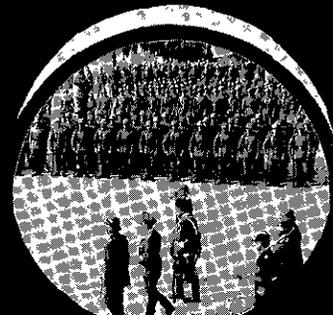
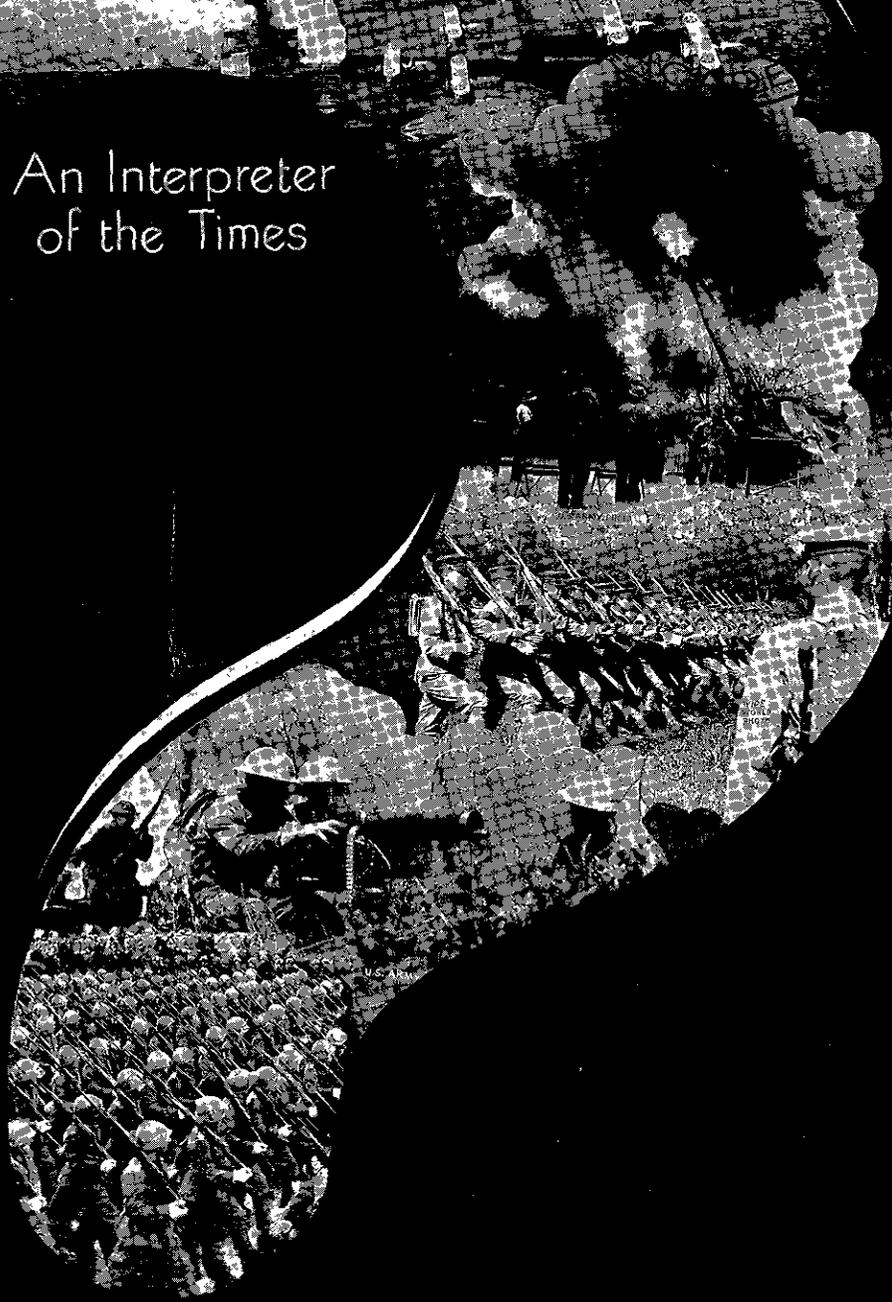


Watchman Magazine

An Interpreter
of the Times



WAR HYSTERIA

ONE of the most enlightening and yet most depressing statements of modern times is the one made by the President of the United States when he said: "The greatest thing we have to fear is fear." Enlightening, because it places a firm finger on the basic cause of present-day multiplied troubles. Depressing, because it suggests no way out.

It adds to our fear a fear of fear itself. It says the way to escape fear is to be afraid of it. It says a cure for our malady is to increase it. It fights cancer with cancer.

True, our chief executive may not have meant it that way. But it is that way. He spoke better than he knew. We cannot banish fear by fear of fear.

The only thing that can banish darkness is light. The only thing that can banish fear is its opposite,—faith, confidence, trust. People have lost confidence, hence their fears.

But trust must have an object. We cannot have faith in nothing. Confidence in governments, men, banks, business, the weather, war, peace,—confidence in everything human and mundane has slipped away. And we cannot possibly get it back by deploring its lack, fearing its absence, or by willing it to return. We must supply a trustworthy object.

Someone says of the present war threats, "There will be no war. It's all hysteria." Right. But it is hysteria that causes all wars. Fighting is the most nonsensical and useless and frightful thing men and nations ever engaged in. They would never let wars start if they were not hysterical. If each would tell the truth, and trust the other, and talk things over, there would be no wars. Mutual fears based on imagination are responsible for all armaments and resultant wars.

Scare mongers have predicted that 1935 is "dynamite year," and we shake in our boots. This is "the year of the boar" in Japan, a period when pilgrimages are made to the shrines of

a minor god of war. If the Japanese are sure something disastrous will happen this year, and their fears lead them to think of getting the jump on that catastrophe by attacking first, what a hysterical, yet very real, cause of war.

A Japanese writer warns his people: "The wild boar is an animal whose head is so closely stuck to its body that it looks as if it had almost no neck. Therefore it cannot turn quickly right or left and always pushes on straight ahead. In the hunting season it is a favorite object of sport. Since ancient times an epithet 'inoshishimusha,' or 'wild-boar warrior,' has been applied to a man who pushes on without heed. We, the Japanese people, should be careful not to act like a wild-boar warrior in the coming year full of delicate international questions."

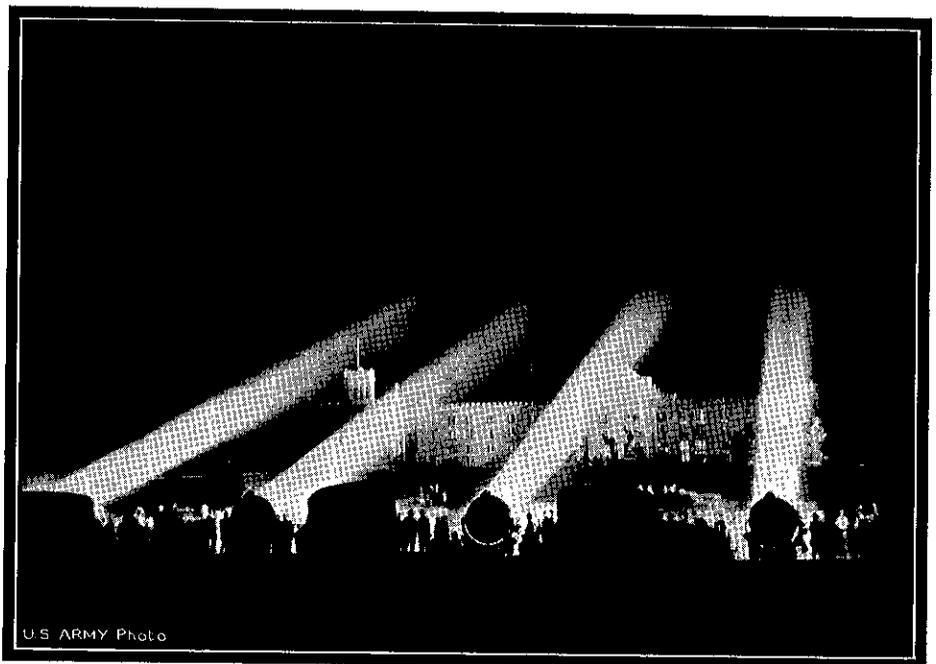
A Japanese member of parliament adds: "The year 1935 has now come. The words '1935 and '36' have been on the lips of every Japanese. It is though by the populace, regardless of age or sex, that something terrible may befall Japan during this period, and the

■ *Man's wisdom, like his searchlights, does not shine very far in a dark place, the future.*

whole nation appears to be vigilant day and night amidst a great danger. What makes them feel so, we do not know. Though they may be influenced by some sort of propaganda, it is an undeniable fact that there are those who really do believe in the coming of a great danger. Every nerve of our nation is tense and strained."—*Forum*, April, 1935. And what these men say of Japan may as truthfully be said of every other highly armed nation.

What shall we do about it? Answer: Find someone worthy of confidence, and tie to him. Without hesitancy we offer Christ as the only reliable Man of Destiny, His coming Kingdom as the only sure Reign of Peace. The individuals who already possess the peace He gives have no fears of what is coming on the earth. They are preparing no dugouts, buying no gas-masks, fearing no air raids, jumping from no shadows of poverty. Theirs is the sweetest trust known to man; and whoever will, may possess it.

Banish war hysteria, the cause of war, by the peace that passes understanding. It is no imagined peace. It prevents war, if war can be prevented. It saves from war, if war is inevitable.



U.S. ARMY PHOTO

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THE past one hundred years have witnessed an age of democracy without parallel in the annals of man. And with it dawned one of the brightest eras of civil and religious liberty ever enjoyed by the human race.

Indeed, the present generation has lived to see one of the rare moments of history. When Siam adopted a constitutional form of government, it was hailed as the passing of the last of the old type of absolute monarchies.

Nevertheless, we behold with astonishment a rapid supplanting of democracy by the "man on horseback," the "savior of society" from chaos and anarchy. Philosophers and statesmen, who have been hitherto optimistic, are now saying that "the masses have failed." This is the day of dictators. The people, either by force or by persuasion, are yielding to a single man prerogatives which they once asserted as exclusively their own. Individual freedom is being swallowed up under the urge and pressure for social and economic salvation by mass standardization. It would seem that the mighty forces, the great struggles, and the tremendous sacrifices by which our heritage of civil and religious liberties was bought are forgotten.



Of course, this departure from the course of democracy is said to be justified because of an unprecedented crisis. To the average man the word crisis is a bread-and-butter problem, and the dictator method a short-cut to its solution. A little reflection, however, reveals what is at the bottom of this crisis. It is a crisis of character,—character of the individual. When the better part of a nation cannot, or will not, govern themselves individually, it is hopeless to expect them to do it collectively. A house divided against itself cannot stand. When the good Book declares that "righteousness exalteth a nation," it evidently refers to the character of its citizens.

I think history has well illustrated this problem clearly in the case of the Roman people. Mr. Hugh Taylor, noted English writer, said in 1924: "The choice of the Romans was not between an improved republic and a degraded empire, but between an empire or no government at all. *The ancient self-control had gone. Political passions and degraded appetites had broken loose which could never again be enchained by voluntary republican forms.* Since liberty had failed, there

DEMOCRACY or DICTATORS



By
Robert Leo
ODOM



■ A memorial statue of Russia's first dictator, Lenin, and a characteristic pose of its present one, Stalin

was nothing else left but to try repression; the only alternatives were absolute monarchy or ruin."—"*Conditions of National Success,*" p. 209 (*Italics mine*).

Concerning our own country, Mr. James DeWitt Andrews, a noted legal writer and lecturer, has voiced the sentiment of learned jurists by declaring that there are "two things as

essential to the preservation of the American system of government and law as are light and heat to the growth of plant life, viz.: intelligence and integrity."—"*Jurisprudence and Legal Institutions,*" par. 24 (of "*American Law and Procedure,*" (vol. 13, p. 63).

On the same point, he has well remarked: "Very aptly may a parallel be drawn between the cause of the downfall of Athens and the vulnerable point in our own scheme of self-government; if it fails, it must be through the degenerating influence of a blunted morality. . . ."



"The senate replied to the first inaugural address of Washington: 'We feel the force and acknowledge the justness of the observation [of Washington] that the foundation of our National policy should be laid in private morality.'"—*Id.*, par. 27 (*Italics mine*).

Is it possible that we have experienced a change of attitude toward sin? Not a few are those who think so. The evidence is everywhere, and is appalling. Back in 1905, the President of the United States, in a message for Thanksgiving Day, warned us of this: "We live in easier and more plentiful times than our forefathers, the men who with rugged strength faced rugged days; and yet the dangers to national life are quite as great now as at any previous time in our history. No other people has ever stood on as high a level of material well-being as ours now stands; we are not threatened by foes from without. The foes from whom we should pray to be delivered are our own passions, appetites, and follies; and against these there is always need that we should pray."

"Ultimately the success of democracy," said Ivor J. C. Brown, also an English writer, "depends upon the stuff we are made of; that fact must be kept relentlessly in mind."—"*The Meaning of Democracy,*" p. 146, (1920).

The late William C. Cook, a noted legal writer of the New York Bar, has also said: "But always and every-
(Continued on page 18)

Sweet Dreams of

PEACE

EVER since the signing of the Armistice, which brought to an end the most terrible war in the history of man, the talk of peace has filled the air. The pulpit has waxed eloquent in its declaration for peace. The platform, through some of the best orators of the day, has pictured in most beautiful language the dawn of this day of peace. The nations of the world have assembled almost annually in some peace or disarmament conference, endeavoring to make peace a reality. The League of Nations was looked to by the lovers of peace in every land as the organization that would bring to fruition this glorious dream.

In spite of all this talk and effort to bring about peace, preparation for war has been going steadily forward, and the nations of the earth have been preparing for another war, until the world has come to realize it would not take much to find ourselves in the same situation that we faced in July, 1914, when the World War broke out. What an awakening to the dreamers of peace!

The advocates of peace are becoming alarmed, and recognize the crisis before us. Daniel A. Poling in an article in *The Literary Digest* entitled, "A Code for Peacemakers," says: "The imperative need of the peace movement is unity—unity, not uniformity. Such unity alone can meet the challenge of the present crisis. Unless the peace forces do unite, unless they do concentrate the maximum strength for peace against the war menace, sooner or later another world war seems inevitable."



In connection with this same article we find some figures that are very enlightening. "The world's armed forces in 1913 were 29,095,288 while the world's armed forces in 1934 are 38,473,994. The expenditures, military and navy, in 1913 were \$1,300,285,334, and in 1934, \$3,195,150,370." Thus we see that the appropriations in 1934

By A. J.
CLARK

for military and naval purposes are three times as much as in the year before the World War.

The apostle Paul, writing to the church at Thessalonica, prophesied of this condition when he said, "For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3. The prophet said there would be talk of peace, but at that same time conditions would develop that would bring disaster. The real students of international affairs have known for some time that another war was inevitable, and real Bible students have known that there is yet to be fought the battle of Armageddon. The very preparation which the world powers are making today is in anticipation of a future cataclysm far more terrible in its proportions than was the World War.

There are many prophecies in the Bible which tell of a conflict that certainly must be in the future. The prophet Daniel prophesies of it as follows:

"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

It is evident that the prophet is not speaking of a conflict soon to take place in his day; for he says that at this time of trouble God's people will be delivered, and the second verse puts this deliverance of God's people at the time of the resurrection; for he says, "And many of them that

sleep in the dust of the earth shall awake." Furthermore this is to be the most terrible conflict that the world has ever seen.

The prophet Joel, in his second chapter, also speaks of this future war as follows: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations."

Again John (Revelation 16:14-16) prophesies of the battle of Armageddon: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon."

Seeing that God has told us beforehand that there will be a time when men shall talk of peace, and that too on the eve of the greatest of all wars, we could expect that He would tell us more of this conflict, and just what we could expect, giving us details that would aid us in preparing for such a terrible event. This also our heavenly Father has done.



In Joel 3:9-14 we read: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come all ye heathen, and gather yourselves together round about; thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

The last verse in this quotation fixes the time of its fulfillment. "For the day of the Lord is near." When this day comes, there is a cry, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up." But who especially is called to come up to the battle? The

eleventh verse says, "Assemble yourselves, and come, all ye heathen." Again, verse twelve says, "Let the heathen be wakened." This call, then, is to the heathen nations on the earth at the time of the "day of the Lord," or just prior to the second coming of Christ.



It is interesting to note that the "peace and safety" cry and the awakening of the heathen both take place at that time known in Scripture as "the day of the Lord." There is no question but that we are living in the time of the crying of peace and safety, and what are the great heathen nations on earth today? Are they not China and Japan? And have we not seen a mighty awakening among these people in the past twenty-five years? From insignificant governmental powers, these nations have come to be recognized among the great nations of the earth. Fifty years ago it was not felt that these nations had to be reckoned with in the settlement of world problems. Today the movements of Japan are watched with as much interest as those of any of the mighty Western nations. In every international conference of the powers Japan takes her seat with the other nations. China, too, is awakening. She is no longer docile and noncom-

mital in the discussion of international problems.

With the talk of peace, and the awakening of the heathen nations, is to be sounded the alarm of war. Not only are the prophets of ancient time authority for this, but the great statesmen of the present generation, looking at the political situation, make the same declaration. Hon. Paul S. Reinsch, former minister to China, says: "As the result of the emergence of China from her seclusion, a drama is about to be enacted the like of which the world has never dreamed. It dwarfs the conquests of Alexander, and compared with this titanic struggle the exploits of Napoleon seem a passing diversion, and all previous meetings between the Orient and the Occident are the merest frontier skirmishes."—*"Welt Politik,"* page 89.



Going back to the prophet Joel (Joel 3:10) we read: "Let the heathen be wakened, and come up to the valley of Jehoshaphat." This was one of the valleys in the land of Palestine, and was the scene of many a combat in the days of the ancient kings of Judah and Israel.

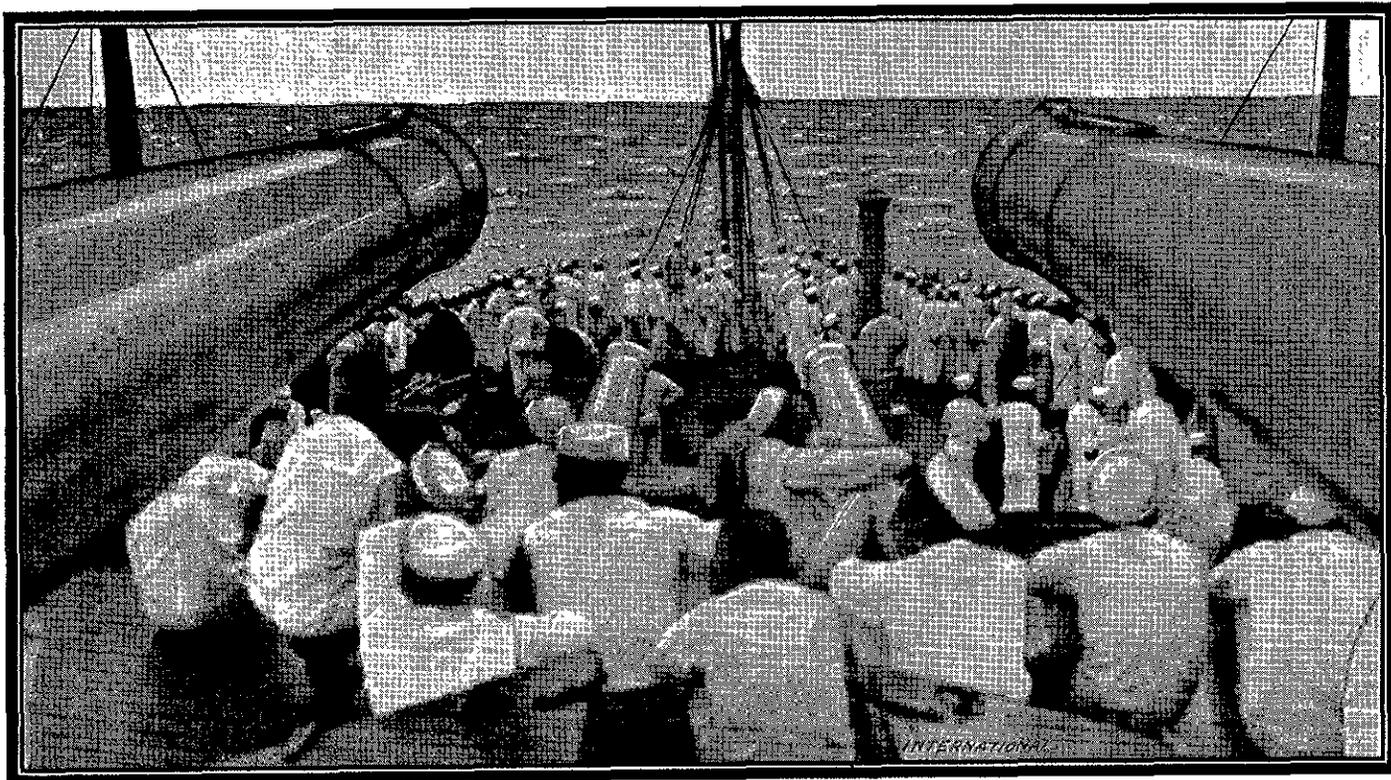
John in Revelation 16:16 says that this final terrible conflict is to be fought in the place called in the Hebrew tongue Armageddon. Armageddon is evidently referring to Megiddo, another scene of many a conflict in

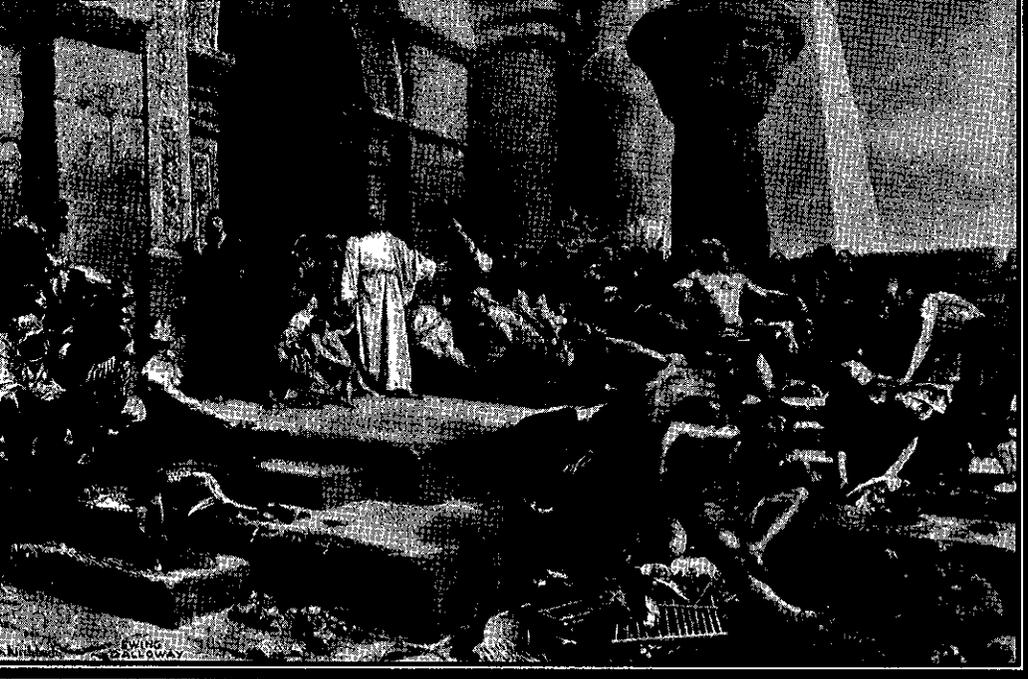
Palestine. In speaking of the cause of this battle John says: "And the sixth angel poured his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." The river Euphrates flows through the territory spoken of today as the "Near East." Thus a condition is to arise in the Near East that opens the way for the kings of the Far East. We do not know the details of the development of the condition in the Near East which precipitates the final conflict. We do know, however, that the world has been advocating peace, that peace talk has filled the air for more than a decade.

We also know that the great heathen nations have awakened. And again we know that there has been considerable trouble centered around the nation occupying the territory through which the river Euphrates flows; that is, Turkey. The territory of the Turkish government has been drying up ever since the Crimean War. The final details of the development of this condition spoken of by John are yet to be realized, and this final conflict is yet in the future.

From what has been shown to us from the prophetic word, we fear that the dreamer of peace today is soon to awake to the fearful realization that war, and the most terrible war of all history, is upon us. What a fearful awakening this will be!

■ Our guns are pointed out to sea. Do they insure peace or threaten war?





■ Christ driving the money changers out of the temple. Many edifices dedicated to Him today need another cleansing.

Shall the People
Find in the Church
What They Expect
in the Theater?

VULGAR RELIGION

WHAT the *Literary Digest* terms "Buffoonery in the Pulpit" is a condition which *The Baptist* defines as "the vulgarization of religion." Examples of what they refer to are such sermon subjects as: "Will There Be Any Bootleggers in Heaven?" "Can a Bobbed-Hair Woman Go to Heaven?" "How Do Sons-in-law Get Along with Mothers-in-law in Heaven?" Another instance of pulpit buffoonery is the sermon, "All Aboard," a title unobjectionable enough; but running around the pulpit during the course of this preacher's sermon was a toy electric train which lent color and novelty to the service, while the tooting of its exhaust and whistle lent the effect of sound. The ushers carried railroad lanterns to seat the so-called worshipers.

It is obvious that these "bizarre" incidents in church life reveal a chaos in the spirituality of the religious world. Such things as the establishment of clubs, restaurants, smoking rooms, and picture-show auditoriums in the church buildings, endeavoring to create a spirit of welcome for a lost congregation, reveal a tendency in modern methods that the Teacher of Galilee would never have used. Even before the year 1917 a "religious" saloon was opened in New York by a bishop as an effort to keep the drinking class in touch with the church. By unearthing other statistics from the past, it is

evident that Americans, as a whole, had ceased to be a churchgoing people at a still earlier date.

One lone illustration may appear unfair to the issue involved, but nevertheless it has an important bearing. The occasion was on Sunday, March 19, 1911, when the New York Church Association took a census of church attendance of all Christians, Protestants and Catholics, of Manhattan Island. It found that ten per cent of the people were seated in the pews. Where were the ninety per cent?



If conditions were similar in that day to our present tendencies, we can surmise that the ball park, the theater, and the dance pavilion had sapped that ninety per cent of the church attendance. Our usual week-end trips were not so common then, before we had the automobile or the extensive network of good roads leading to the inviting countryside. It is definitely recognized now that people are not church-minded or religiously inclined—the popular interest is elsewhere, and has been for a long time. It is plainly perceived, therefore, that churchmen, seeing a dwindling away of church going, are bringing an element of the spectacular into evangelical services "to appeal only to the instincts of a morbid or a base curiosity," as one religious editor put it.

Looking into the question more deeply than is done ordinarily, it is

■
By
Howard
JENNINGS

obvious that the movement of higher criticism and Modernism is at the core of this decadence. Rather than parade the flurry and tinsel of cheapened religion, and rather than enact legislation to compel a balking generation to go for its share of the spiritual bread of life—how much better to replace the pulpit quibblings of the modernist with true Bible religion.

It has been universally recognized that the Bible is a good book and was intended to instill the strong qualities of faith and spiritual courage into the minds of humanity. The Bible was unquestionably inspired and its statutes and promises came from heaven. Modernism, however, would have none of these things to be so; the Word of God has its place now with the common words of man. Stripped of its divinity and reliability, the Book of books is listed, "Book of history; fair literary quality" by the higher critic.

Hence there has been a change, a very decided revision, of the spirit in which the Bible has been taught to the masses. The trend of new ideas is acknowledged in a book written by a
(Continued on page 17)

● The Watchman Magazine

FLASHES

—● The pope of Rome has expressed all the wrath he is able to muster against the aggressor in threatened war in Europe, and says he will pray for that aggressor's destruction. It is well that he leaves the name of that responsible man or nation to God, for men can never agree on whom it will be.

—● To start commercial aviation across the Pacific, Pan-American Airways sent a huge clipper ship to Hawaii in 17 $\frac{3}{4}$ hours, which clipped seven hours off the previous record. Even then she had to idle along so as not to get ahead of schedule time. China is the goal line. So America reaches hands across the Pacific sea; yet in the gigantic navy maneuvers now in progress on the ocean between us and Japan it looks as if we are also shaking fists.

—● There is a greater physical and intellectual difference between the lowest and highest types of men living in the world today than there is between the "prehistoric" men pictured by evolutionists and our lowest forms now. If evolution be true, why did it take millions of years to bridge the gap between the latter two extremes, and yet the former two extremes are living together in the same world at the same time?

—● Roman Catholics announce their first airplane, named "Saint Peter," to give wings to their missionaries in Africa. For some years now the message of Christ's soon coming has been carried by airplane into various remote corners of the earth—Tibet, New Guinea, and West China, for instances—and this fulfills the prophecy of three angels flying swiftly and crying with loud voices to warn the world just before Christ appears. (Read Revelation 14: 6-14.)

—● We are convinced that the ships of state are battle ships, and there is no disposition on the part of their officers to spike their guns or trim their cargoes.

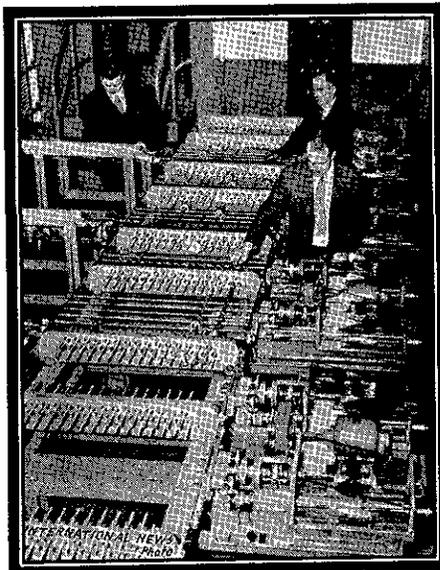
—● A German scientist has discovered a method of examination of the lenses of the eye by which can be told how long a person has yet to live, barring accidents or bacterial diseases. This may take the gamble out of life insurance, and will not appeal to those who would rather not know their life expectancy. Though it will further scare the already fearful, it will lead the wise to put more trust in eternal life.

—● A Jewish rabbi urges that Christians cease blaming the Jews for the crucifixion of Christ, contending that Jesus was killed for political reasons. The Jews cannot be cleared of blame, because they cried, "Crucify Him!" But all of us had a part in the death of Christ, for in reality our sins put Him to death. Since He died to save us from our sins, our sins killed Him.

—● It is reported that Turkey is planning to make Sunday a compulsory day of rest, instead of Friday, the traditional Mohammedan rest day. Reasons are said to be "purely economic," to conform to the great majority of the trading world. But can the observance be kept economic and not become religious? Sunday is the mark of power of the Roman Catholic Church.

—● Many years elapsed between the invention of steam engines, typewriters, and neon lights, and their application to practical uses. An "anti-lag" society called Research Association, Inc., has been organized by scientists and industrialists to quickly develop inventions and discoveries for the common good. This is in keeping with God's plan to make use of every facility for temporal, but especially eternal, benefit.

■ *A marvel of our time, the world's largest super-calculating machine, or mechanical brain, now in use at the University of Pennsylvania. It works problems in one sixth of the time heretofore required by the quickest known method.*



—● Saloons came back with Repeal in many states; although they were not called saloons. But when the ignorant generation sees the saloon as it was and is, the voters don't want it. Of eleven districts in Chicago that voted on local option in the recent election, eight threw out the saloons.

—● An expert salesman writes a book on successful sales methods. He advocates, "Appeal to the customer's weaknesses." And among the "weaknesses" listed is the "desire to live forever." Desire to live forever here as things are is certainly a weakness; but desire for eternal life above is one of the surest signs of a strong character.

—● At the latest Los Angeles County Fair there was exhibited a bunch of grapes weighing 112 pounds. A hefty load for two men suspending it between them, it would seem. So the "fabulous" bunch recorded in Numbers 13: 23 may not have been a fiction, as the Bible critics have been telling us all these years.

—● British Premier Ramsay MacDonald's description of pacifism as "an easy-going state of mind which embraces with fervor a meaningless formula of pious aspect," is right to the point. Pacifism is man-attempted peace. We are thorough believers in peace; but just as thorough believers in human inability to make it.

—● Surprised, we learn that there is a four-year-old Ministers' Union in New York, and that the idea of "unionizing" preachers is growing throughout the country. Aims: "to promote use of union goods in services and churches, help stricken families, secure proper mediator in strikes, take active part in picketing." Ministers acknowledge a sorry lack of unity with God when they must ape labor methods in order to help laborers.

—● Thirty years ago "higher criticism" of the Bible said the Books of the Kings were copies of old histories and were written centuries after the events recorded in them took place. Now Dr. J. L. Starkey, of the Wellcome Historical Medical Museum, London, has dug out of the ruins of the city of Lachish near Jerusalem twelve scraps of pottery dating from the time of the Books of Kings, and fully substantiating their truth and authority. So the Book continues to confound its critics.

Another Peace Conference

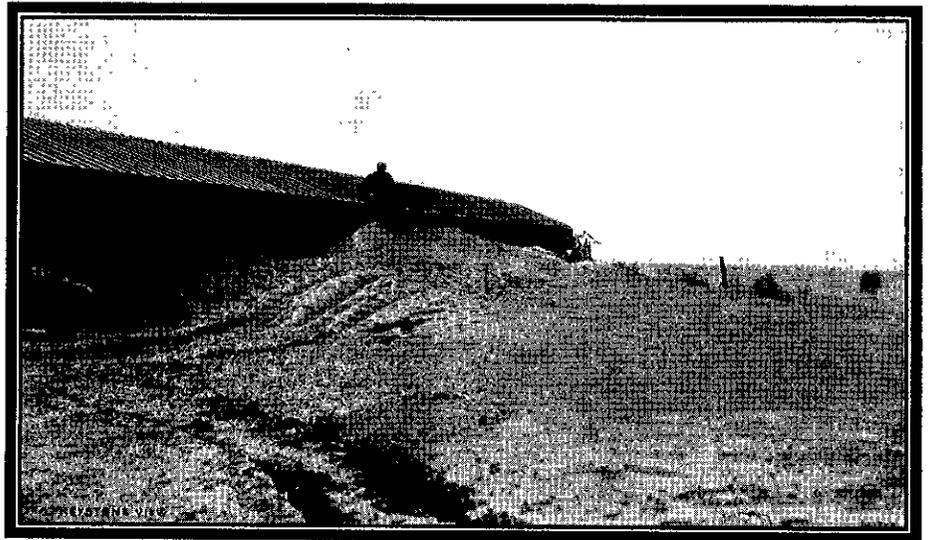
ON A tiny island in a peaceful Italian lake, ambassadors from Great Britain, France, and Italy met at Stresa to clear up a threatened war mess into which Europe had again been plunged as a result of Germany's efforts to break the shackles of Versailles. Great store was set by Stresa. It was to be epochal in peace making. Stresa, and the dove would fly aloft with the olive twig!

But a sirocco wind blew from Sahara across the Mediterranean, which was an ill omen. So Stresa proved to be only another peace conference, and substantiated the ridicule of impatient observers to the effect that the only definite thing any peace conference ever does is to agree to meet again. So Rome is the next stop of the peace parade, and the Balkan States will have a turn.

Thus diplomacy does a little more "lying in state," the hopes of anti-war agitators are born anew, and the newspapers make a neat profit from the publicity. We hear of the war racket. What about the peace racket? We cannot refrain from being cynical about man-made peace. It is so patent that men can't make peace. They haven't the ingredients nor the recipe. When men and nations get right with God, they can easily get right with one another. We are thankful we can have God's peace right in the midst of war or of a fighting peace.

We do not anticipate war very soon. Nor do we expect peace. The world will hover between the two for a time yet. There is a great work to be done for God in gathering out His people from the nations, that cannot be done so well and so quickly when war's carnage and disturbance are on. You who hang your faith and hope in these hectic days on Uncle Sam, or John Bull, or gold, or on any economic plan, or on a president or a dictator, or on armies and armament, had better look to God alone. Personally, we are banking in heaven, investing in the New Earth, pinning our faith on the whole armor of God (Ephesians 6: 10-17) to win the battle for us, and enlisting under the banner of the Prince of peace who leads the armies of heaven. (Revelation 19: 11-16.)

Not Geneva, Locarno, Stresa, or Rome is our city; but Jerusalem, capital of the future World State.



■ As a result of the winter's dust storms, drifts of sand nearly cover a Kansas farmer's feeding shed

And it will not be the present Jerusalem. This may sound fatuous to many, but it is infinitely more substantial than all that has been accomplished by any peace conference we have yet seen.

Dust Storms

NO NEED to describe the dust storms in the Midwest during the winter and spring months. The phenomenon has been sufficiently publicized by the newspapers. The storms were distressing and heart-rending, to say the least, and the imagination of the absentee breaks under the strain of trying to picture them. We got a little taste of them (taste is the word) here in the East and the South, and our few hours of breathing sand were enough.

The editor traveled through the arid area last summer. The drought pulverized the soil, and the wind whipped it into the fence corners and across the roads. But that was summer. Winter snows and rains would take care of such strange happenings, we conjectured. But winter moisture failed, and our country witnessed a plague unchronicled in its history. When a farm in Nebraska is whisked across seven states into the Atlantic (and three hundred miles out to sea) it is something to talk about, and to worry over. As if the poor farmer didn't have enough troubles already without losing the very earth itself.

We have every sympathy for the unfortunate landowner on the western plains. We wonder if he sees with us

the fundamental significance of the whole sorry business. William Allen White, famous editor of the *Emporia Gazette* explains it by way of the War. Prices of wheat, he says, went so high because of the War that the farmer was tempted to break up the great grass lands to raise wheat. With the tough grass roots no longer holding the soil, the winds carry it away. We do well to blame much on the War. It was an unmitigated evil. But editor Allen's theory does not explain the absence of dust storms for fifteen years after the War, nor dust storms where the grass was not broken during the War, nor does it explain dust storms in winter.

True, we have had dust storms before, but *nothing like this*. We have had earthquakes since the dawn of history, but not so frequent, disastrous, nor widespread as in late years. Formosa, Persia, and Cape Cod have just added others to the number. We have always had crime, but never before so many bold, revolting crimes involving so many people in all classes of society as we have now. It is not earthquakes that are a sign of the times in which we live, but earthquakes in "diverse places." (Matthew 24: 7.) It is not crime that shows the end near, but "worse and worse" crime. (2 Timothy 3: 13.) It is not only every earthly element shaking that tells us Jesus will soon return to earth, but also the shaking of the "powers of heaven" (atmospheric) that speaks in trumpet

tones for us to get ready. (Luke 21: 25-27.)

How long are America and the world going to "discern the face of the sky" (reddened and blackened with dust storms) and "not discern this time"? How long will men complacently attribute these unnatural plagues to natural causes and not see specific warning in them? The antediluvians said, "All things continue as they were from the beginning." It has never rained; it never will rain, they reasoned; but they went down in a flood of waters. They had fewer warning signs than we have, yet we can't see the dangers.

The dust storms may well give us pause.

Little Kings of the East

LET observers of the Far East situation note: Siam is turning toward Japan. As is well known, the Siamese

drome in their long-distance air service.

But all this seems to be changing. Siam is sending fewer students to England and France and many more to Japan. The new Siamese regency has sent a deputation from their Parliament to study the Japanese governmental system, since Japan appears to be so successful. And Nippon announces a new air service to Bangkok.

The little, as well as the big, "kings of the East" are getting together. Put with the foregoing news the fact that Turkey now has her cruisers "made in Japan," the fact that the British in India have made trade concessions in cotton goods to Japan, the fact that China and Japan are fraternizing as never before in a generation, the fact that Russia and Turkey have a friendly pact, the fact that Russia and Japan are settling some of their differences peaceably, and are not as unfriendly as they were—these, with

States is moving out of the Philippines; England is preparing to move out of India if the worst comes. Russia, an essentially Asiatic nation, is more firmly entrenched than ever in Siberia, and has little in common with the West.

It is not difficult to see the prophecy of Revelation 16: 12-16 in process of fulfillment before our eyes. And that ends in Armageddon. And Armageddon ends in the second advent of Christ to the earth. (Revelation 19.) Every national and international change these days is prophetic of the grand climax just ahead.

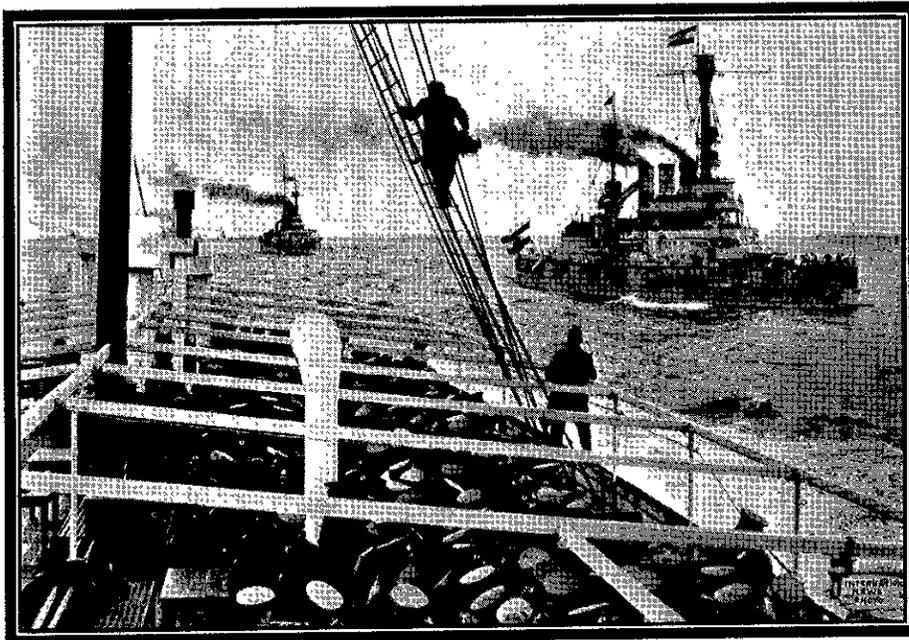
Christians and Yom Kippur

WE QUOTE from a Christian news service: "The suggestion has been made that Christians observe Yom Kippur, the Jewish Day of Atonement, as a day of self-examination and penitence. The church has already borrowed largely from the Old Testament and the ancient Jewish religion for its own use and spiritual profit, so the proposal that a common day be set apart for Jews and Christians unitedly to bow in penitence before God and seek His grace is surely worthy of consideration—provided the day can be given a truly Christian content."

It might be well as a friendly interdenominational gesture for Christians to "confess national, ecclesiastical, and individual sins" during the celebration of Yom Kippur, though it had better be done every day in the year; but if that means in any way uniting in the Jewish idea for the Day of Atonement, it is quite another thing.

Our Jewish friends are still clinging to the old priesthood and sacrificial offerings, though only in forms; but Christians accept Christ in place of all that, good as it was at the time in pointing forward to Christ.

Yom Kippur and all it stands for is not for Christians. To celebrate it is to eliminate the very essence of Christianity and to return to the "old covenant." We love the Jews; but believe they are mistaken in holding to this old type of Christ and leaving Christ out of it. Paul is urgent that we do not return to the "beggarly elements" in such a case as this. Yom Kippur cannot possibly be given "a truly Christian content."



■ A recent review of the German battle fleet, which Adolf Hitler has announced will be greatly increased as quickly as new ships can be built, thus stirring fears of another war in Europe.

king with the unpronounceable name recently abdicated in favor of an eleven-year-old boy, and settled down in England. For many years Siam has been copying the British governmental system and sending its bright young men to Oxford and Cambridge. The two nations have long had a traditional alliance. Siam is a buffer state between British and French possessions in the Orient. The two European powers are eager to keep friendly relations with Siam and use the Bangkok aero-

many other straws in the wind, indicate that the slogan "Asia for Asiatics" is not an empty sentiment. Notice that every political, economic, and social move in Asia in the past few years has contributed to the union of the "kings of the East" and has reacted unfavorably to the West. The United

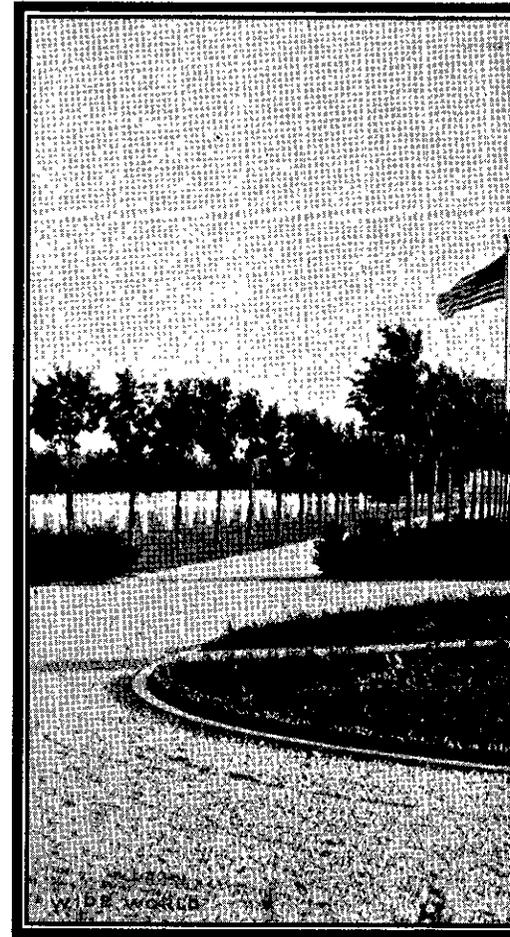
IN MEMORY

OF---

But what is the gift of
the past to the
present

?

By C. M. WIEST



MEMORIAL DAY is observed in memory of those who have paid the supreme price to preserve a government of the people, by the people, and for the people. In the year 1776, the Declaration of Independence was adopted by a new-born nation. In it is declared the fundamental principles of these United States: "that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

But a nation is no greater than the character of its citizens. Therefore, not until the blood of those heroes was spilled upon this fair land of ours did all men rejoice in this heaven-born truth of equal rights.

Great was the sacrifice both in lives and property; terrible the suffering and hardship by those in the army and navy during our earlier wars. Some of the veteran comrades of the Civil War are still among us. With keen freshness do these relive those dreadful years. Today we humbly do honor to them, as well as to those who have already passed to their graves. We appreciate their unflinching courage and that they jeopardized their lives in order that this nation might find its destiny. The blood of the sacrificing souls of our ancestors who fell upon the battlefield cries forth in defense of the American ideals of unity and freedom for which they died.



But today we must not be unmindful of those who in later years have offered an equal price. We think of those who but a few years ago left the American shores to fill the ranks of a mighty defense in behalf of world democracy and to make this world a safe place in which to live. They gave their lives in the interest of world peace. Will this sacrifice be in vain?

Shall we not turn our minds away from the picture of war and look a bit at the world's progress. What contrast in every activity since the days of '61 to '65! Behold the progress in the field of education, the advance along the line of science. Consider the many thousands of discoveries in exploration, transportation, and communication. We have emerged into a new world.

Threescore and ten years ago, when these honored dead were the ruling spirits in government, the world lived in a manner scarcely different from the way it lived in the days of Abraham, the father of many nations.

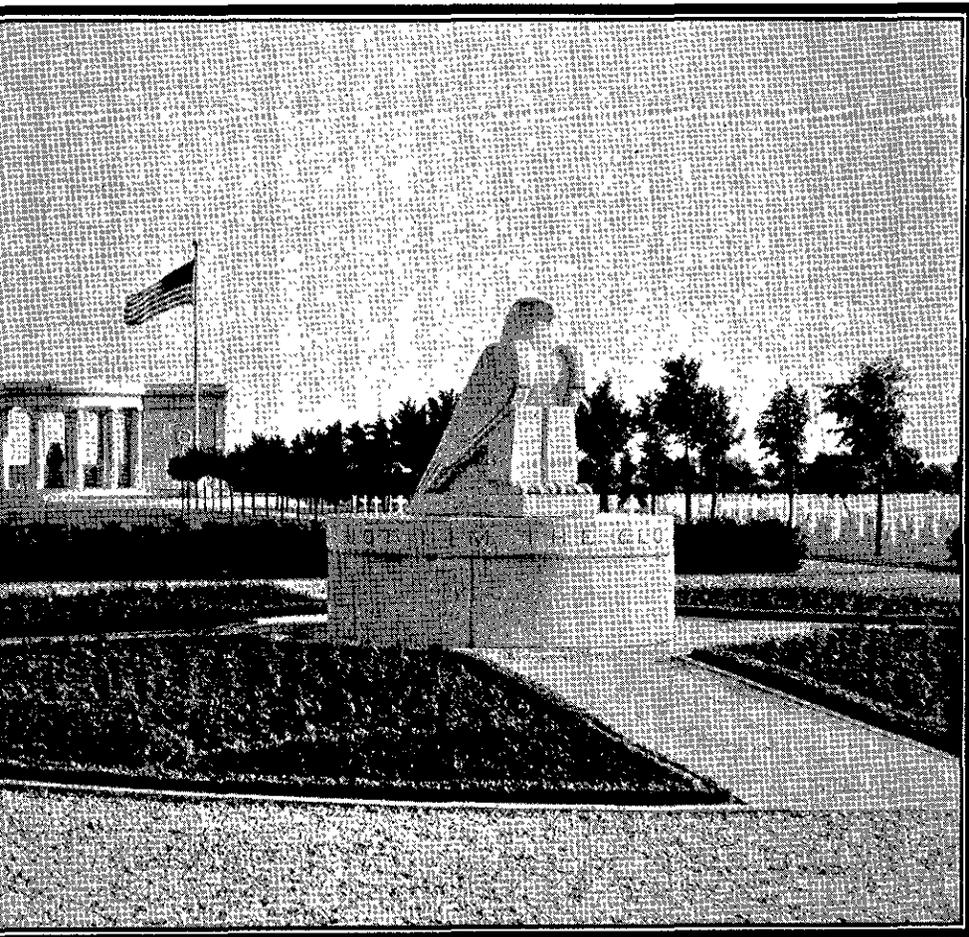
Abraham Lincoln studied his lessons by the open fireplace; the mother washed her dishes by the candle light; the farmer reaped his grain by scythe and cradle; the clothes of the household were made by hand; travel was by ox team, mule, or horse, and a trip of fifty miles was long planned and considered with much precaution and made the event of a lifetime.

But today, what a contrast! It would seem that Daniel the prophet prophesied centuries ago of this our day when he said, "Many shall run to and fro, and knowledge shall be increased."

Let us follow the activities of a present-day, leading business man and see how much he is dependent upon developments within the past three quarters of a century.



Let this man be sitting at his desk in an office on the top floor of a skyscraper in New York City. We see him with the headphones over his ears, listening to the fluctuating prices of stocks, bonds, and markets from the Board of Trade and Stock Exchange in that great metropolis. Just a few minutes before 3 p.m. a messenger boy brings in a telegram, saying that important business demands his presence in Chicago by 9 a.m. the next day. He has thirty minutes before the evening train leaves. He calls a taxi; he gathers important papers and puts them into his grip; he steps into the elevator and in a few seconds is seated in the waiting automobile standing at the curb. The door clicks and the auto is making its way through the busy streets of that great city. He elbows his way through the busy crowd at Grand Central Station, purchases the ticket, steps to the Pullman window, and buys his reservation for a night's sleep; then



■ St. Mihiel cemetery in France, where 4,152 American soldiers lie buried.

elbows his way through the crowded station, finding his appointed train and seat.

Underneath the coach there is a wire to which is connected a telephone which gives him contact with his office and home. There are still a few minutes left before leaving. He steps to the phone and calls his home to inform his wife of the important business trip. He calls the office and dictates a few short letters to the stenographer before the cry of the station master is heard, and the train is on its way.

Before another business day opens, that man is in Chicago (850 miles away) ready for the activities of the day. While on that fast train he had every convenience of a modern city home. He had his warm dinner, electric light, restful seat, convenience of bath and barber shop if desired, a comfortable bed for sleep, breakfast served, and the morning news. Then, as he steps off that train, he is as fit for the day's business and as well informed as if he were in New York City in his own home for the night.

While in counsel with his fellow directors in the city of Chicago, a

cablegram is placed in his hands requesting him to come to London with all possible speed. He finds a steamship leaving that night at 11 p.m. from New York City. He calls the office of the Chicago airport and learns that in one hour and thirty minutes an aeroplane leaves Chicago for New York City, which is to arrive there in ample time for him to go home and also to his office to make proper preparations for the distant trip to London, England.

He finishes up his business in Chicago, rushes to the airport, and like a mighty eagle is carried far above the mountains and plains, over lakes, rivers, and streams, through the clouds, and at the appointed time steps up the gangplank of the monster ship which takes him across the great, wide ocean in four days and a few hours, when threescore years ago it required twenty-one days to make the same voyage. How utterly lost would such a man be back in the days of these honored heroes!

But in what lies the greatness of a nation? Is it in its increased wealth, its abundance of gold and silver? Is it

in its improved machinery and its advantages in travel? Is it in making alliances and binding itself with other nations? Is it in building warships and creating a large army against the inroads of the enemy? Does this insure peace and safety?

Professor Guizot, French historian, asked James Russell Lowell this question: "How long in your estimation, Mr. Lowell, may it be reasonably expected that the United States of America will last as a nation?"

James Russell Lowell answered: "Just as long as the ideas of its founders predominate."



Mr. Lowell was right. This nation was not erected on the conquest of a great general nor on the foundation of another nation overthrown by a mighty army. No, but like a silent seed we grew into an empire, emerging amid the silence of the earth, adding by peaceful conquest, power, and pride. Yes, this nation was established upon a rock more solid by far than the frailty of man.

The two great principles that made the United States the leading nation of the world are religious and civil liberty. These were the two great ideas of our forefathers as the Mayflower reached the American shores to establish a government without a king and a church without a pope, where would be freedom to worship God according to the dictates of one's own conscience, and to have equal rights in civil matters, with the minority protected by the government.

History records that when a nation reaches a plane of fullness of bread, pride, and abundance of idleness, it is at the verge of a great chasm and is soon to pass into oblivion.

Today I fear a more serious crisis for the future of our country than that which led this nation to call these men to arms and which brought them to untimely graves.

Are we drifting away from the ideas that made this nation great? Do we drift toward centralized power and away from a government of the people, by the people, and for the people?

Nearly two decades ago the nations faced a militaristic crisis. For a few years we have been in the grip of a financial crisis. The day is nearly upon us when we shall be found in a spiritual crisis. Who will then rise and defend these heaven-born ideas upon which this mighty nation is established?

Is the Sabbath Law a

MORAL LAW?

IS THE Sabbath law moral or ceremonial? The first thing in order in a discussion of this question is the definition of terms. What is meant by "moral" or "ceremonial"? Webster says: "Of, or pertaining to, morals; designating, or relating to, the science or philosophy of conduct." Paul defines "ceremonies" as "meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

Morals are eternal—not influenced by time or environment; while ceremonies are temporary and transitory, having a typical, or shadowy, significance, or meaning. The first word of the Sabbath commandment refutes the idea that it is ceremonial, or typical, and shows that it is a "memorial" based upon the fact of creation. God's memorials are eternal, as the Psalmist says: "Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Psalm 135:13. And again, concerning God's works and laws, he says: "The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111:7, 8. This latter quotation certainly meets all the requirements for the definition of moral. They are "done in truth and uprightness."

The commandment says: "Remember the Sabbath day, to keep it holy." The holy Sabbath day is a part of that law which Paul says is "holy, and just, and good." God *blessed it and sanctified it* because in it He *had rested*. Every reason set forth for its observance is as a memorial and is in no wise temporal or typical. It is a sign of sanctification to the man who is sanctified. Certainly this fact serves to show its moral nature. A man is known by the company which he keeps. In the same way, the Sabbath command is found in the very heart of God's law, surrounded before and behind by commandments of the very

highest, unquestionable, moral value.

Mr. R. H. Martin, D. D., Sec. National Reform Association, in his book, "The Day," page 6, says: "But there are those who readily accept the binding obligation of the other precepts of the Decalogue upon all men everywhere but deny this binding obligation of the Fourth Commandment. It is different they say—Jewish, ceremonial, civil—while the others are moral. How then came it to find a place among these essentially different commandments? Why found here rather than with the ceremonial and civil statutes of the Jews? 'Noscitur a sociis'—It is known by its allies. As the Fourth Commandment's associates are binding on all men everywhere and for all time, so is it. It was written with the finger of God on tablets of stone, as were they, and is found at the very heart of the Decalogue.

"Divine example of six days' work and one day's rest disproves its Jewish and temporary character. God's resting on the Sabbath imposes on all men everywhere the same obligation to rest that it imposes upon the Jews. There is a reason for the presence of the Fourth Commandment in the Decalogue which will appeal to the common sense of every thoughtful man. This commandment is necessary to the knowledge and observance of the other precepts of the Decalogue. The Fourth Commandment has well been called, 'The keystone of the arch of the ten commandments.' Religiously observed, man will on this day worship God and study His commandments. Thus it establishes that relationship to God and knowledge of His law which are essential to the keeping of all God's commandments."

The Sabbath has been set apart by God as an appointed time of worship.

By
William R.
FRENCH

The Scripture says: "As the new heavens and the new earth which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23. This text shows that worship and Sabbath observance will survive this world and be found together in the earth made new. Christ is the Lord of the Sabbath. The Sabbath is ordained, sanctified; that is, set apart, for the holy use of *worship*. This fact certainly is sufficient to warrant its inclusion as a moral institution in the law of God. Worship is moral conduct of the highest order.

The Sabbath institution is neither ceremonial nor typical. It was made before sin entered our world. It will survive after sin is abolished and destroyed. It was made for the use of the holy man which God had made. It was sin that made ceremonies and rites necessary. None of the ceremonies, as circumcision, meats, and drinks, or divers washings, or carnal ordinances, will survive after sin has been destroyed; but the Sabbath will.

I hold in my hand a letter from which I quote: "The sanctifying of the seventh day conferred upon that day the *same kind of holiness* as was conferred upon Mt. Sinai." This statement is amplified by its author thus: "Both Mt. Sinai and the seventh day were sanctified by command, and the sanctification imposed by command was thus necessarily of the same character in both cases. Hence the

(Continued on page 18)



A DIALOGUE ON DEATH AND THE JUDGMENT

Q. Is there any place in the Bible that says the dead sleep in their graves?

A. Yes; in the following sixty-one places: Deuteronomy 31: 16; 2 Samuel 7: 12; 1 Kings 1: 21; 2: 10; 11: 21, 43; 14: 20, 31; 15: 8, 24; 16: 6, 28; 22: 40, 50; 2 Kings 8: 24; 10: 35; 13: 9, 13; 14: 16, 22, 29; 15: 7, 22, 38; 16: 20; 20: 21; 21: 18; 24: 6; 2 Chronicles 9: 31; 12: 16; 14: 1; 16: 13; 21: 1; 26: 2, 23; 27: 9; 28: 27; 32: 33; 33: 20; Job 3: 13; 7: 21; Psalm 13: 3; Jeremiah 51: 39, 57; Daniel 12: 2; Matthew 27: 52; John 11: 11, 13; Acts 7: 60; 13: 36; 1 Corinthians 11: 30; 15: 6, 18, 20, 51; 1 Thessalonians 4: 13, 14, 15; 5: 10; 2 Peter 3: 4.

Q. But doesn't the Bible say we go to glory when we die?

A. There is only one verse that seems to say that. Psalm 73: 24 reads: "Thou shalt guide me with Thy counsel, and afterward receive me to glory." This verse does not say definitely when the redeemed person will be received to glory; it is just indefinitely "afterward." Paul said it would be at Christ's second coming, at the time when all the redeemed would be rewarded. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4: 8.

Q. But does not the Lord give the crowns of reward when each individual is judged at his death?

A. The Bible does not teach that the dead are each one judged at his death.

I have examined one hundred seventy-three places in the Bible that teach that God judges human beings. Of these, sixty-six referred to His present judgment of human actions, His punishment of the violation of His natural laws, His vindication of the right and displeasure with the wicked. They have no bearing on our question.

Seventy texts referred to a judgment that would follow as a result of human actions, without in any way specifying when, often implying a retribution or a blessing in this life, as well as in a future life.

Seventeen texts indicated that a definite day has been appointed by God when all the human race will be judged at one time. Acts 17: 31 is typical of these texts: "He hath appointed a day, in the which He will judge the world in righteousness by

that Man whom He hath ordained."

Nineteen references to the judgment tell plainly that the judgment of the whole human race will take place at the second coming of Jesus Christ at the end of the world, the dead being raised to appear before Christ's judgment-seat with those who are alive at that time. Of these nineteen, I will quote only those in the words of Jesus Christ himself. Matthew 16: 27: "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 25: 31, 32: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Revelation 22: 12: "Behold, I

come quickly; and My reward is with Me, to give every man according as his work shall be."

One lone text might be taken to imply a judgment at death, but a careful reading will show that it is simply judgment *after* death, at some time not stated in the verse. "It is appointed unto men once to die, but after this the judgment." Hebrews 9: 27. In accordance with the rule of Biblical interpretation that an indefinite text must be understood in the light of clear texts, Hebrews 9: 27 means that the destiny of all men is death, at which they pass into an unconscious sleep, unaware of anything until at the resurrection they awake to be judged. Thus to the dead the next event after death is the judgment, although ages may have in reality intervened.

Q. But surely I have read many times that the dead go immediately to glory or to hell.

A. Undoubtedly you have so read; but it was in the hymn book or other books of men, not in the Book of God.

Scripture Problems Solved . . .

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

Assurance of Salvation

When a person is born again will he be lost?

We suppose the questioner means whether it is possible for a converted person to be lost. Conversion does not give absolute assurance of final salvation. One may "fall from grace" after having been born again, and lose eternal life. (Galatians 5: 4; Ezekiel 18: 24; Hebrews 6: 4-6.)

Memorial Days

Is it wrong to celebrate Easter, Thanksgiving, and Christmas?

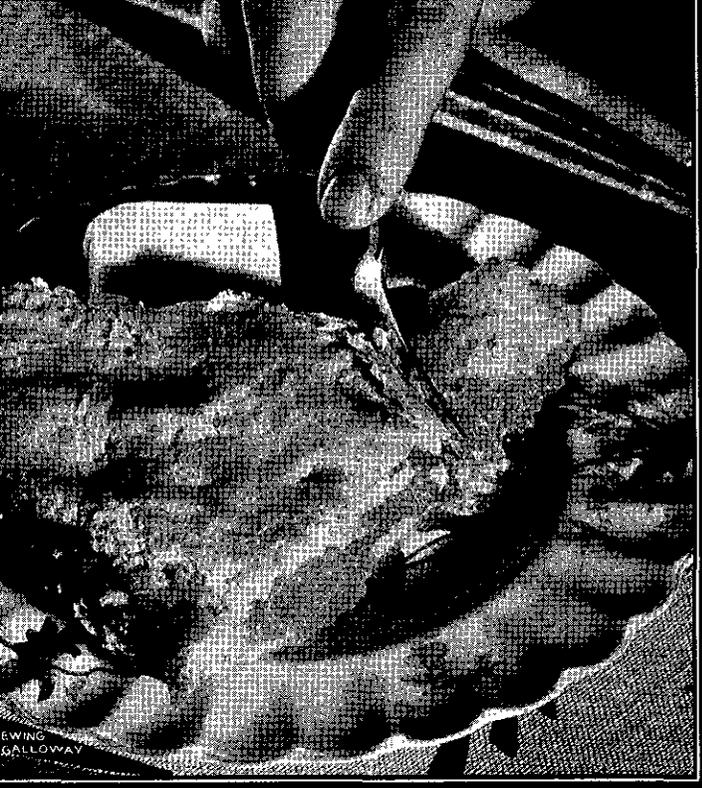
All three of these are memorial days set by men, not God. Easter is supposed to be the anniversary of the resurrection day of Christ. But no one knows positively what day of the year marked the resurrection, and thus Easter Sunday changes about from year to year according to changes in the moon. God's memorial of the resurrection is baptism by immersion. Christmas is supposed to be the anniversary of the birth of Christ. Christ could not have been born in December, but, according to the Bible, was born

some time in the fall of the year. God's memorial of Christ's birth is conversion, the "new birth" of the Christian convert. Thanksgiving Day has nothing to do with the Bible or religion at all. That is, it is set aside by the United States Government and the States for special thanks to God for general blessings and a bountiful harvest. Of the three, it is the most consistent for Christians to observe.

Mingled Seed

In Leviticus 19: 19 the sowing of mingled seed is prohibited. Does this mean we must not sow together such seeds as beans and peas?

Such mingling of seeds was connected with heathen practices, from which God wanted to keep His people. Fire worshipers of that time accompanied such seed sowing with superstitious incantations and idolatry. We understand also that the mingling of some seeds is injurious to both flowers and grains, and brings disease to the soil. "Crossing" of plants often results in inferior plants. God had Israel's material as well as spiritual good in mind by this command.



DIABETES

Can It Be Cured?

By
Hubert O.
SWARTOUT, M. D.

■ And they say a diabetic must forego fats and sweets.

THERE are several diseases that physicians now know how to conquer. If full co-operation from the public could be obtained, such maladies would soon be wiped off the earth. Nearly all of them are caused by germs or viruses, and the majority have long been thought of as the "diseases of childhood." Their causes lie mainly in conditions *outside* of the body. Diphtheria, smallpox, and cholera infantum are three outstanding members of the group. The chief fruit of victory over diseases of this sort, accordingly, has been the saving of the lives of many children and youth who would have found early graves if they had been born a generation or two ago.

But there is another side to the picture. Many of the diseases of our middle or later years come from *inside* causes. These are as deadly as ever, and some of them even more so, in spite of all that doctors have tried to do about them. One of these persistent enemies, a peculiar ailment frequently found in later life, known for many centuries, but taking a steadily increasing toll in our generation, is *diabetes mellitus*. It is commonly termed sugar diabetes, or, still more simply, diabetes. Special attention was called to it in 1922, when the discovery of *insulin* by Dr. Banting and his associates was announced to the world. Diabetes was promptly—too promptly as it turned out—classed among the diseases that would soon

cease to be a menace to man. But we are still far from seeing an end of its ravages. Insulin is not the final answer to the diabetes question; for, in spite of its wide use wherever modern medicine is practiced, the death rate from diabetes is rising. What this rate would be doing if it were not for insulin we can only conjecture, but it seems evident that it would be rising still more rapidly than it now is. In addition to depending on insulin, however, all of us need to know all we can about diabetes, and act in harmony with what we know, if we hope ever to halt its death-dealing progress.



To fight any disease intelligently, one must know its cause and its nature. In one sense, the cause of diabetes is known. It comes as a result of the degeneration of certain masses or "islands" of cells in the *pancreas*, a long, narrow organ lying crosswise against the back wall of the abdominal cavity, about on a level with the lower border of the stomach. These masses of cells secrete insulin, so named because it comes from the islands. Insulin enters the blood and controls the oxidation, or burning, of sugar in the body. We should note at this point the fact that all varieties of starch and sugar in our food become simple sugars during digestion. When there is too little insulin or none at all, part or all of the sugar fails to be used; and the surplus is thrown off through the kidney excretion, which usually becomes much in-

creased in amount. As a direct result, the afflicted person suffers severe hunger and thirst; and, though he may eat and drink more than he formerly did, he is likely to lose weight and strength rapidly.

There is an indirect result which may be even more serious. Fat as well as sugar is burned during normal body activity. But fat cannot burn well alone. It is somewhat like green wood in a stove, which needs dry wood to burn with it in order to produce a satisfactory fire. When fat burns without sugar, certain injurious chemical substances are produced in an abnormally large quantity. Three of these are known as "ketone bodies." Two of the three are acids. They are hard to excrete, and tend to collect in the blood, giving rise to *ketosis* or *acidosis*. Their final effect is to throw the person into an unconscious state, called *diabetic coma*, in which condition he is very likely to die. In this coma, the individual breathes heavily and rapidly, as if hungry for air; and his breath often has a peculiar sweetish odor.



Many diabetic people are troubled with persistent itching. Their eyesight is likely to become dim. Their arteries are often hard and have walls that grow thicker and thicker until the circulation is greatly hindered. If the movement of blood through these arteries is stopped, gangrene results. This happens frequently in the lower limbs of elderly people with diabetes.

Now let us go back to our discussion of causes. To say that diabetes is due to the degeneration of island cells in the pancreas, while true, doesn't get us

anywhere. We are unable to do much about preventing the disease until we know what causes this degeneration. That is something nobody knows as yet, though we have certain evidence to support a few guesses.

The general belief of those who know the most about diabetes was voiced by Naunyn when he said that it usually results from an "individual inherited disposition," which works through the nervous system. Surely heredity has a definite influence. Diabetes often runs in families. Occasionally very severe cases come in children and young people, when an inherited tendency is all that anybody can suggest as a cause. But this knowledge does not help us much. The hereditary taint may skip one or more generations without showing itself at all. Furthermore, diabetes may be present in people in so mild a form that it goes undetected. If a man were advised to avoid diabetes in his children by making a wise choice of their mother, it would be good theoretical advice, but rather difficult to follow.

Another well-founded impression is that diabetes is a disease of luxurious

living. It is commoner among high-salaried managers than among workers with pick and shovel. It is more frequently found in highly civilized lands than among primitive tribes. As far back as fourteen hundred years ago it was prevalent in India among the rich, who ate largely of rice, flour, and sugar. From the earliest times until now it has been noticed that many, often three-fourths or more, of the middle-aged or elderly sufferers from diabetes were decidedly overweight before the disease showed itself. One theory is that the degeneration in the pancreas is due to overwork of the gland in producing insulin to handle the long-continued excess of sugar which comes from too liberal a diet. However this may be, good authorities agree that, while over-indulgence in food may not cause diabetes without a hereditary tendency to build on, curbing the appetite may prevent the disease, even when the inherited taint is present. While this opinion may lack absolute proof, it is surely worth careful consideration, especially so since obesity is known to be definitely harmful in other ways than as a possible cause of diabetes.

Nervous shocks and injuries to the brain may bring on attacks of diabetes. Emotional disturbances of a depressive nature, such as fear, anxiety, worry, and unhappiness about home troubles or financial uncertainties, have been definitely established as exciting causes of the disease. A fairly common story that diabetic patients tell us doctors is that they had been much more nervous, irritable, and apprehensive than usual for months or years before the malady manifested itself. Sometimes they couple with this story a history of rather rapid gain in weight.



It has been observed that Jews are more subject to diabetes than are people of other races. It is believed that this tendency is not directly due to the fact that they are Jews, but rather to the fact that Jews as a race are more than ordinarily emotional and unusually fond of rich food.

The handling of a case of diabetes is a lifetime job. It cannot be taught by mail or satisfactorily outlined in a magazine article. It requires the use of

(Continued on page 18)

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.

Indigestion

What can I do for indigestion? After eating I have a full feeling, and I seem to have a lot of gas on my stomach, and do a lot of belching. I have not been very careful about chewing my food, and am so distressed that I need some help. D. K.

Indigestion is often the result of improper eating and autointoxication. Do not eat until you can take plenty of time to eat, and when you can eat without being too tired. Eat only two or three things at one meal, and take plenty of time to chew your food. Do not drink at your meals, and do not take much liquid foods. Drink water half an hour before meals and two hours afterward. After eating, lie down for half an hour, at least, with a heating pad or a hot water bottle to your abdomen. Get free elimination by drinking plenty of water and by the use of fruits and vegetables at your meals. The use of a cup of hot water half an hour before breakfast is often helpful in aiding bowel action. Also

the use of lemon or lime juice before breakfast. If you can get a normal appetite and free elimination, you will find your trouble after meals will be gone.

Hyperthyroidism

What is hyperthyroidism? H. P. W.

Hyperthyroidism is a condition in which the tissue of the thyroid gland is overactive, causing an increase in the internal secretion of the gland. The thyroid gland itself does not necessarily increase in size, but the functional tissue overworks, and the result is an increased secretion.

Abnormal Appetite

I seem to have an abnormal appetite, and as a result eat too much, and am putting on too much weight. What can I do to curb my appetite? M. E. W.

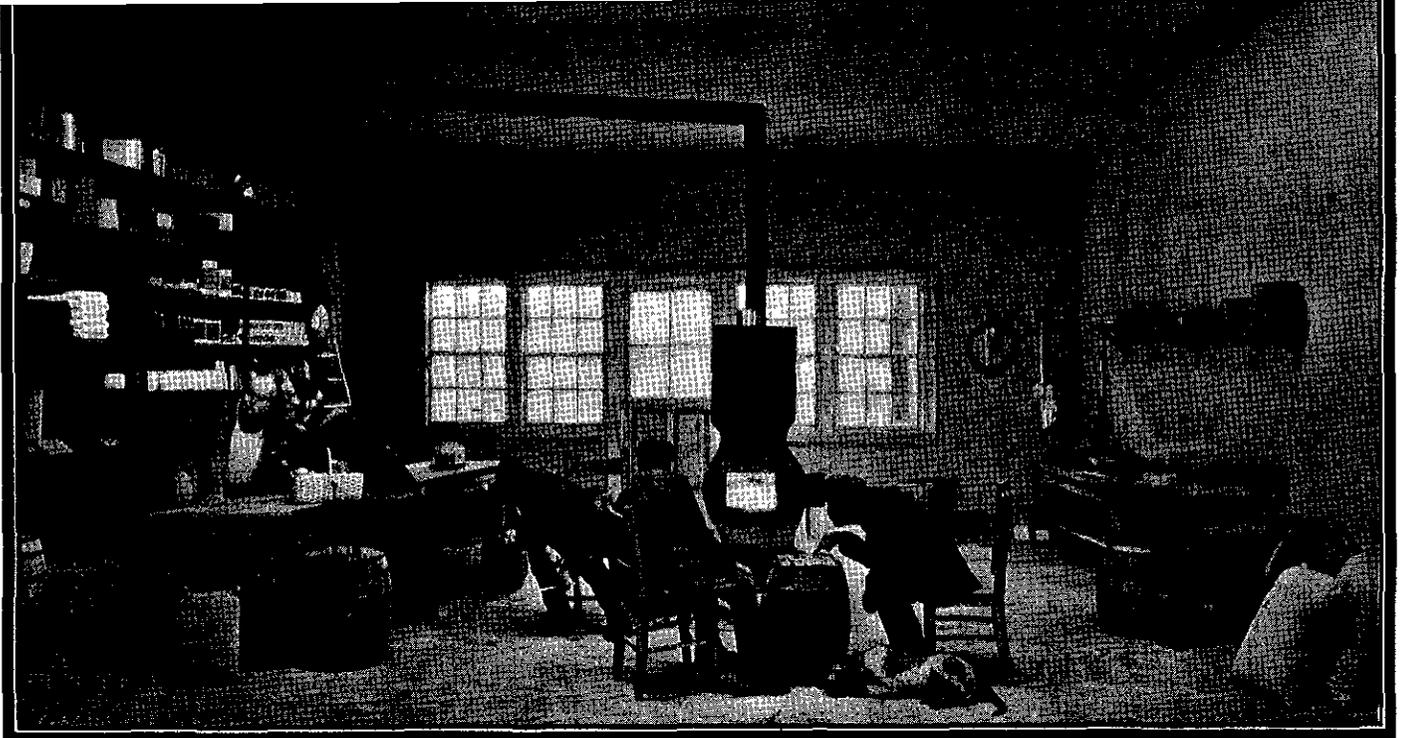
Eat slowly and thoroughly masticate your food, and you will find that you will not eat so much. Also eat plenty of bulky food, especially at the beginning of your meal. Such foods as

lettuce and spinach are good for bulk. Sometimes you can eat a small amount of food one-half hour before your regular meal, and it will lessen your abnormal desire for food.

Lumbago

I have always had lumbago, or back ailment, in winter months. Two years ago I started to drink one gallon of water a day, winter and summer, and I have never had a lame back since. Why is this? C. A. D.

The drinking of the gallon of water a day caused you to have an internal bath through the kidneys, skin, and bowels, and as a result the poisons that had been causing your lumbago, or back ailment, were eliminated, and so did not cause you any more trouble. Now if your lame back had been caused by poisons from some focus of infection, you would have had to remove the focus of infection as well as drink the water daily. You evidently were suffering from poison from the intestinal tract.



■ "Don't breathe a word of it."

A SURE CURE for Gossips

I WAS quite a small child when I became acquainted with George Washington, and it so happened while I was at Grandfather's.

In those days there were no daily papers, with their funny pages filled with Little Orphan Annie, Freckles, Mutt and Jeff, Mickey Mouse, and such like, for children to pore over; and had there been, they would have been banned, so far as I was concerned, for my grandparents had their own ideas of the way a child should occupy its time, and I assure you it was not along the line just mentioned.

Grandmother was a tailoress; therefore she said little girls should learn to use the needle. So, before I was five years old, my tiny fingers were being trained to sew a fine seam; and a certain number of minutes were religiously set apart for that task. Grandfather declared a child's mind should be educated. And by what better way could that be done than by reading a certain number of pages each day, in a heavy, calf-bound book which was all about the life of George Washington?

Now George Washington spoiled my vacations; I detested him, even though I studiously and laboriously read the old musty pages of that book, and recited the same to Grandfather just before evening worship each day.

With the passing of years, however, my opinion of that honored gentleman has changed; for, as I have learned something of what Washington has done for my country, I have come not

only to admire him, but greatly to enjoy reading about him.

It was only yesterday that I was reading Washington's Speeches and Letters, and I came to "Rules of Conduct" taken from a manuscript book kept by Washington when a boy. I read them through, and then I went back to numbers 23 and 44: "Be not hasty to believe flying reports against any one. . . . Be not apt to relate news if you know not the truth thereof."



As I thought about them and thought about them, it occurred to me, that if those words could be stamped upon linen, cross-stitched in black and white, or colors, then hung upon our walls as samplers, perhaps they would help check the daily flow of gossip indulged in by so many; for go where you will, even though you do not get the entire story, you'll hear snatches of conversation: "Now don't breathe a word of it; she did this, or she did that"; and then the ball starts rolling, and as it rolls, it adds to, until many times it becomes almost mountainous in size.

But what can we do about it? How put a stop to it? These were the questions that were going over and over

By
Martha E.
WARNER

in my mind when, out of the air, came these words:

"You may talk about me just all you please,
And I'll talk about you, down on my knees."

Some one had turned the radio on, and as quickly turned it off.

The words stayed with me. That people are not given to gossiping when down on their knees, I very well knew, for some years ago I had had an experience along that line.

How well I remember the day! It was so warm, so sunshiny, the air so laden with the perfume of spring, and the robins,—why, it seemed as if they would split their throats for joy, from crying, "I'm here, I'm here,"—when out of all that joy and loveliness, a woman walked into my house, and seated herself near the open door.

Drawing down her face, and speaking in a sepulchral tone, she turned to

me with, "Have you heard the *awful* thing about Brother So and So? It has been going on for some time, but last night Sister Blank got the proof, and I came right to you, for I wanted to be the first one to tell you. He will have to resign, and you will have to see the committee about it. It's dreadful, *dreadful!* Tell me, have you heard it?"

"No," I answered, "I have heard nothing about the affair; but before you tell me the particulars, let's have a word of prayer."



Now this woman was noted, not only for her lengthy prayers, but for her eloquence in prayer, so when we kneeled and our eyes were closed, I said, "You tell the Lord all about what Brother So and So has done, and I will listen."

I waited and waited, but not one word did the woman utter, and when I opened my eyes, I found I was alone. Because she couldn't—she *just couldn't* tell that scandalous tale to the Lord, she had fled through the open door; and I was not sorry.

George Washington says, "Be not hasty to believe flying reports against any one. . . . Be not apt to relate news if you know not the truth thereof," while I say, if you *have* to talk about people, do it *down on your knees*, for if we could only acquire that habit, I believe that gossips and busybodies would soon die of malnutrition. Anyway, it's worth a trial.

Vulgar Religion

(Continued from page 6)

Boston clergyman, who said: "A new mood has arisen in the sphere of religion. It fills the educated world. It reaches the entire intelligence of the time. Is this new mood for better, or for worse? Is there any law or force upon which one may look for control of the fearful flood? When the Christian scholars, teachers, preachers, disciples of the Lord, have, in some degree or another, abandoned immemorial traditions, is there any guide on whom we may rely?" The religious institutions which have made any such change in the age-long teachings, as put forth by the Bible, may well change their catalogue listing also, indexing themselves under the category of social leagues or the like; for true religion never changes, and it cannot accept their compromise. Words

supporting this thought are recorded in the gospel writings: "Heaven and earth shall pass away, but My words shall not pass away."

The purpose in this tumult within religious circles is to bring out the supposed imperfections and errors of the Word of God. Current modernist historians denounce the history in the Bible as unreliable. A passing judgment of imperfection is directed against the literary style used by the authors of the Bible's many books. The possibility of miracles is boldly denied. And at last the Scriptures in their entirety are disagreed with. A preacher in finishing his book, "The New Theology," used these words: "I close by solemnly adding: Never mind what the Bible says, if you are in search for truth, but trust the voice of God within you."

God has directed a course contrary to this modern belief. Truth came direct from God through Jesus, who is "the Way, the Truth, and the Life" (John 14: 6); and who is "full of grace and truth" (John 1: 14); and who said of the Bible, "Thy word is truth" (John 17: 17). More of such facts ap-

pear in other words of the Master: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5: 39. So with all these truths before one, it is not difficult to understand why the Modernist's religion fails to attract converts; the force behind its spirituality has lost its driving power by being severed from the power-giving connection with heaven.

Amid this uproar of thought there comes a ray of prophetic light. Paul, the apostle, visioned this exact condition as it now appears in the twentieth-century world. "I know this," he said, "that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20: 29. The Master also told of vain religion: "Howbeit in vain do they worship Me, teaching for doctrines the commandments of men." Mark 7: 7. Current affairs in the religious world have verified these words of prophecy, and now can be understood the exact purpose of the Saviour's question: "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8.

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.

Tantrums

Should a child be permitted to scream and "cry it out," as some say, or should he be trained to control himself?

Age unknown, but let us suppose five years. Child denied wishbone; flares into anger, makes demands, fights, screams, falls down and bumps head, drums heels on floor, gets red in the face, gasps—regular tantrum. Company present; parents very greatly embarrassed. Appeals to child vain; thwacks bring greater commotion; final banishment lessens the din. Child quite satisfied at having put on a show.

Certainly he should "be trained to control himself." Past perfect, rather: "should have been trained." Parents probably have poor control over themselves, though they may be unconscious

of this; gave their child a heritage of passion, and continue to give poor example, with verbal tiffs between themselves, loud voices, eccentric gestures, slam-bang finale. Baby drinking it all in. Like parents, he loves to be the center of attention, wants all favors, all praise. Any denial invites his combativeness; knows a vociferous demonstration will bring him attention; rather enjoys beating, which produces more noise; hopes for concessions, even surrender, from parents.

Self-control begins in the cradle, but requires self-controlled parents to establish. Regularity of program and resistance of temptation to exploit the baby are most important in establishing habits of law-keeping. Every little surrender, either to baby's whims or mother's or dad's stray impulses, damages education in self-control. Firm but kind insistence upon parent's requirements trains the little one in obedience. If a tantrum is staged without due cause, inattention, and in extreme cases isolation, is the best cure. Lack of an audience is discouraging to the actor's ego. But such treatment must be balanced by generous love and provident care. And consistency. A five-minute period of eliminative treatment will not efface the effects of five years' cultivation of noxious habits.

Democracy or Dictators

(Continued from page 3)

where, of all the elements making up a civilization she [Nature] subordinates all to one, namely, the character of men."—*American Institutions and Their Preservation*, vol. 1, p. 54 (1929).

Speaking of America's accumulation of vast wealth, he remarked: "It is somewhat appalling to think of the dangers incident to such power, population, and capital. The strain may be too great for republican institutions. The only hope is in the character of the better part of the people. If that part declines, the end is near."—*Id.*, p. 214.

Speaking of these latter times, the apostle Paul, by inspiration of the Holy Spirit, has fitly described the decline of character as most significant: "But this know, that in the last days there shall be hard times: for men shall be lovers of self, lovers of silver, braggarts, haughty, blasphemers, disobedient to parents, ungrateful, unholy, without natural feeling, implacable, slanderers, unrestrained, savage, disliking those that are good, treacherous, reckless, conceited, lovers of pleasure more than lovers of God, having a form of piety,

but rejecting its power." 2 Timothy 3: 1-5 (from "Textus Receptus").

Righteousness comes by faith, and faith by the hearing of the word of God, according to the same apostle, in his Epistle to the Romans. Since Modernism has substituted doubt for faith in the Holy Scriptures, righteousness, the fruit of faith, is bound to wane. Now that we are about to be swamped in the flood of our own iniquities, it is being proposed in many quarters to inject a dose of *public* morality into the nation by legislation and standardization of religion as a substitute for the lost private morality. Thus a departure from God's word is leading us back into what the Reformation, by a revival of faith, saved us from,—the ecclesio-political despotism of the Dark Ages.

The situation is not far from that of Isaiah's day: "A wonderful and horrible thing is come to pass in the land; the prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?" Jeremiah 5: 30, 31, A. R. V.

Let every lover of civil and religious liberty rise to the challenge of the hour, and let every believer in the word of the living God proclaim its truth, and at the same time let him pray that the Lord may save us from the dangers that threaten our civilization. Unless there is a general revival of faith and character the wheels of time will go backward, and our precious heritage of civil and religious liberties will be irretrievably lost.

Diabetes—Can It Be Cured?

(Continued from page 15)

suitable amounts of insulin much or all of the time and repeated and careful checking of the diet. No two cases are just alike. A physician's supervision is necessary to a correct program. I shall say no more about it here.

There is more to say, however, about prevention. The more one studies into the problem of diabetes, the more definite becomes the conviction that our rushing, excited, pleasure-loving, self-indulgent life is to blame for a great many cases. It is more than possible that, even with a hereditary tendency present, you may by living a calm and simple life escape the disease. While to the human race as a whole it is still an unconquered foe, you may hope to keep it from getting a foothold in your own body. Your Maker has given many

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directions and hints in His word about an ideal physical, mental, and spiritual program for you. To find out what that program is and to follow it will be as good a defense as anybody knows against diabetes.

Is the Sabbath Law a Moral Law?

(Continued from page 12)

command to regard as holy the seventh day is no more a moral law than the command to regard Mt. Sinai as holy. In the Old Testament many things were sanctified in the same manner as the seventh day. It is admitted, even by Seventh-day Adventists, that the holiness was temporary and that the commands are no longer obligatory. The fact that the seventh day was sanctified is, in itself, clear evidence that the fourth commandment involves no *permanent moral obligation*." (The italics are the letter writer's.)

In reply, I will try to say very kindly that of course the holiness imposed by sanctification of God is the same at all times. In this case, it is not a question of the nature of the holiness imposed; but the duration of the term of imposition. The writer quotes the words of the Lord to Moses: "Set bounds about the mount, and sanctify it." It may be observed by a very casual mind that no time limit is suggested during which the mount was to be holy. Again let me say that there is no difference in the holiness here imposed and the holiness imposed by the Sabbath commandment. It is exactly the same in nature; the mount was sanctified by God's presence and protected by

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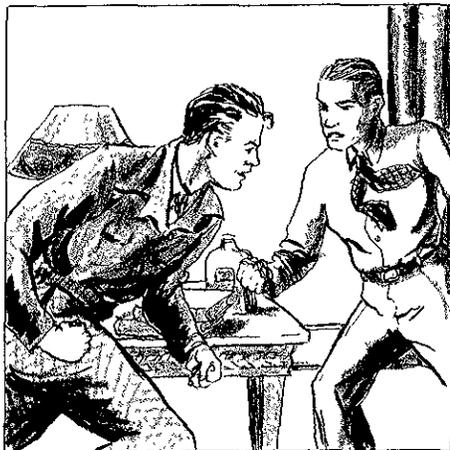
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■ *Liquor lent my natural wit the sparkle that made me very popular about the campus—especially with the co-eds. But work, study, and night life left me little time for needed sleep. Gin kept me going.*



■ *Two years of such abuse wrecked even my steady nerves. Liquor began to turn my good-natured wit into surly sarcasm. This netted me an occasional blackened eye, even a broken jaw, from insulted classmates.*



■ *Sleep, so long denied, would not come, and the inevitable breakdown, not unusual among college students who drink, came to me as sudden, violent insanity. I had almost murdered my roommate before I was restrained by our friends.*



■ *A year in a sanitarium cured me of the insanity and of the desire for gin-generated popularity. I keep fit now on the athletic field. My lesson in alcohol's effects has been expensive, but very thorough.*

bounds. To intrude beyond those bounds onto the sanctified mountain brought immediate death. Likewise the Sabbath is sanctified, and whosoever willfully tramples upon its sacred time shall surely be put to death. (Exodus 31: 13-17.)

Of course Seventh-day Adventists do not consider the command to Moses, "Set bounds about the mount, and sanctify it," as binding now; for Moses long since removed the bounds when God's presence was withdrawn.

The letter also says: "The fact that the seventh day was sanctified is, in itself, clear evidence that the fourth commandment involves no *permanent moral obligation*." One would draw the conclusion that the writer believes that sanctifying a thing is never permanent, but always temporary. Jesus

said: "Say ye of Him, *whom the Father hath sanctified*, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" John 10: 36. Does the writer believe that the fact that the Saviour was sanctified is, in itself, clear evidence that the Saviour involves "no *permanent moral obligation*?"

It is not a question of the nature of the holiness. They are the same in all cases, but it is a question whether the sanctification is for a limited time or of perpetual continuation. On this latter point it is said of Jesus: "But unto the Son He saith, Thy throne, O God, is forever and ever." Hebrews 1: 8. And again: "Of the increase of His government and peace there shall be no end." Isaiah 9: 7. The sanctification of the Son is for all time and His kingdom

endures forever. He is Lord of the Sabbath; and in His kingdom, without end, all flesh will worship Him every Sabbath.

This is the parallel which the author of the quoted letter should have drawn. In this there is an exact parallel. The Lord of the Sabbath is sanctified forever, and the Sabbath likewise is sanctified forever as a perpetual obligation. The Scripture says on this point: "Six days may work be done; but in the seventh day is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31: 15-17. The bounds were removed from Mt. Sinai; but pray, show where the bounds of God's claims upon the Sabbath have ever been removed by any one who had authority to do so. The Sabbath remains, therefore, in the heart of God's law and is still God's sign between Him and His sanctified subjects.

Let those who would pose as judges of the law consider carefully before setting their hands to this sacred law of God. Let them learn a lesson from the object lesson of the Jews and bring their lives into harmony with God's law before He arises to judgment.



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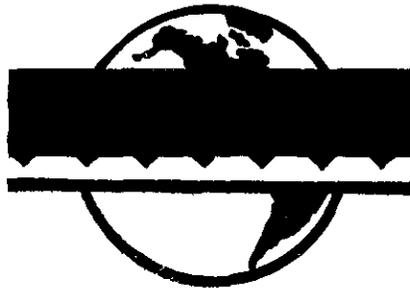
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