsible for our present economic ills. The Idaho senator says that "men who dominate our financial affairs cheated and defrauded the people by selling them worthless securities and then turned about and began cheating and robbing one another, and at last tried cheating the state and nation of their taxes. Nothing has shocked the confidence of this country like the doings of these great financial leaders. It is nothing less than a catastrophe to find that some of the most powerful figures in finance have been manipulating the whole banking business to their own utterly selfish ends."

This outstanding description of the financial condition in the twentieth century is forcefully portrayed by the prophet James:

"Come, you rich men, weep aloud and howl for your sorrows which will soon be upon you. Your treasures have rotted, and your piles of clothing are moth-eaten; your gold and your silver have become covered with rust, and the rust on them will give evidence against you, and will eat your flesh like fire. You have hoarded up wealth in these last days. I tell you that the pay of the laborers who have gathered in your crops—pay which you are keeping back—is calling out against you; and the outcries of those who have been your reapers have entered into the ears of the Lord of the armies of Heaven. Here on earth you have lived self-indulgent and profligate lives. You have stupefied yourselves with gross feeding; but a day of slaughter has come. You have condemned—you have murdered—the righteous man: he offers no resistance.

"Be patient therefore, brethren, until the Coming of the Lord. Notice how eagerly a farmer waits for a valuable crop! He is patient over it till it has received the early and the latter rain. So you also must be patient: keeping up your courage; for the Coming of the Lord is now close at hand." James 5: 1-8, Weymouth's translation.

? The DOCTOR REPLIES TO HEALTH QUERIES ?

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

NERVOUS BOY

Our boy seven years of age seems to be very nervous. He has a good appetite, and I am very careful about what he eats, not allowing him to eat between meals, and he gets eight or nine hours of sleep at night. He will not sleep in the daytime, although he lies down to rest. He plays hard, but still is restless and nervous. What can be done for him? M. C. L. N.

I would like to know the weight of the boy, to see if he is underweight. He seems, according to your report, to be quite normal other than the nervousness. I would suggest the possibility of some intestinal parasite, and have a fecal examination. Also have his tonsils and adenoids examined. Watch his elimination, and see that he drinks plenty of water. I believe that you have very little to worry about, and that you will find he will go ahead and develop into all you wish him to and overcome the nervousness that you speak of. Never let him suspect that

you think he is nervous or not well, but just let him be free and enjoy the active life of a boy.

ABNORMAL APPETITE

What can I do to overcome an appetite that seems very much abnormal, both at mealtimes and between? A. P. T.

The cause of your abnormal appetite is a disturbance of the nerve supply of the stomach. Try thorough mastication of your food, and eating very slowly and regularly, with nothing between meals except the free drinking of water or possibly of fruit juices.

DIFFICULT BREATHING

What is the cause of the difficulty of breathing in asthma? A. W. W.

The attacks of difficult breathing in asthma are caused by spasms of the bronchial muscles, and a swelling due to the edema of the bronchial mucous membranes. More air is taken in during inspiration than is exhaled during expiration, and that makes the difficulty in breathing more pronounced.

SALT EATING

What harm is there in salting food at the table? I have heard that the use of salt at the table has been discouraged by some. S. A. L.

The use of much salt at the table not only encourages eating too much, but also causes a retention of water in the body. Salt that has been added to the food in cooking or the natural salt in the food should be sufficient, and no salt should be added to the food at the table.

SCAR ON EYEBALL

For some time I have had a scar on the white part of my eye due to something having scraped the tissue. Will this scar ever heal? F. J.

The possibilities are that this scar will continue to get smaller and in time be practically gone. If it is persistent, I would advise seeing an eye specialist as the treatment in such a case while quite simple is one that must be done very carefully due to the sensitive organ that is being dealt with.

Teach Johnny and Mary

HOW TO SPEND MONEY

Shall they handle my money, or have money of their own? Are they thieves if they take mine and spend it? How shall I teach them ownership of money? These vital questions of parenthood are answered

By Arthur W. Spalding



H. ARMSTRONG ROBERTS



CHILD who takes money without permission from anybody, parents or others, is stealing. The eighth commandment says, "Thou shalt not steal." For a parent to condone such an act simply because it is the parents who are robbed and because, possibly, they recognize that the child needed some money, is to train that child in the habit of stealing. The inevitable result is to make him into an enemy to society and to himself.

Certainly the boundaries of property rights must be made plain to the child. A child does not learn the uses of money, and therefore is not tempted to steal it, until he is at least five or six years old and probably older. His education in the rights of property should be begun very much earlier than this. First of all come the lessons of self-denial and self-control, of obedience to his parents' will. The tiny babe learns this when his mother makes his feeding systematic, puts him to sleep regularly, maintains a program. He is but little older when he reaches out for things that attract his attention and desire, perhaps a rattle, perhaps the moon. He should have his own particular playthings, not too many, which he can grow to recognize as being always at his command. He must also learn there are other things he is not permitted to handle, and his "paddies" get spatting if he does. Very soon, also, in playing with other children, he has to be taught that the things which belong to another child are under that other's control, and can be used by him only by that other child's permission.

This sort of early training is necessary to make the basis for later training in property rights and honest conduct, and it cannot be begun too early.

When he comes to the age where he learns some of the possibilities of trade, and knows that money will get him things he covets, from candy to air guns, there has to be impressed upon him that he cannot take money which is not his by right. It is his by right only if he earns it or is given it. The child who has never earned money does not know the value of money. Money is not a value in itself; it is only accepted in the economic world as the equivalent of creative labor. Money could have no value if nobody worked, because there would be nothing for money to buy, and you cannot eat money nor wear money nor be warmed by money nor fly with money. This idea never comes into the head of individuals who do not have to work and whose money comes to them, not as the result of effort but because it is given.

WORK AND EARNINGS

Therefore the child must be taught to work. But equally he should be given tangible reward for his work. It is very true, of course, that all the work a child can do does not pay for his expenses of food, clothing, shelter, and education. But the reason he should be taught to work is not to pay for his expenses. He does not owe his parents for these things; they owe them to him. The reason he must be taught to work is that he may get a right view of his relation to society and become a pro-

If children are taught the responsibility of handling money, and spending it wisely, they are not liable to come to this,—robbing safes to obtain it.

ducing member of it, for the sake of his own happiness and the happiness of others. Nevertheless, he should be given some tangible token of the value of his efforts, for it is hard for him to realize that his work counts for anything unless he can hold in his hand a reward. And because money is the medium of exchange in economic society, he should be given some money to use for himself, and then he should be guided in the using of it.

The best plan is for a child to be taught that he is a member of the home firm; that everybody has duties to perform, and that in doing these duties wealth is produced, represented in part by money, but also by the food grown in the garden, the clothing made, the wood cut to burn, and so on. He gets these material comforts as do the rest of the family, and he is also to get some money. Set aside for him, then, a stated sum each week. This sum must, of course, be in accordance with the cash resources of the family; but even if it is only a few cents, it represents something to him, and the possession of it educates him in his rights and powers in relation to property. He may then be required to purchase certain things he needs, as school supplies or handkerchiefs or shoes, as well as his luxuries, as much or as little as the sum indicates.

Without some such arrangement to be at the disposal of the child, he can

scarcely be educated aright in regard to money with which he comes in contact. This constructive side of dealing with petty thieving is all too little regarded by parents, and the punitive side, enforced perhaps by the parents' anger, is all too likely to be overemphasized.

But a child who, after being instructed, persists in petty thieving, must have a restraining hand laid upon him. The treatment should, of course, be varied with the different conditions surrounding different children and with their different dispositions. Some children have little, some have much, moral sense. Punishment may be necessary in the form of deprivation of some coveted thing or favor. Whipping is a very doubtful resource; it need not be resorted to if the parent is doing a constructive work in the education of the child, and in most cases it will do no good anyway.

Explain to the child simply the prime laws in property which he needs to know, teach him God's command, show him the consequences of stealing, impress upon him the necessity of obeying God and his parents for his own good. Punish him when necessary, but counsel him most, and pray for him always.

LYING AND STEALING

What can be done for a boy eleven years of age who lies and steals both at home and at school?

First, come to know him, and find the causes of his delinquency. This is not always easy for the untrained parent, and may require the help of a psychiatrist or a skilled social worker. But parents should do their utmost to understand. There may be an inherited tendency, or it may be wholly, and certainly is in part, due to environment and training.

There are two basic causes for departure from fact in speech; namely, imagination and fear. Imagination spins yarns, but not with vicious intent; we may eliminate that from consideration in this case. Fear, in some form and direction, is the probable cause of this boy's lying. It may be fear of punishment or of disadvantage; it may be because of privation or because of greed. Analyze the boy's mind; consider his environment; find the cause. Then seek the remedy, either in removal of the cause or change of his attitude toward it by friendliness and the building of confidence and of social ideals.

Punishment may be in order in specific instances, but regard must be

Where the Dead Are

(Continued from page 11)

then, together with the righteous living, enter the promised land. All are to be made perfect at the same time.

"Turning to the book of Job again, we read these hopeful words: 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.' Job 19: 25-27. There is nothing there but an expression of the blessed hope so prevalent among the ancient followers of Jesus.

"The beloved apostle Paul, when nearing his journey's end, uttered words similar to those of Job. He wrote to Timothy of his courage and hope in 2 Timothy 4: 6-8: 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.' Paul did not expect to

receive his crown at once, but at the appearing of Jesus the second time. That he did not expect to go to purgatory is evident from several other statements he made in his epistles to the Christian church."

"Then you do not believe what Father Macaulay told me this morning, Mrs. Palmer?" asked Mrs. Kennedy.

"The Scriptures seem to teach directly contrary to what he told you," quietly answered Mrs. Palmer. "I would not want to unsettle your faith in Father Macaulay as a spiritual adviser; but it appeals to me that since God has spoken so plainly in His word about the condition of the dead, we must believe what He says, or else we have nothing as an anchor.

"It seemed to be difficult for some people even in Christ's day to believe that the dead would remain in the graves till Jesus should call them forth; and so we find these words recorded in John 5: 28: 'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.'

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A Home Maker ANSWERS Parents' QUESTIONS

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

had to the boy's complexes, not further to tangle his impulses. Thus, corporal punishment might but add to his fear complex and make him worse rather than better. What does he lie about? Find out why. What does he steal? And why? When you know these things, you can set about removing temptations and building resistance to wrong impulses. By helpful companionship and the encouragement of valuable incentives, he may be led to attain his desired ends lawfully and to feel the glow of achievement. Build in him ideals of honor, through hero stories fitted to his age and carefully selected; guard his social contacts and give him

helpful companionship. Pray for him and with him; but in this give him the vision of God as his friend, not as his condemner.

CLOWNING

Our two boys, aged six and eight, see the ridiculous in everything, and like to clown and giggle until we are all exasperated. How shall we deal with this?

Take their minds off from themselves by story-telling, nature study, and vigorous exercise in work and play. They have had adult appreciation of their antics; clowns require an audience. If their clowning has become obnoxious, remove the audience. It is not necessary or desirable to entirely squelch their fun-making; humor, rightly directed and controlled, is a valuable asset. Occupation as suggested for most of the time will probably better proportion their humor, and if necessary they may be isolated for a period to indulge their clowning by themselves. They have high nervous irritability, and this should be modified by cultivation of their powers of observation and reflection in nature study, work in garden with parental companionship, natural play in contradistinction to competitive games, and well-selected stories artistically told.

The WANING BELIEF in HEAVEN and HELL

HELL holds no terror and heaven no hope for a number of Chicago ministers. Some of these midwestern preachers of the gospel deny the Virgin Birth and the Resurrection. They do believe in God and that evolution is the method of creation. On one point the Chicago ministers are almost unanimous. This is that "people who belong to our church are no better Christians than those who belong to another."

These findings are a result of a questionnaire sent out by Professor George H. Betts, head of the graduate research in the school of education at Northwestern University.

IS THERE A DEVIL?

Professor Betts's latest questionnaire was designed to show what the pastors think should be taught to Sunday-school children. "There is no devil," agreed 54 per cent of them, and they opposed the teaching of doctrines based on a belief in Satan. On the other hand, 60 per cent said they believed in angels. A large majority did not want children taught that earthquakes, fire, and flood are visited on man as punishment for his sins, and 80 per cent opposed the teaching of the conception of hell "as a place of burning." Forty-one per cent were sufficiently doubtful of the existence of heaven to ask that it be eliminated from Sunday-school teaching.

As to judgment day, 48 per cent said they believed in it, 39 per cent said they did not, and 13 per cent were undecided. Eight per cent expressed a belief in immortality. On one point all of them were virtually agreed—that God "runs the world." But 26 per cent of them denied the divinity of Christ. Seventy-two per cent believed that Christ was God.

While 99 per cent of the clergy questioned would have the children taught the value of prayer, 95 per cent said they did not want children taught that prayer would help them to pass examinations, if they failed to study. By a two-thirds majority the clergy said they were opposed to teaching children that "if we pray enough, we shall be good all the time."

"Joining a church does not make salvation certain," agreed 99 per cent.

An analysis of the replies showed that Congregationalists and Episcopalians are the most modernistic in their views and that Lutherans and Baptists cling most closely to traditional forms of

Questionnaire Sent by Northwestern University Professor to Pastors Reveals Large Numbers Who Take No Stock in the Devil, the Judgment Day, or the Bible's Infallible Accuracy.

Quoted from *Literary Digest*,
March 3, 1934.

belief. All the Lutheran pastors declared their belief in the devil, and a majority of more than two to one said they believed in a burning hell. But 44 per cent of the Congregationalists, 45 per cent of the Episcopalians, 70 per cent of the Methodists, 59 per cent of the Presbyterians, and 24 per cent of the Baptists declared they do not believe in the devil. As to a burning

Minute Meditations

By a Bible Lover



He staggered not, the Bible says of Abraham.

He was so old! He had waited so long for the promise!

He had tried to work it out his own way, and brought confusion into his home—two quarreling women, an impudent son.

He felt the remorse of those who fall from their ideals. His heart was torn between loyalty to the true wife and pity for the wronged victims of his efforts at self-salvation. He knew he had made a mess of things.

When God repeated the promise, there were two things that called for faith: to believe that he and Sarah could have a son, and to believe that God would forgive his sin toward Hagar and let him start again as though he had not sinned.

Well might he stagger!—His feet from age, his heart from shame.

But — he staggered not. Instead, he was strong, "giving glory to God."

Here was the secret of his strength. He looked not at the past sin nor present frailty, but at future glory. He praised God as though Isaac were already born. Thus faith lived and created.

Prisise is the dynamic of faith.

—[Romans 4: 20]—

hell, 96 per cent of the Episcopalians said they do not believe in it, and this was practically matched by the Congregationalists. The Baptist vote was nearly fifty-fifty, while Presbyterians voted eighty-five to fifteen and Methodists ninety-two to eight against belief in fire and brimstone.

The Lutherans said they were certain of the existence of heaven. But 44 per cent of the Congregationalists said they did not believe in its existence. In this they were joined by 26 per cent of the Episcopalians, 35 per cent of the Methodists, 28 per cent of the Presbyterians and 22 per cent of the Baptists.

Concerning the authenticity of the Bible, Episcopalians, by a ratio of ninety-six to four, denied that "everything the Bible tells about really happened just the way it was told." Eighty per cent of the Lutherans, 63 per cent of the Baptists, 20 per cent of the Presbyterians and 9 per cent of the Congregationalists are convinced of the Bible's accuracy.

To those who ask whither Protestantism is drifting, the results of this questionnaire may give the reply; for if the doubts and denials indicate a trend, Easter will have no meaning.

Is the World Getting Better?

(Continued from page 9)

and that, generally speaking, people would rather have one tell them that there is peace when there is war, that it is light when all is dark, and that everything is growing better when it is growing worse. But God's woe rests upon us when we "call evil good, and good evil." (Isaiah 5: 20.) Closing our eyes to such facts in order to be cheerful will but make of us cheerful idiots.

"How," you ask, "can you be optimistic and believe these things to be true?" Simply by understanding the meaning of such conditions. Our Saviour definitely told us in such scriptures as Matthew 24: 12, 37-39; Genesis 6: 5, 11; 2 Timothy 3: 1-5, 13, that such conditions should be looked upon as omens of His soon return. They mean that "the kingdoms of this world" are soon to "become the kingdoms of our Lord and of His Christ; and He shall reign forever." (Revelation 11: 15.)

Our only hope today may be summed up in one sentence: Come, Lord Jesus, and come quickly.

Which Is the True Church?

(Continued from page 12)

transgress the "holy," "just," and "good" law of God.

With these statements the apostle James fully accords when he declares: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10. Finally we come to the very close of the Book, and in the last chapter of the Bible we read the following clear and emphatic statement: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14. If commandment keeping is to be made a condition of entering in through the pearly gates to the eternal city, naturally God would send the world a final call and invitation to prepare for that entrance. Just such a call is given in the great threefold message of Revelation 14, to which this description of the true church as keeping the commandments is the great climax. Again we quote the language of the message itself: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

How is it in your own life and experience? Are you faithfully, by faith in Jesus Christ as your only sin-pardoning Saviour and Redeemer, walking in obedience to the ten precepts of that divine and holy law? It has truly been said that the ten short precepts of the Ten-Commandment law of God are better for the world than the myriads of laws that we have today in the world. Let us all study carefully and obey prayerfully every precept of that law that is holy, just, and good and have the "right" to the tree of life.

Where the Dead Are

(Continued from page 17)

"At this time, a great change takes place in those who are living, also. We find it spoken of here in 1 Corinthians 15: 51-54: 'Behold, I show you a mystery; We shall not all sleep (die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass

the saying that is written, Death is swallowed up in victory.'

"In conjunction with these verses, let us read some in 1 Thessalonians 4: 15-18: 'This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.'"

THE GOLDEN MORNING

"Indeed there is comfort in those words, Mrs. Palmer," said Mrs. Kennedy. "I wish I had known them long ago. I think they will be of great consolation to me in the days to come."

"The character the individual has when he goes into the grave is the character he will have in the resurrection morning," added Mrs. Palmer. "The Lord has not provided some place after death where souls may be purified from sin. (Revelation 22: 11, 12.) Each person must perfect the right character now. Today is the day of salvation; now is the accepted time. Through Jesus, we can all perfect a character that will be ready for the call when it comes, and we shall be prepared to answer to that first roll call of those who are sleeping in Jesus."

"I see two great outstanding truths in our study this evening, Mrs. Palmer," volunteered Mrs. Kennedy. "First that all stay in their graves till the resurrection day, when they will be called forth by the Life-giver—that there is no intermediate point between the grave and heaven where they must pass an examination for perfection. Second, that the same character, the same habits, the same disposition that the person has at death, he will have at the resurrection. Therefore I do not believe there is any such place as purgatory, in spite of the fact that I have believed in it fully till now."

"But, Mrs. Palmer, do you think we shall have to wait long for the realization of our hopes? Must I be long separated from my companion?" she asked.

"No, my sister, I am sure it will not be long. Here is a song I love to sing. It gives me new courage to be faithful and keeps ever bright that 'blessed hope.' I, too, as you must remember, have something special to look forward to. I

want to see my little Ruth again. Shall I sing the song for you?"

"Yes, Mrs. Palmer; I should like to hear it. I want to pin my faith to these wonderful things you have read this evening."

Mrs. Palmer sat down to the piano, and played an accompaniment as she sang:

"The golden morning is fast approaching; Jesus soon will come
To take His faithful and happy children
to their promised home."

"The loved of earth who have long been parted meet in that glad day;
The tears of those who are broken-hearted shall be wiped away."

CHORUS:

"Oh, we see the gleams of the golden morning piercing through this night of gloom!

Oh, we see the gleams of the golden morning that will burst the tomb!"

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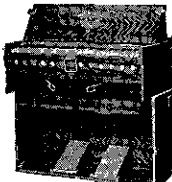
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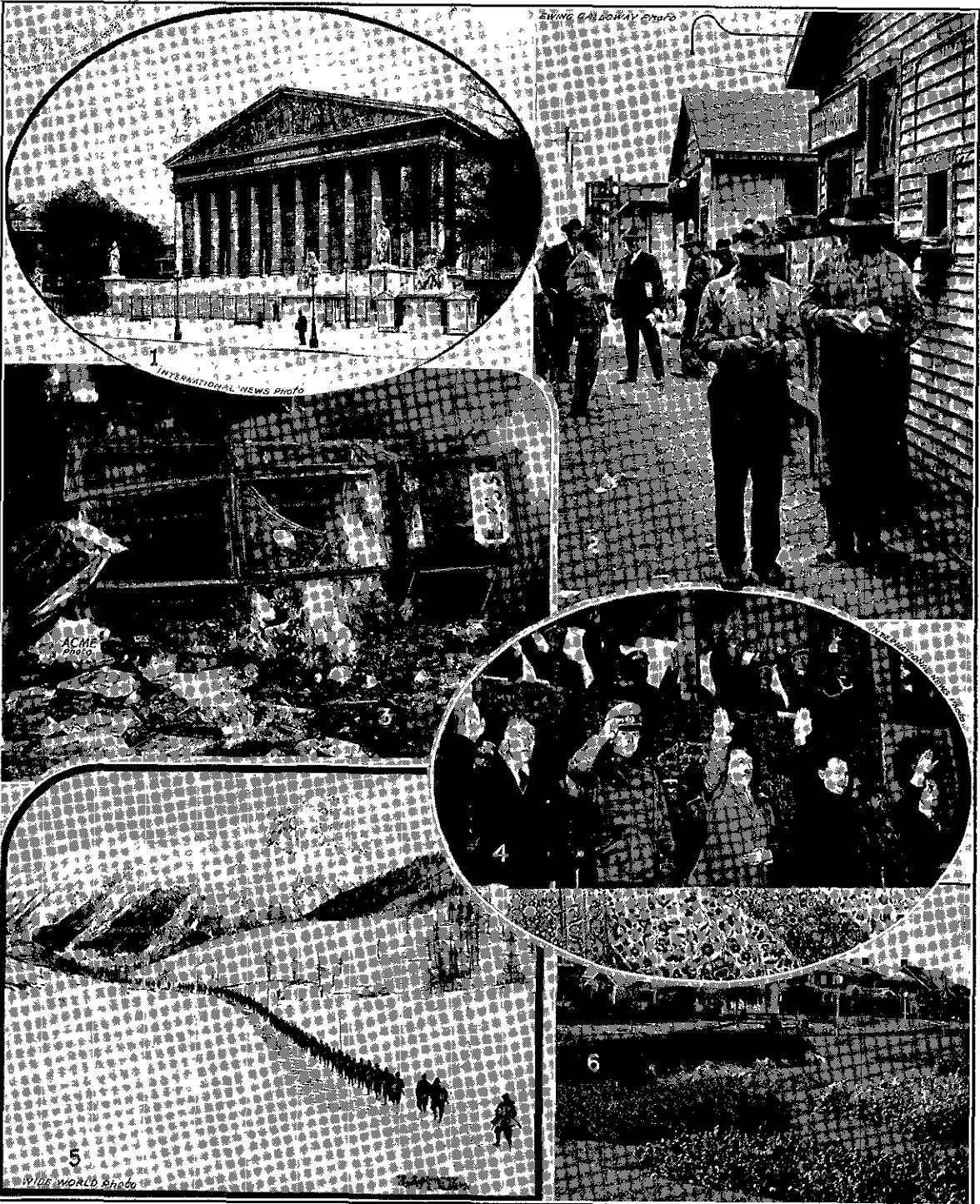
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1. The building which houses the Chamber of Deputies in Paris, objective of the midwinter rioters. 2. A few of the four million CWA workers to whom the Government gave jobs to tide them over the winter. 3. An overturned and burning newsstand wrecked in French riots. 4. The Big Five who rule Germany, with Chancellor Hitler in the center. 5. One string of the 75,000 Italian troops which were posted at the Austrian frontier during the civil war in Vienna. 6. Springtime in any American home town.