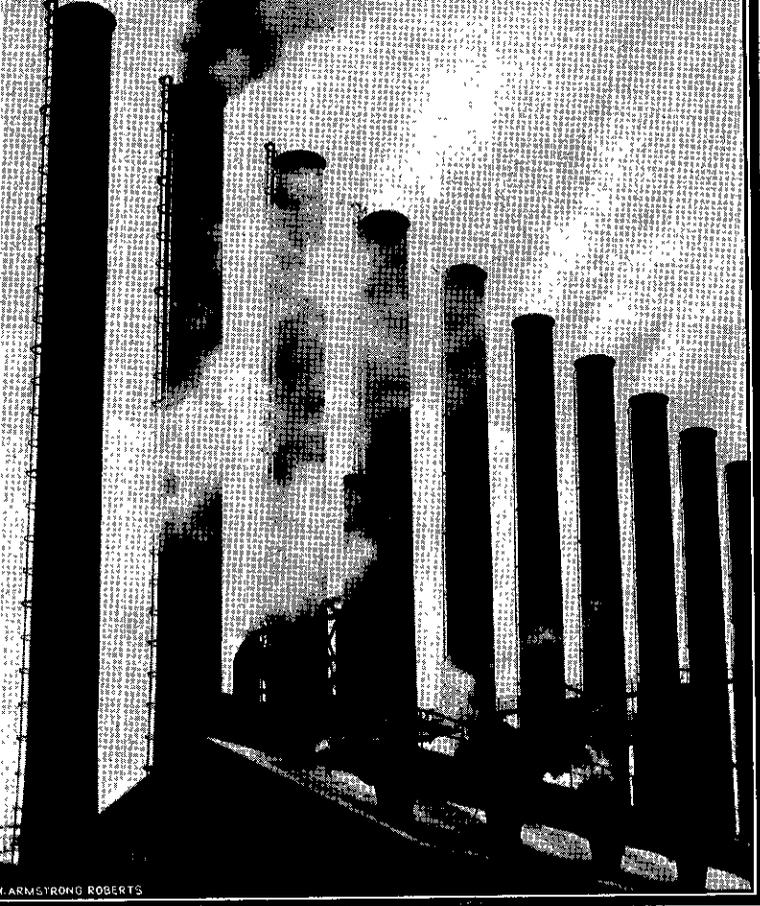


WALL TO WALL



EWING GALLOWAY



M. ARMSTRONG ROBERTS

BETTER TIMES ARE COMING

■
■

■ *Smoke from thousands of stacks proclaims the return of prosperity.*

them, depend entirely for their success on the restoration of the moral character of those who administer them and those who benefit by them. A substantial majority of the "malefactors of great greed," — officials who direct relief money to their own uses, the parasites who dote on something for nothing, the exploiters of the people's weaknesses,—must have a great change of heart before even better times can come, not to speak of substantially good times.

Millions think this change can be brought about by international agreement, political pressure, legislative enactment, or better law enforcement. Such people are doomed to disappointment. The depressed for centuries have counted on these ways out of trouble. And see where humanity is today as a result.

We urge for better times a program of keeping God's Decalogue in every particular, of expelling selfishness from human hearts, of the removal of guilt and a guilty conscience by the freely-offered power of Jesus Christ, and a consequent love of God and man which creates peace. Then, automatically, security of every sort will be ours; for God will see to that.



But note: The Originator of this plan for better times forecasts in His word that mankind will refuse to have better times come that way, and He will be compelled, in order to bring them about, to destroy the rebellious. And this assures to those who will adopt His plan an undisturbed and guaranteed security forever in a New Earth. In other words, better times can be ours only by the return of the Man of Destiny, Jesus Christ, to this world in the very near future.

see ad

AMERICA and the world in general can hardly conceive of more joyful news than that better times are coming. We have been "grinning and bearing" the War, its dubious and deceptively prosperous Aftermath, and the Depression so long that we welcome hilariously even a start toward a solidly prosperous period. Whatever the cause and whatever the price to pay afterward, we see more money, more free spending, and more optimism on the part of everyone than we have seen for five years.

But those who have not ignored the lessons of the past, who closely analyze present events, and whose foresight is still keen, are not counting on better times from surface indications.

Better times *are* coming; but assuredly not through international amity. With a rampant armament race, beside which the one just before 1914 pales to a shadow; with billions in gold dedicated to war preparation; with a hundred million men under

arms; with war everywhere being re-adopted as a national policy in settling disputes; with peace talk stilled to a hopeful murmur, we cannot see the good times that might be possible if nations, races, and religions would draw together in understanding and good will. The argument that armaments make for peace is not convincing. They never have. Instead, they have always ended in war commensurate with their extent. The revival of German militarism, and the desperate determination of her neighbors to keep her subdued, paralyzes Europe with fear. The bold advances of Italy in the Near East and Africa make small nations tremble. The will of Japan to dominate the Far East politically and commercially is a tremendously disturbing prospect. The seeming threat to Japan of the United States fleet maneuvers in the Pacific is not reassuring for peace. And without international peace there can be no better times.

Better times *are* coming; but not by realization of dreams of social security and share-the-wealth programs, old-age pensions, unemployment relief, and Federal dols. All our schemes for economic recovery, that strain the capacity of the alphabet to initial

Entered as second-class matter, Jan. 19, 1909, at the post office at Nashville, Tenn., under act of March 3, 1879, by the Southern Publishing Association (Seventh-day Adventists), 2119 24th Ave. N. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized July 11, 1918. Published monthly (except October, when semi-monthly). Price 10 cents a copy, \$1.00 a year.

SURELY, if conferences could bring about world peace, peace would have come long before this. Since the World War we have had a plethora of international meetings, and they have passed by with almost kaleidoscopic rapidity. We think of Versailles, St. Germain, Sevres, Lausanne, San Remo, London, Washington, Stresa—they are legion. What have they accomplished? —Nothing! That is the tragedy.

If it be asked why this is — for the method seems so inviting and so reasonable: to get the nations together in a sort of fraternal way, to talk things over and to iron out the difficulties,—one answer comes back with unavoidable force. It is that the intensive nationalism of our time makes every nation suspicious and exceedingly selfish, which renders common action and common agreement futile and impossible. It must be obvious that, if nations are to prepare the paths of peace, when they get together each one present must be willing to surrender certain points and policies for the good of all. It must be further obvious that, if each nation stands insistently and uncompromisingly for special positions that it feels it must at all costs maintain and preserve, collective peace endeavor must ever be a dream and concord a chimera.



The tragedy of the whole affair is that while with the mouth, so to speak, protestation is made of a desire to get together for common world peace, the hand just as truly grips the staff of

■ "The Big Four" who attempted at Stresa to stem the tide of war preparation in Europe.—Pierre Laval, Foreign Minister of France; Premier Benito Mussolini, of Italy; Prime Minister Ramsay MacDonald, of England; and Premier Pierre-Etienne Flandin of France.

The HANDS of ESAU

Pub. Signature

In the Mess-up of the Nations.

By
William G.
WIRTH

national interests and individual state demands, and will not let go. Thus, nationalism and internationalism clash, and cannot meet. Let us illustrate this by European conditions today. Let us start with the nation that today holds the balance of power in Europe, and can do more to bring about peace than any other nation,—Britain.

Britain is not particularly friendly to the French encirclement policy as to Germany. London does not like to see Paris hold the dominancy of power on the continent, and it never has liked any continental power to hold that position. This explains in past history her wars against Louis XIV and Napoleon. Why, then, today does she not take a more friendly attitude toward Hitler, against whom she does not feel the antipathy which is quite understandable in France?—Because England is afraid of Hitler's air program. Germany is building hundreds of airplanes. This air armada

can be a menace to the British Isles; and it is this definite fear that England feels toward the air arm of Germany's military force that is throwing her into the scales against Berlin. Let it not be thought that London cares so much about Germany's desire to unite all the Germans of Europe, now in Czechoslovakia, Poland, and Austria, under one government. True, she might fear this indirectly, but only to the extent that this pan-Germanism might be a possible danger to Britain. If anything that Germany does is a danger to Britain, then London will step in and to that degree be against Berlin. And it is precisely because of this fear of a possible offensive Germany, and yet at the same time a not-too-great desire to support France and Italy in any selfish plans these powers might have toward Germany, that London is assuming the rather straddling attitude manifested in the Stresa conference.

Do not blame Britain for this; for every great nation on earth is motivated by the same selfish interest. Take Italy as another example of this. It is well known that Italy is not in any real sense friendly toward France. Rome feels that France robbed her of proper

(Continued on page 18)



INTERNATIONAL NEWS PHOTO

NEW DEALS

Past, Present, and Future

New deal

FROM the days of ancient Greece when Plato penned his concept of an ideal republic, many apostles of political, civil, and social reforms have arisen. Sir Thomas More, who lived in the days of the cruel tyrant, Henry VIII, had ample reasons for his convictions that a "New Deal" was sorely needed; hence he wrote his renowned "Utopia," the story of the imaginary island where perfection existed. Lord Francis Bacon, historian, scientist, and statesman, expressed his idealism in the classic treatise entitled, "The New Atlantis," and Herbert Spencer wrote of the "promised land."

A century ago at West Roxbury near Boston, Massachusetts, the colony of Brook Farm was established. Its founders hoped that it might serve as a model for many similar communistic establishments; but after seven years of operation, it went into bankruptcy and had to be abandoned.

Since then Robert Owen of Scotland, William Morris of England, and Henry George of the United States created widespread interest with schemes for earthly Edens.

With the accession of Franklin D. Roosevelt to the presidency of the United States, the so-called "New Deal" was inaugurated, and a little later Technocracy tossed its philosophic bubble before the American public. But to the year 1934 and to the state of California are accorded the laurels for the birth of Utopian triplets—the EPIC Plan, the Utopian Society, and the Townsend Old-Age-Pension Plan.

The EPIC Plan—E-nd P-verty I-n C-alifornia—originated by the popular Socialist writer, Upton Sinclair, would place the great industries, factories, and production plants of the State in the hands of the public; would issue local script to supplement the national currency and to facilitate business; would revise the tax code in favor of the poor; and would undertake to provide every

able-bodied man with a job and every incapacitated person with a pension. As the 1934 nominee of the Democratic Party for governor of California, Mr. Sinclair obtained a large popular following, and would doubtless have been elected had it not been for his former vigorous attacks upon religion and the social order, which condemned him.

As a secret and somewhat mystic organization with political trimmings, the Utopian Society made its polite bow, and announced its captivating promises: "A few hours of easy work required of only a portion of the populace and that in fields of their own choosing. Bounteous provision for the over-aged, sick, or incapacitated, as a right and not a charity. No taxes, no mortgages, no debts, and no fear of poverty. New inventions and scientific discoveries to be for the benefit of all. The poor will be no more, and even the present rich are to enjoy riches beyond any former concept of permanent luxury."



More recently the halcyon days of Utopian dreamland have been eclipsed by the sordid wranglings of its organized leaders, and the whole scheme appears fading into oblivion.

While the other members of the trio were still courting popularity, up rose Dr. F. E. Townsend of Long Beach, California, with his Old-Age-Compensation Plan, saying: "To help cure the economic ills that afflict our own country let us adopt a system that will retire men from work at the age of 60 years, giving to each person so retired a pension of \$200 a month, but

on one condition only—that each person so pensioned must spend the money as soon as he gets it. . . . Trade and commerce would boom and no depression could occur as long as billions of dollars of money reached the channels of trade through the pensions each month. The old folks, no longer paralyzed with the fear of the poorhouse and dread of having to receive charity, would enrich the world with artistry and their acquired wisdom."

Men will dream. Last year as five hundred of the nation's leaders in science and industry met at the Century of Progress Exposition in Chicago, they assayed to picture our world as it will exist a hundred years hence. Among a vast number of new developments they saw: higher standards of living; a lengthening of the average life span; infectious diseases conquered; the elimination of slums; beautiful, ultra-modern, air-conditioned homes built in a week; the race emancipated from poverty, drudgery, and insecurity; airplanes powered from stations on the ground, and multi-motored liners zooming across oceans and continents on regular schedules.



Some years ago, Mr. H. G. Wells, of Great Britain, pictured the planet in the year 2050 A.D. as a vast garden peopled by a "new humanity" in which Isaiah's vision of a warless world would be realized. Later, beholding "a dark curtain fall steadily, fold after fold, across the bright spectacle of hope," he exclaimed, "It looks like a walk-over for catastrophe!"

The great difficulty with all plans for a man-made Utopia is the fact that human nature cannot change itself. While the Bible declares that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," it also reveals that the vast majority of earth's inhabitants will never accept the message of heaven, and will not permit the wonderful Christ to transform their lives. (Matthew 24:14.) The Scriptures also present many prophecies fulfilling in our day. These assure us that the human race has almost reached the end of the trail, that Jesus Christ is about to terminate this earthly drama, and inaugurate heaven's "New Deal" for all who will accept the gospel panacea.

Many have drawn upon their imagination to feature a heavenly spirit-land where souls without bodies flit to and fro and play upon mystic harps throughout endless ages. It is little wonder that practical-minded people turn from such a picture with cynicism and doubt, feeling that the entire concept of a future paradise is mere fancy. But the Bible reveals that this earth on which we dwell, purified and cleansed from every taint of sin, is to be the future homeland of a happy, satisfied, and righteous people. Said Christ: "Blessed are the meek; for they shall inherit the earth." Matthew 5: 5. Compare Proverbs 11: 31.

God's Utopia will be a land of physical health where "the inhabitant shall not say, I am sick." (Isaiah 33: 24.) "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35: 5, 6.



God's Utopia will be a land without accidents, casualties, or sorrows; for He makes with His people "a covenant of peace, . . . they shall dwell safely in the wilderness, and sleep in the woods." Ezekiel 34: 25. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 4. Compare Isaiah 65: 17, 18.

God's Utopia will be a land of productive occupations, where great enterprises will be carried forward, and the highest aspirations of its inhabitants will be realized. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain." Isaiah 65: 21-23.

God's Utopia will be a land of transcendent beauty. At the present time a large portion of earth's surface consists of water, ice, desert, and rugged mountains, with only a small proportion of habitable land. But in its renewed state all is to be entirely transformed. There will be no more boundless oceans (Revelation 21: 1), or trackless wastes. "The desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Isaiah 35: 1, 2. Compare Isaiah 60: 13; Revelation 7: 16, 17. There the botanical and zoological gardens of Eden will be completely restored. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isaiah 11: 6.

God's Utopia will be a land whose citizens are all perfect in character.

"There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." "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 21: 27; 22: 14.



God's Utopia will be a land whose capital and metropolis is a city of surpassing wonders. "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21: 2. Think of this city foursquare, 375 miles on a side, with inclosing jasper walls great and high, their twelve foundations garnished with all manner of precious stones, the color scheme of which is infinitely glorious. Behold the twelve massive pearly gates, each being "of one pearl," and in imagination ramble along the great avenue paved with "pure gold, as it were transparent glass." Look upon the regal palace through the gardens of which flows the "pure river of water of life, clear as crystal." View the tree of life, which like a mighty banyan sends forth its trunks from "either side of the river," and sample its delicious life-giving fruit. (Revelation 21, 22.)

The grandeur and happiness of that realm will surpass our fondest hopes, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Corinthians 2: 9.

Such is a faint preview of the homeland ere long to be established. All clever man-made plans for an ideal world-state will never yield an earthly paradise; but the plan of redemption conceived in infinite love and sacrifice, is soon to materialize gloriously. And good tidings! Heaven sounds forth the invitation for all to qualify as citizens under the provisions of Christ's Utopian plan for His sons and daughters: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22: 17.

■ *The beggar has just asked for help from the rich man, and been refused. Here are the two extremes of society, which are the cause of so much agitation for sharing the wealth and bringing about an American Utopia.*



THE story is told of a man in Scotland who had an adventure with what he fancied was a ghost. Upon arriving late at night at a certain inn, he was informed that the only room still unoccupied was one that was haunted. But he poo-pooed the idea of ghosts! He did not believe in such superstitions. "Only fools," he said with much gusto, "are afraid of the so-called disembodied spirits." So he gladly accepted the accommodation, and prepared to retire. But like many another man whose bravery seems to be in his words alone, when the light was extinguished his courage also vanished. It was only when he put under his pillow that upon which he relied most of all in time of peril—his trusty revolver—that he fell into uneasy slumber.

About midnight something awakened him. He was sure he saw something. It moved! It was right at the foot of his bed! Terror paralyzed him, but only for a moment. As soon as he could move he grasped, somewhat tremblingly, his faithful pistol. With teeth clenched, he aimed as best he could, and fired. Bang! Instantly he gave a wild howl that woke up the whole household. He had shot off two of his toes.

This story may or may not be true. But its basic idea is a fundamental truth. Men are haunted by fear. Whatever the object of gruesome consideration, the ultimate cause of trembling and faint-heartedness is in themselves. The devil takes advantage of this weakness and, with the help of his diabolic retainers, impersonates the non-existent spirits of the departed, or creates imaginary hobgoblins and monsters to terrorize whom he would destroy.



Today many fears are paralyzing the world. It is looking at the uncharted future which most causes the hearts of men to quail. Like a trained psychiatrist, a statesman of Europe has well described the modern psychological status thus: "The whole world atmosphere at the present time is filled with vague forebodings of an advancing catastrophe. He who does not realize this, he who attempts to deny it, either lives in a fool's paradise, or lacks the ability to read the march of events."

Today a thousand voices like this one are raised in various parts of the world declaring unwittingly, and hence all the more strikingly, the fulfillment

Man!

DON'T Be Afraid

By
Alfonso N.
ANDERSON.



■ The above is a reproduction of the cover of a pamphlet that is being distributed by the thousands in Paris, France. It is entitled, "Paris Under Gas," and warns the population of possible air raids, and gives instruction for the donning of gas masks and the whereabouts of underground retreats. The awful possibilities to the civilian population if war should break out fill everybody with fear.

of our Lord's prophecy: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. Along with famines, pestilences, earthquakes in many places, wars and rumors of wars, this fear-complex throughout the nations is a proof positive that His coming is indeed near and will not be delayed. Today God calls upon all to heed the words: "Behold, I come

quickly; and My reward is with Me, to give to every man according as his work shall be." Revelation 22: 12.

It does little good to point out the baselessness of fear and expatiate on its unreasonableness. An old man's assurance that he has seen many troubles but most of them never happened may reassure a few. But still the pall of fear remains and is, in itself, a very real thing. We must probe deeper. In the light of God's word we may reach the roots of the whole matter. "Perfect love casteth out fear." 1 John 4: 18. Love and fear cannot dwell in the same heart. But in place of pure love toward God and man, selfishness sits enthroned in human breasts. There is no room for thoughts of God and His righteous laws. Because love of self is the dominating motive in human life, the moral law is broken. "The wages of sin is death." Romans 6: 23. Men fear the effects of sin—suffering, bitterness, death,—and God's condemnation for their sins, rather than sin itself.

It is possible to still one's nerves against such fears until the conscience becomes seared as with a red hot iron. But this does not conquer fear. When called to face the heavenly tribunal in order to answer for one's sins, the old fear-complex will be found to be very much alive as the sinner faces destruction. There is only one way to master fear. "Believe on the Lord Jesus Christ, and thou shalt be saved,"—saved eternally, saved from death, saved from condemnation, saved from fear. Christ forgives our sins and thus takes away all cause for fear. To every sincere confessor and believer in His promises, He says, "Fear not."

In Japan there are many cases of family suicide. Fear of poverty and starvation cause distracted fathers to take, not only their own lives, but those of their loved ones as well. But God promises us that our bread and water shall be sure. Every wild song bird and every flower that blows witness to His constant care and supply of the necessities of life. "Fear ye not therefore, ye are of more value than many sparrows." Matthew 10: 31. Whatever happens, we need not fear, if we trust the arm that upholds the universe.

Insanity is tremendously increasing. Among the several causes of mental derangement listed in the Encyclopedia Britannica is civilization. "It is amongst the highly civilized that insanity is most prevalent. . . . Life in general becomes more complex,

(Continued on page 18)

FLASHES

—● It is not what God lets us do for Him that saves us, but what we let God do for us.

—● There is a charm in a Christian smile that arms confidence and dis-arms suspicion.

—● Before Prohibition we had 180,000 saloons. We determined never to let the saloon return. But now we have 400,000 liquor-selling stores.

—● Last year 84,000 were killed in the United States, 36,000 of them due to automobile accidents. Of these last, 75 per cent were attributable to liquor.

—● We are much less scared of the "yellow peril" than we are of the divine peril. And we are going over to God's side; not to "save our faces," but to save our souls.

—● Over 3,000 daily newspapers, wet before Repeal, have now turned dry; which is an acknowledgment that they were duped before; but they refused to see the facts.

—● We have just read an article giving "eleven reasons why life beyond the grave is practically a certainty"; and not one of the eleven is the best reason of all—that the Bible says so.

—● Doctors are trying to decry the harm done by the narcotic elements in tobacco, tea, and coffee; but they are almost invariably the doctors who are users of tobacco, tea, and coffee.

—● Mount Ararat, where Noah's ark rested after the Flood, recently trembled in an earthquake that was felt over western Asia and took a death toll of 2,000. God is shaking the old landmarks to wake men up to the times.

—● A volcanic eruption is reported from Iceland. The rim of the Atlantic is joining the rim of the Pacific as a vast circle of volcanoes and earthquakes. When these mighty outbreaks occur in "divers places," the time is drawing near for God to make a New Earth.

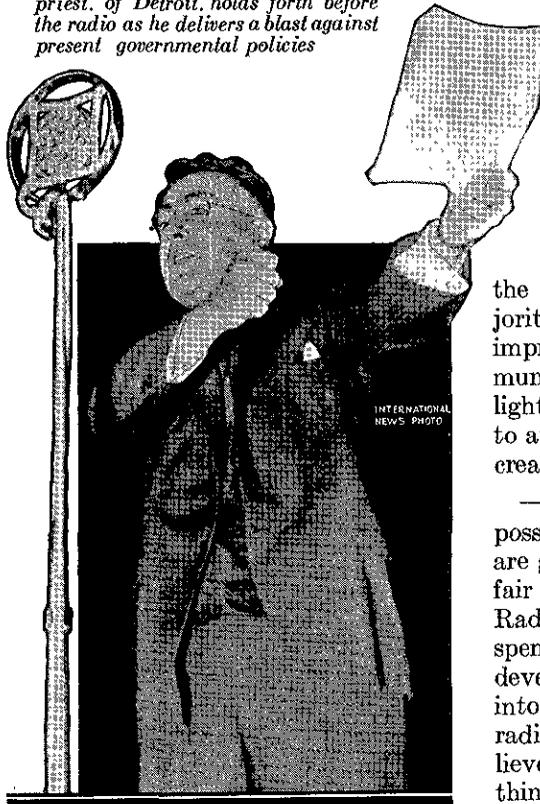
—● Florida has joined Arkansas and Nevada in bidding for divorce business by reducing its residence requirement to 90 days. In the words of the governor, this will "bring additional visitors" to the State. Florida, in common with many another State, is money mad. "Fond of money," "without natural affection," are the Biblical words that describe our times, the "last days."

—● The "send-a-dime" hysteria, that seems to have swept America like an epidemic, shows how prevalent is the gambling mania. The new racket will disappoint many a take-a-chance individual. May it teach just as many their lesson in the demoralizing influence of something for nothing.

—● Germany is developing an army to move at eighty miles an hour in trucks and tanks. The next war will be won, if won at all, by the nation which strikes first and fast. No participant wins in a war that drags out. Hence the danger of unexpected outbreaks of carnage. "When they shall say, Peace and safety, then sudden destruction."

—● In every section of the United States the railroads, desperately fighting to recover traffic lost to busses, autos, and planes, are putting on streamlined, air-conditioned trains capable of speeds in excess of 100 miles an hour. These aids to quick transportation are not only signs of the times, but they are also means to carry quickly the interpretation of these signs to those who run but with no message.

■ Father Coughlin, Roman Catholic priest, of Detroit, holds forth before the radio as he delivers a blast against present governmental policies



—● Gambling—and how many varied and deceptive forms of it there are nowadays! — is vicious because it violates the principle that we must pay for what we get. Even if we finally win, we have paid in the coin of all previous losses. Or we pay a larger price because we get first and pay afterward. Watch the whole career of the gambler and be convinced.

—● We hear enough about the armament race and the next war to scare us pale, but much more war preparation is going on beneath the surface than we hear about. Once in a while there is a "leak" of military plans, and then we see of what stuff modern war is made. It is a harrowing prospect, and can't be camouflaged with peace propaganda. "Peace, peace, when there is no peace," — Bible prophecy for our time.

—● Walter Lippmann, noted writer and prophet on economic and political subjects, says he can tell the future in these matters by the fluctuation of the rate of exchange between the British pound sterling and the American dollar. Like those who "discern the face of the sky," he can discern the face value of the dollar and the pound, but cannot discern the signs of the times. It is given only to students of God's prophecies to do that.

—● The United States Patent Office has just issued its two-millionth patent, one for pneumatic tires for railroad cars. The one-millionth patent was also of a tire. In the 99 years since the Patent Office was formally set up, it took 75 years to issue the first million, and twenty-four years the second. Noting also that a majority of modern patents are issued to improve transportation and communication, view these facts in the light of Daniel 12: 4: "Many shall run to and fro and knowledge shall be increased" in the "time of the end."

—● Television, that makes it possible to see on a screen actions that are going on many miles away, is in a fair way to be made practical. The Radio Corporation of America is spending \$1,000,000 in field tests to develop this art and bring television sets into every household that can afford a radio receiving set. Yet men cannot believe possible that God can see everything that is going on in the world.

The Fall of the N. R. A.

Watchman
THE United States Supreme Court has decided that Congress exceeded its authority when it delegated to the President the power to regulate codes of fair competition having the force of law, because it did not set up standards to guide the executive, and for several other reasons, and that the Federal Government has no power to regulate hours and wages in transactions affecting intrastate commerce—in short, the N. R. A. is unconstitutional, the Blue Eagle is dead. And since the N. R. A. was the very heart of the New Deal, it seems for the moment that all the plans for economic recovery in America have gone awry.

Without entering either pro or con into the New Deal policies — and there are strong arguments on both sides — we want to emphasize again that all struggles for justice to every class are doomed to futility unless a moral reform is accomplished, unless men's hearts are changed. And they cannot be changed by law, either God's or man's law. Codes, however wisely drawn up and administered, cannot give every man a square deal, because without the love of God in a man's heart he cannot be fair to his neighbor. Said Paul, the Bible prophet, concerning these "hard times," "Men will be selfish, fond of money." This prevailing and increasing selfishness is at the root of all our troubles.

There is economic chaos ahead for America and the world, unless a tidal wave of righteousness sweeps away the sin that drags us down. We are looking for that wave when Christ

returns here soon, not before. We trust in the New Covenant rather than in the New Deal. And that Covenant is an agreement between God and man whereby men, by surrendering their lives to God, are saved from sin and its dire results. It is a good contract to enter into, and we urge all to sign it while there is time.

Peace & war

The Only Way to Disarmament

THE proposed plans for disarmament are only scratches on the armored surface of the whole matter. All of them, except one, require the use of physical force to carry them through to success. The application of force always generates war, for war is a clashing of forces. And where is, or can be, the force strong enough to bring any large nation or group of nations into line?

Armaments are more than cruisers, air planes, poison gas, and armies. They are also brains, muscles, gold, and populations, coupled with self-interest and the will to fight for what one considers one's rights. Weapons are minor to a belligerent attitude. Thus to disarm means to disable, for peaceful pursuits as well as for the war game.

Can taking the profits out of war assure peace? The temptation for neutrals to profit by war is too strong

■ *Reich leader Hitler, of Germany, and his troops. The determination on the part of Germany to re-arm has stirred the world to new fears of war.*

to be resisted. Witness the selling of arms to Paraguay and Bolivia by nations supposedly all for peace. Someone is bound to profit by war.

Can a world-state disarm nations? A world-state is impossible. The whole tendency of our time is in the other direction,—race segregation, nationalism, religious intolerance.

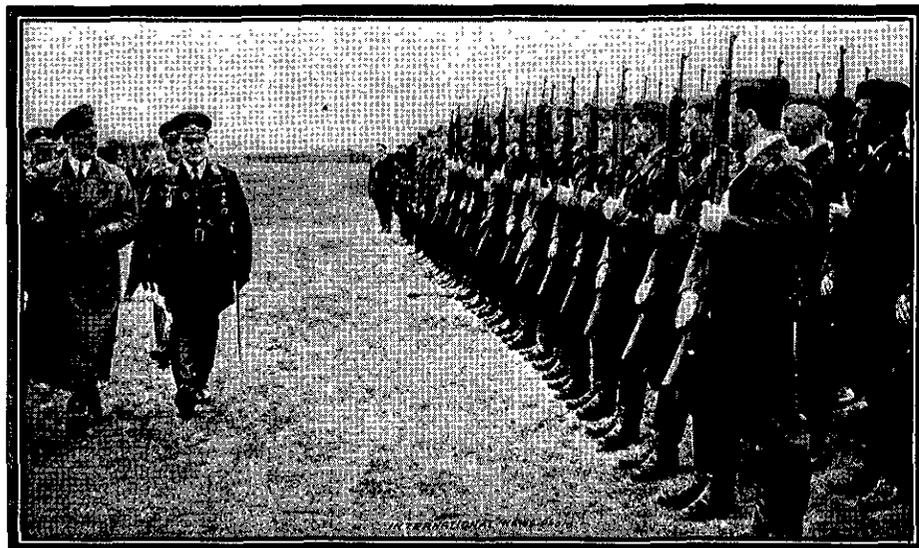
Will treaties do the trick? They never have; and men are the same as always. When "national honor," "self-defense," "racial superiority," and advantage in world trade are placed above pledged words, what assurance is there of security? There is no such thing as international honor.

The exception to force in methods of disarmament is education, which includes agitation. But education is a work of many years. Even if a majority of our homes, schools, and churches were wholly convinced against war, which they are not, there are more potent educational agencies than these. Newspapers and magazines, motion pictures, radio, and the public sentiment which these opinion-formers create, counter-educate all that parents, teachers, and preachers can inculcate.

Effective disarmament is not a physical, economical, intellectual, or political problem. It is fundamentally a moral problem, and a gigantic one. To solve it we must deal with the selfishness that insists on personal or national advantage at any cost to the interests of others. We must eradicate the deception that is misnamed diplomacy. We must conclude that we have no rights the asserting of which interferes with the same rights of others.

Disarmament and resulting peace will come only when *all* statesmen—not a majority of them—are swayed by the knowledge of the equality of every man before God, of every man's right to religious, political, and economic liberty; and are ruled by a spirit of self-sacrifice and a love of enemies. But those who admit that such is a commendable ideal (not all do) say it is impossible of attainment. And this writer agrees with them.

That is, it is impossible if it is sought in the same manner that other peace ideals are sought—by human striving. All other peace schemes end with the limit of human achievement. But if men and governments will not, or cannot, make peace, what then? Who else can make it? We will have to



look to some super power to cut the Gordian knot.

Here is the divine plan for disarmament: God arms those who choose His salvation through Christ, His Son (and anyone may), with the character armor of a new life—truth, right, peace, faith, salvation, and the Word of God. (Ephesians 6:11-17.) Then when He has given everyone a fair opportunity to accept the peace of the Prince of peace, He will destroy sin and sinners,—who are the real war makers,—recreate the earth, and start all over with all war causes eliminated.

But such a plan involves force. Yes, but it will not be put into execution till milder methods have failed. And there is no other way, for the obstinately rebellious will have it so. God will "plead with all flesh," but ultimately it means Armageddon, the war between God and wicked men, the war that actually ends war; for the Man on the White Horse (Revelation 19:11-21) will come off victorious.

Child Training **Spank Your Children**

AN ARTICLE in a contemporary magazine asks, "Do You Spank Your Children?" The writer proves quite conclusively from what we see about us that more children ought to be spanked. Common sense be thanked, some parents have never gotten away from spanking.

All this talk and teaching about the danger of "repressing" and "inhibiting" the child's nature is chiefly bosh. Any sensible and observant parent justifiably resents being called a "big brute" because he inflicts a little pain on Johnny to keep him straight. Is mother a "coward" when she "attacks" her offspring smaller than herself? Nonsense!

Do we spank our children?—Most emphatically yes! Why?—Because Life does. The circumstances they meet in life after they leave the parental roof certainly spank them; and we deem it wise to spare them too much of that spanking by administering a little beforehand. Inflict a little pain now to help them escape a greater pain later; for punishment is a deterrent.

This is baby instinct as well as adult reasoning and divine philosophy. The baby burns its finger in disobedience to the maternal, "Don't," and thereby learns not to burn its whole hand. A

broken collar bone warns against a broken neck. A spank may prevent an outlaw. Even the children can see that. But whether they can or not, we don't spare the spank.

We see about us today an appalling breakdown of moral restraints. Murder,



■ General Hugh Johnson, former N.R.A. Administrator, who is much in the limelight these days as he champions the administration against those whom he terms demagogues

banditry, bribery, suicide, war, deception, licentiousness, and a hundred other kindred evils are making the world unsafe for rectitude. These sins have always been in the world since Adam and Eve walked out of the Garden, but they are much more prevalent and awful now. We can hardly trust anybody, and we fear our closest friends.

To deal adequately with growing evils, we must get back to causes. If we deny a cause, we can never eradicate its result. One great reason for the disregard of law is the denial that children are naturally bad. Call it original sin, "plain cussedness," devil possession, or what you will, it remains a fact that inherent sin in the human heart must be recognized before it can be reckoned with and expelled. Modern apostles of the doctrine of born goodness that needs only free expression and no curbing are all wrong. And daily events are proving them wrong.

"The heart is deceitful above all things, and desperately wicked." Thus says the Bible; and woe to the person who tries to get away from that fundamental truth. And it also says, "Whatsoever a man soweth, that shall he also reap." God and heredity do not sow goodness in the child. We must inculcate good from outside the heart, from the textbook of good, the Bible, if we would see good harvested in the grown-up.

We are now reaping sixty fold from the seed sowing of that wholesale repudiation a generation ago of the Bible as a moral guide. And the harvest will reach a hundred fold before it is over. The twig was bent. The inclined tree is here.

Let the children get your spanks, and later you will get their thanks. We can't hand-pick them; but we can hand-spank them.

Alcohol **Drunken Drivers**

THE reason why the appalling increase in automobile accidents since Repeal is not laid to drunken drivers is because a driver is not counted drunk by the police if he can walk and talk. Thus statistics along this line are absolutely unreliable. It has been discovered that the greatest danger to safe traffic is the drinking driver, whether he imbibes little or much. In fact, the man who overdoes drinking is not so apt to try to drive as the man who drinks a little and thinks he is a good driver. Careful observation proves that most bad accidents come to those who take just one drink. They are bolder, more devil-may-care, yet their nerve reactions are impaired by the liquor.

Scientists learn by experiment, and traffic officers by observation, that a drinking driver's nerves and muscular reaction time is much slower than that of a non-drinker. The difference in time of stopping a car when faced by danger is the difference that often means sudden death to the innocent victim. Hundreds of children are maimed or killed every year for no other reason than that some one drank a glass of beer.

True temperance is not moderation in drinking alcohol. It is moderation in all that is good, and total abstinence in all that is bad. And alcohol in any form or mixture is thoroughly bad as a beverage.

"How Do They Do It?"

Adventists

Here are people that are accomplishing the seemingly impossible; and here are the reasons for their success.

By
Mable A.
HINKHOUSE

OBSERVING people frequently question: "How do these Seventh-day Adventists do it? How do they manage to extract so much money from their people? How do they keep their mission program intact when other missionaries are being brought home by the hundreds?"

The steady missionary advance of this people has become a marvel in the eyes of all—the outstanding miracle of modern missions. They have carried on the world's largest mission program and wonderfully weathered the depression. Despite the financial retardation in all lines of service, their cause has gone forward with renewed impetus. At the same time, other denominations have been forced to give up institutions and enterprises that have cost them hundreds of thousands of dollars and years of sacrifice to build up.

And it is not only people of other denominations who have been wondering about the matter, but the Adventists themselves are sometimes surprised. At the Biennial Council of this body held in the autumn of 1934, reports came in from the various foreign divisions all over the world. At this meeting the president of the General Conference of Seventh-day Adventists pointed out that during a year (1933) when no advance was expected, when it was thought the denomination would do well to even hold its own—with cut appropriations, with every effort concentrated upon avoidance of serious retreat—in spite of it all, the reports showed advance into new places in all parts of the earth. *Twenty new countries and islands had been entered and nineteen new languages had been added to the list in such a year.*

Not many years ago, Seventh-day Adventists were considered a weak, obscure cult, peculiar and unpopular. As a distinct people they have been in existence less than a hundred years. But in that short period of time they have spread to all corners of the earth, and are today preaching and

teaching and printing in more lands and in more languages than any other Protestant denomination. They are operating more mission fields, conducting work in more languages and countries, sending out more missionaries than three of the largest Protestant mission boards in North America. This people give more for mission offerings a week, and every week, than many other denominations give in a year. Their per capita giving surpasses that of any other religious body today. For concrete comparison: in 1932 the members of all Protestant religious bodies gave per capita contributions amounting to \$19.02 for all purposes. In the same year, Seventh-day Adventists averaged \$25.56 the world around.

The total income raised by Adventists for all purposes in 1933 was \$8,642,000. This came from all over the world, including offerings from converted Adventists in heathen countries, and represents a per capita of \$22.50 for every member. As might be expected, the per capita for North America was much higher—\$36.26.

This denomination supports a force of 22,000 well-trained workers, occupying strategic centers the world around. At the close of the year 1933, they had 7,640 churches, and a membership of 384,000. They were operating in almost three hundred countries, using nearly five hundred languages in their oral teaching. A new language is added to the list on an average of every ten days.

Seventh-day Adventists have their own system of schools and they take the child from kindergarten through college. They have added a fourth R—Religion—to the three R's. Wherever you find this people, you also find their schools. They have opened up more than 2,000 schools, are employing over 5,000 teachers, and are training more than 95,000 students in these schools scattered all over the world.

The sun never sets on their world circle of printing presses. They have



69 publishing plants producing literature on their message in 161 languages in the form of almost 7,000 different publications. If one were to purchase a single copy of each one of these books, pamphlets, and tracts, they would cost over \$2,000.

Their chain of hospitals, sanitariums, dispensaries, and treatment rooms also belts the globe. They have 123 such units, employing 4,466 nurses and physicians, and treating 423,500 people annually.

Theirs is the great missionary passion. Every year hundreds of their sons and daughters answer needy calls and go to the dark places of the earth.

Such love and self-sacrifice are incomprehensible to the world. And the wonderment grows when it is learned that their membership is largely made up of those in the lower financial levels

of life. They are not a wealthy or a numerous people. They are few in number, some of the other denominations outnumbering them seventy-two to one. They count their membership by the hundred thousand, while some of the largest denominations count theirs by the million.

It is a remarkable thing that despite the distinctive doctrines and rigid standards which make this a "peculiar people" and bring financial and social handicaps, it still finds place among the five religious bodies having the largest percentage of gain for the year 1932.

"Just how these people, a few hundred thousand in all, can hazard their

know the truth about the Catholic religion, and conversions would be made almost without number."—"Our Sunday Visitor," June 18, 1933.

It is difficult for those not of their faith to understand how they raise such large amounts of money. They think the denomination has some stranglehold on their people's pocketbooks in times of depression as well as prosperity. Some inquire how Adventist leaders can get all this money from their people while others are unable to get one tenth that amount per capita from their congregations.

Before telling how a thing is done, it is sometimes enlightening to know

■ Pitcairn Island and its 200 inhabitants have come into much world prominence lately because of the story of the discovery of the island and its connection with a famous mutiny. This tiny dot in the South Pacific Ocean is the home of a people evolved from the mixture of the white and Polynesian races, and they are healthy, happy, bright, and intelligent. For a generation they have been Seventh-day Adventists, though little credit is given to this fact by those who acclaim them. They stand out as an example of what the denomination has done for thousands of primitive peoples in every land on the globe.



■ LEFT: Norris Young, standing beside the grave of John Adams, the last survivor of the original mutineers of the *Bounty* and founders of the colony.

■ CENTER: Parkin Christian, great-grandson of the founder, who is Chief Magistrate of Pitcairn Island, elected by popular vote of both men and women

■ RIGHT: Women and children of Pitcairn Island, sitting on benches near the town hall

jobs by refusing to work on the world's commercial day, and at the same time support a more extensive foreign missionary program than the larger Protestant bodies, is beyond me," writes one observer.

And a Catholic makes the following comment: "If the zeal of Catholics were ten per cent that of the average Adventist, the whole world would

why. The reasons why Adventists give so liberally are that, first, they believe what they believe; and, second, they possess the spirit of sacrifice.

Seventh-day Adventists have a great message to carry to the world—the news that Christ is coming soon again, and the necessity of preparation for this impending event. They believe the Master meant them when He gave the great gospel commission found in Matthew 28: 19. The hope of His soon coming is the mightiest of incentives and urges them on to put every ounce of energy, every dollar they can spare, into world evangelism. There is something in their message that makes them the greatest givers of modern times, and goes past their

minds right to their pocketbooks. Their unbounded faith in their message gives virility to their organization.

The work of Seventh-day Adventists was begun in sacrifice, and undoubtedly will be closed in the same way. The pioneers of the Advent message left a noble record of sacrifice and denial. They practiced frugality and many of them gladly gave all they had. Those who carry on their work today believe that all who follow Christ will wear a crown of sacrifice; that the spirit of liberality is the spirit of heaven, and the spirit of selfishness is the spirit of Satan; that it is the spirit of Christ to give, the spirit of Satan to get and not give.

Quoting again from the *Sunday Visitor*: "Practically every member of the Adventist organization is a missionary, whether at home or abroad, and makes tremendous sacrifices for the extension of his cult."

To more specifically answer the question, "How do they do it?" it is by two ways: By their admirable system of tithes and offerings; and by their simple, economical manner of living.

A Y.M.C.A. secretary in a mission field said to an Adventist: "With the wonderful financial system that you have, backed up by the loyalty of your people as no other organization is, we would expect you to be carrying on when all the rest of us have ceased to function."

Just what is the Adventist system of giving? Their system of tithes and offerings is taught and practiced from childhood up. Their youth know nothing else. For every dime a child receives, he knows he owes the Lord a penny, a tenth, a tithe. Out of every dollar, a dime is a debt to the Lord and is promptly paid into the treasury. This principle is recognized by each new convert whether in enlightened America or darkest Africa. And if the tithe cannot be paid in cash, it is paid in kind—produce, grain, fruit, vegetables, etc. No true Adventist would think of using the tithe for himself.

Besides the tithe (which supports local workers), they give liberally in mission offerings through their Sabbath schools each Sabbath and for many special offerings throughout the year. The goal they strive to reach in Sabbath school offerings is twenty-five cents a week a person. The special offerings such as Mission Extension Fund, Midsummer Offering, Religious

(Continued on page 19)

The Girl He Married

By
Ruth Haskell
HAYTON

Married

MUCH of the glamor and romance of the days of the Donas, of the Dons, and the Padres still linger on the California Mission trails.

It was in the town built around San Gabriel Mission that Walter Harper and his wife Janet located after he finished a Chicago medical college.

When Walter first met Janet she was a teacher in the Martinez Remedial School in a foreign section of Los Angeles. He never forgot the first time he saw her. He was lying on the sands of one of California's numerous beaches watching the health and pleasure seekers. Suddenly he heard a clamor. Then there came pouring down the embankment a very surprising group of humanity.

Children of Mexico, Spain, the Philippines, and Indians they were. Those who reached the beach first paused and looked back, waiting for their fair and jolly teacher.

Walter had his sun umbrella tipped so he had a good view of them without being observed. Something not quite normal in the children attracted his attention and he decided nature had not given them all her mental gifts.

The patience and helpfulness of their teacher caused him to remember something his mother had told him: "It isn't how much a woman says she loves children, but how much they love her that tells her character."

He resolved to watch his opportunity through the day, hoping he might have some chance to serve the teacher.

As the children ran like ducks for the water, Janet Hamer took her position on the rocks where she could see them all, and when any ventured too far she called them back. Sudden splashing and shouting made her rush to the rescue of some luckless youngster. Walter saw at once she might need his help as she valiantly tried to safeguard her larger and more venturesome boys and girls. Seeing no life guard on duty, he resolved to act this part the remainder of the day.

In their occasional conversation, he learned that Janet was camping for the summer with her parents, at Golf

Island Camp. She learned that he was visiting relatives in California, and that he was a premedical student, but having failed in organic chemistry was taking the summer to review.

Five o'clock came none too soon for Janet. Walter counted it his good luck that she allowed him the privilege of helping her sandwich her charges into the bus and stand with her and wave them good-bye until they were lost in the traffic. Then they looked at each other in an embarrassed silence, as much as to say, "Well, what next?"

Janet was sunburned and bedrabbled, but womanlike she was not long without words.

"Isn't this a beautiful background for a beach resort? I do so like the hills coming down to the sea. Let me thank you for your help today. I am sure you will be pleased to get to studying your chemistry now."

"Candidly, Miss Hamer, I would be more pleased to carry your bags and wet bathing suit to your camp."

"Well, thank you. Shall we walk along the beach? My mother will be coming that way to meet me."

Janet's father and mother had young hearts and a hospitable board; so through the summer she and Walter with their friends spent many pleasant and profitable hours together. Sometimes it was reading, sometimes riding horseback up the canyons, and sometimes hiking over Laguna's mountains looking for Indian relics.

As the summer grew shorter, Walter spent less time with lessons and more with Janet. One afternoon he proposed that they take the four-mile walk to Three Arch Bay. Because of the bold headlands and precipitous cliffs they went by the coast highway. It was a charming day in early September; the air was cool and bracing.

Walter carried the lunch and Indian rug which he hung on the hook of his walking stick, and threw over his shoulder. Janet was familiar with the coast and called his attention to its beauty of mesa and hill-land sloping up from the ocean edge.

The path they chose down the embankment at Three Arches was a steep one. Walter rejoiced at this, for it gave him an excuse for frequently taking Janet's hand and sometimes lifting her from loose boulders. Erosion had formed many inviting nooks in the rocks. In one of these recesses on a stone settee Walter spread his Mojave rug. Here they ate their lunch and watched the sunset.

Its beauty in the hazy west held them in silence, as the sun from behind dark clouds spilled its light through

■ Janet and Walter spent many pleasant and profitable hours together.



their rifts like the poured fire at Yosemite Park.

Janet was more silent than usual, and suddenly Walter said, "A penny for those thoughts, Janet."

"Well, I was thinking our camping season is nearly closed."

"Will you be sorry, Janet?"

"Yes, Walter; I have enjoyed it beyond my expectations."

"Has our friendship helped toward your enjoyment?"

Janet played with her walking stick a few moments, and then looked up a bit coquettishly at Walter and answered, "Yes, Walter, it has had a great deal to do with it!"

"You know my plans for the next five years; I have no one to help me financially; therefore I have no home or comforts to offer you. If I had, I would ask you to be my wife. As I am, I feel I have no right to do this; but I do want to tell you before we part, you have been my ideal modern girl, and I will never forget you."

Both were quiet, until Walter said again, "Another penny for your thoughts."

Janet was glad for the roar of the sea, and the gathering shadows; they seemed to give courage to her embarrassment, as she said, "It isn't leap year, but may I remind you I have supported myself for four years, and even saved a bit; I could do so again. Don't make me say more,—you say it!"

"Well, my brave girl, I do have the clean, pure love of a young man's heart to offer you. Will you accept, with the ambition to some day make you queen of my home?"

They walked back to camp, under the "southern moon," Janet giving him interesting bits of California history in "Adobe Days," singing snatches of songs, and talking of their future.

Before the medical college opened, Walter and Janet were married. Both went to Chicago, and Janet continued as wage earner.

It did not seem advisable for them to live together, as their work was in different parts of the city; only their week-ends they spent together, and then they continually cheered themselves by saying, "It won't be long that we'll live like this."

Walter studied hard; and added to Janet's hard work of her school were many domestic extras—looking after laundry, mending, and so forth. So it

was a great relief to both of them when Walter's student days were over.

At the end of those strenuous five years it was a very happy young doctor and his wife who settled in a pretty modern duplex in San Gabriel, California.

Janet entered into this life with the same unselfish zeal she had shown in Walter's student days. Some of her joy and buoyancy dampened however, as month after month passed, and she tried unaided to fit her strength to the unaccustomed duties of housekeeper and office nurse.

"Janet, will you go with me to a dinner where the doctors are taking their wives?" asked Walter one day.

"Of course, I will!" Janet took from her wardrobe a becoming and once appropriate evening gown. She freshened the lace and did her best to remodel it. When she put it on and stood before Walter for his inspection, he looked at her, and jokingly said, "You have done well, my girl, but it looks a bit as if it were your mother's!"

She tried not to care, but the real pleasure was taken from the evening, and she made an excuse and did not go the next time he asked her. She knew her clothes were out of date, but her sense of honor made her neglect herself when there were debts to pay. By nature she was social, loved music and art, but these days she was too tired to appreciate even a call, and her piano and paint brush were never touched.

Walter sometimes looked at Janet wonderingly and contrasted this somewhat languid and worn, old-young woman with the bright, animated teacher he had seen bounding down an embankment only five years ago.

He was in perfect health, and his mind full of roseate dreams of their future. He loved Janet as much as ever, but he was thoughtless; he appreciated all she had done to help him, but he could not realize all it had cost her.

One afternoon Walter told Janet he would be away the rest of the day. She felt so tired, she resolved she would let the telephone and bell go un-

(Continued on page 18)

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.

Associates Children Sleeping Together

Is it all right for children to invite their little friends to sleep with them? My little girl is looking forward to the time when she may invite a girl friend to stay all night or may go to stay with a friend.

Let us who are parents have keen insight and due sympathy with this characteristic urge of childhood, especially girlhood. Yet let us be wise in dealing with it. Such ardency of anticipation in the coming of a friend, the sharing of benefits, from little cakes to comfy bed; such ecstasy of intimate companionship, whispered confidences, snuggly sleep! And yet—the discipline of life must take hold even in infancy. Little children cannot grasp the principle or the reasons now, but they may learn by experience

that friendships are fostered by reserves as well as by confidences.

It is unwise in most cases to allow children to visit over night with friends and sleep together. If children were all ideally innocent, with irreproachable training and utmost purity of mind, there might be little danger, though still the experience would be enhanced by its infrequency. But the plain fact is that most children are infected with moral misapprehensions, and this is most true of the children of parents supremely confident of their innocence. The intimacies of night association conduce to impartation of moral obliquity. Little children need not be told this, for it cannot be told without unhappy suggestions; yet parents may build an ideal of home sufficiency in social enjoyment, and firmly but kindly resist the importunities of children (which will not long continue) and the possible reproaches and resentments of other households. Parents of a community or a connection should have an understanding together and a sound social science policy.

If visiting is ever practiced, it is better to have it by families, including adults,—Uncle Joe, Aunt Jennie, and their ten healthy kiddies; or dear Mrs. Morgan and her lone chick Gwendoline; and always separate beds and due parental supervision.

THE human body is composed of millions of living, minute beings known as cells. These cells are so small that they can be seen only by the aid of a powerful microscope. An ordinary drop of blood, for instance, has in it more individual cells than we have people in the United States of America.

These cells are not thrown together promiscuously but are harmoniously arranged in communities. There are brain cells, nerve cells, muscle cells, liver cells, kidney cells, bone cells, blood cells, etc. Each community of cells has its distinctive work to perform. Each cell has an individual existence independent of others, and must be supplied with food, water, and air in order to live; and like every other living creature, each cell gives off waste material which is poisonous to it, and which must be removed to perpetuate its life.

Food, air, and water are conveyed to the cells through the medium of the arterial blood supply, while wastes are removed through the venous circulation. While cells have an independent life, they minister to each other. Their existence depends upon this. The red blood cells convey oxygen obtained from the air to the cells of the brain, muscles, and glands, while the blood serum conveys food to them in a liquid form. Within the cells the food and air enter into a chemical combination and produce oxygenation. In this way the vital fires are kept burning, and heat and energy is produced. Each cell is a small furnace that burns fuel,

This BODY of OURS

Watch

and gives off carbonic-acid gas, leaving behind an ash just as do the furnaces in our homes. The gas is removed chiefly through the lungs, while the ash is eliminated chiefly through the kidneys.

The life of these cells is very brief. Millions of cells die daily. Their carcasses have to be disposed of. Nature has her own method of doing this. They are, in fact, cremated and utilized as body fuel. In the liver the ash which is left behind, known as uric acid, is converted into urea and thus prepared for elimination through the kidneys.

The human body may in fact be compared to one of our modern American cities made up of millions of human beings. To supply the needs of these, many trainloads of food have to be brought in daily and an adequate water supply and a dependable sewerage system to dispose of the wastes have to be provided. Should the food supply be cut off, it would result in lowered vitality and ultimately in the starvation and death of the dwellers. Water is a very essential commodity in our cities. Should the city sewer become blocked, death of the city inhabitants would result from the accumulation of filth and waste.



The most difficult problem that confronts those who look after the welfare of our cities is not a pure food supply or a pure water supply, important as these are, or even an adequate sewer system to carry off the wastes. The greatest and most difficult problem is to furnish the inhabitants with pure air, since air contamination is almost unavoidable, owing to the crowding together of the people.

Each person is constantly casting off through the lungs organic poisons produced by the cells, which tend to pollute the air that has to be reinhaled. When we add to this the exhaust gas from the burning of millions of gallons

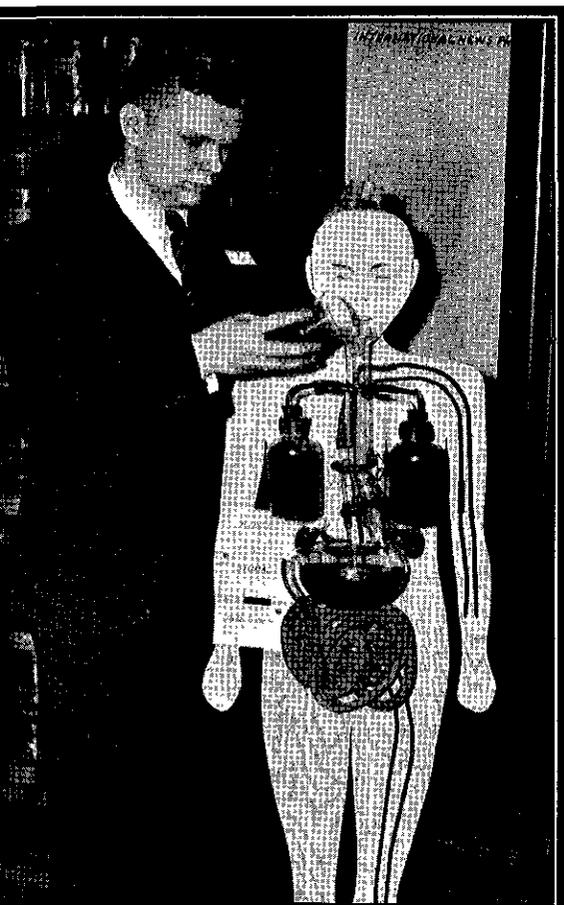
■ Science demonstrates the transformation of food into the body elements by making an artificial man with glass organs.

Its WONDERS and BLUNDERS

By
Daniel H.
KRESS, M. D.

of gasoline by automobile engines, and of oil and coal in the thousands of furnaces and the burning of tobacco in public places by thousands of people, it makes it practically *impossible* for city dwellers to experience the luxury of the pure air supplied to country dwellers. The ever-increasing mortality rate in our cities from heart failure after the age of fifty years is due in part to polluted air.

Dr. Alex Carrell, in his experiments with living tissue, demonstrated that cells, so long as they are supplied with nutrients and their wastes are *perfectly* removed, will continue their existence, even though separated from the body of an animal. Tissue which he separated from the heart of a chicken over twenty years ago is as much alive as it was then. While the chicken is dead and buried, this little piece of tissue from its heart is not merely living but is actually growing. Cells are being daily produced. The prospects are that it will continue to live for many years to come, *indefinitely*, Dr. Carrell thinks. The secret lies in his ability to keep the cells freed from their own wastes, and supplied with the nutrients they need. Should Dr. Carrell have permitted a trace of alcohol or a little nicotine or caffeine to be added to the medium in which the cells were bathed, or should the process of eliminating the wastes have been no more perfect than was



found in the chicken itself when it was alive, the life of this tissue would at best have been about twelve years.

What practical lesson does this teach?—First, it teaches that cell life is dependent on the purity of the food contained in the medium in which it is bathed. This being so, the one who succeeds best in supplying the body cells with their nutrients unassociated with anything of an injurious nature will live the longest.

The three great essentials in the prolongation of life may be said to be pure food, pure air, and exercise. The one who smokes cigarettes and inhales the smoke is poisoning his body cells. He is doing what the gardener does to destroy insects on his plants by exposing them to fumes of tobacco smoke.

When the vitality of cells is lowered from poisons, naturally it makes it more difficult for them to cope with influenza, typhoid, tuberculosis, or pneumonia germs when they enter the body. Those addicted to the use of alcohol or tobacco, or who inhale impure air of any kind, are more apt to succumb to these diseases when

stricken down with them. Luther Burbank, the plant wizard, referring to this, said: "Tobacco does more than kill. *It half kills.* It has its victims in the cemeteries and in the streets. It is bad enough to be dead, but it is a question if it is not sometimes worse to be half dead,—to be nervous, irritable, unable to sleep well, with efficiency cut in two, and vitality ready to snap at the first great strain. This seems like exaggeration. It isn't. It is well within the truth. You do not know the facts because you are not permitted to know them.



"Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away, and, years later, die of something else. From the tobacco trust's point of view, that is one of the finest things about tobacco. The victims do not die on the premises, even when sold the worst cigars. They go away, and, when they die, the doctors certify that they died of something else, — pneumonia, heart disease, typhoid fever, or what not.

In other words, tobacco kills indirectly and escapes the blame. Always remember that the tendency of tobacco is to destroy."

Our aim should be to keep the blood stream as free as possible from poisons of all kinds, and by suitable exercise encourage the elimination of the wastes, which are normally formed. God at the beginning placed man under the most favorable conditions and surroundings to make this possible. He gave him the foods best designed to keep the blood stream pure. Man was placed in a garden where he could have the benefit of work and unpoisoned, life-giving air. To the departure from God's original plan we have to ascribe the ever-increasing prevalence of organic diseases, and premature deaths. The nearer we approach God's plan of breathing pure air, eating pure foods, and taking needed exercise in useful out-of-door life, the better will be the health. Since the life is in the blood, other things being equal, the one who keeps the blood stream the purest will be the freest from disease and will live the longest and the fullest life.

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.

Varicose Ulcer

What can I do to relieve a varicose ulcer on my leg? L. V. B.

The first thing that you should do is to get rid of your varicose veins, and that can be done by having them injected by your physician. Then you must do all that you can to get the circulation in your leg to improve. Whenever you are sitting down, you should have your leg elevated so that the blood will not accumulate in your leg and thus not return into the circulation. You should avoid standing for any length of time, for this causes the blood to stagnate in the leg; but walking encourages the blood to circulate. A moderate amount of walking is not bad for your condition. If your legs have a tendency to swell, you should have them bandaged. Exposing your ulcer to the sunlight will encourage healing. See that you have good blood by eating blood-building foods, and have your body free from toxic poisons by having free elimination. You had better consult your physician in regard

to further treatment if these suggestions do not give you the relief that you are seeking.

Anemia

I am anemic, and need to build up my blood, as I have been told that my blood is below normal. I do not have a good appetite. L. P. A.

If you are anemic, you can build up your blood and make it rich in iron by eating the vegetables that furnish iron. These are all green leafy vegetables and those with a good deal of color. You do not need to eat meat to build up your blood. Sherman tells us that the iron in the hemoglobin in meat is not so readily assimilated as the iron in the form in which it is furnished in plants, particularly green leaves. Fruit is a natural appetizer. You should eat freely of fruits, and you will find your appetite returning. Oftentimes a glass of orange juice or grapefruit juice half an hour before a meal will give you a much better appetite, and the fruits will aid in elimination. With better

elimination the body will be in a better condition to assimilate food, and so will be putting in a call for more food by giving you an appetite.

Bright's Disease

I have been told that I have Bright's disease. What can I do for this condition? L. P. A.

You can do much to help your kidney condition by following the suggestions here given: Avoid all things that will increase kidney irritation, or overwork of the kidneys. You should go on a very low protein diet, and avoid the use of all meats and eggs; and in some cases, milk has to be limited for a time. Use no stimulants, spices, or condiments. Drink freely of water. Live out of doors as much as possible, and keep the kidneys from overwork by working all other forms of elimination, such as free perspiration through the skin, free elimination through the bowels, and the exhalation of poisons through the lungs by deep breathing and sleeping in well-ventilated rooms.



The "Spirit of '76" and

"The Glorious Fourth"

What do they mean for this generation ?

Prof. Rogers

■ Is the spirit of '35 the "Spirit of '76"?

By C. E. HOLMES

establish a court but not a religion; to suppress an insurrection but not a newspaper; to close our ports but not our mouths.

The wise and good men who founded our government had no superiority complex regarding the perpetuity of the Constitution. They judged the future by the past. They saw the snares and pitfalls, and faithfully pointed them out. "The people made the Constitution, and the people can unmake it. It is the creature of their will, and lives only by their will," said Chief Justice Marshall.

Many are familiar with the oft-quoted prediction of Lord Macaulay of England, in 1857, that this nation in the twentieth century would be ravaged by Huns and Vandals engendered within our own borders, and that the government would be seized by some Caesar or Napoleon. But he only echoed the prophecies of our own statesmen.

In Revolutionary times a Dr. Elmer warned that if the people were not actuated by principles of virtue and genuine patriotism, and if the management of public affairs was not placed in the hands of men of integrity and ability, "a Julius Caesar or an Oliver Cromwell will spring up among ourselves who, taking advantage of our political animosities, will lay violent hands on the government, and sacrifice the liberties of his country to his own ambitions and domineering humor."



OVER three hundred million Europeans are now under the domination of dictators. Their liberties are gone and their lives and property are subject to the wills of dominating rulers.

General Smuts, the distinguished South African statesman, in a recent address in London, on the "Future of Liberty," said that "what we call liberty in its full meaning—freedom of thought, speech, action, self-expression—there is less of it today in Europe than there has been during the past 2,000 years. The new dictatorship is nothing but the old tyranny writ large. I fear the new tyranny more than I fear the danger of another great war. Tyranny is infectious. Even in this island home of constitutional freedom I do not know that you are quite immune."

The threat to liberty is greater today than ever before, not only because of the apathy of the average citizen to his responsibilities, but also because of the insidious propaganda that is being sown in our fertile soil of liberty with practically no interference.

In its youth America was filled with the zealous "give me liberty or give me death" spirit. Treaties and diplomatic messages with other countries were charged with the current of freedom, and powerful waves of liberty were radiated throughout the world.

Under the inspiration of this promise of a new life, the people arose, and crowned heads went down.

A new deal is now being given the nations. The pendulum is swinging back. Absolute monarchs are again arising and thrusting the people back into bondage, and the old struggle for human rights is beginning all over again.

Through the medium of the radio, the aeroplane, and other inventions, nations are drawing nearer and nearer our doors, and antagonism to our free institutions is becoming more and more pronounced. America is confronted with some serious questions: Will our ship of state be steered safely past the political whirlpools that have swallowed up so many nations of the past? Will the sovereignty of the people continue or be handed over to others?



Our civil and religious liberties are bound up in the Constitution. The men who framed this temple of liberty did their work conscientiously and well. They carefully selected their materials and erected a symmetrical structure that has resisted the ravages of time and repelled the assaults of its enemies.

In protecting our rights and privileges, the Constitution lays its hand upon the shoulder of our national Congress and says: "Thus far and no farther." It permits our lawmakers to

Thomas Jefferson predicted that "the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless," "until our rights shall revive or expire in a convulsion."

In a letter to Lafayette (Feb. 7, 1788) Washington explained that "no human prudence can effectually provide" against the consequences produced by corruption of morals and a "listlessness for the preservation of the natural and unalienable rights of mankind."

In such a great nation as America, protected by such a magnificent Constitution, it will be difficult to deprive the people of their rights and privileges except on the plea of some emergency or by the insidious methods of corrupt or ambitious officials and political speculators.

"If the liberties of America are ever completely ruined," warned Samuel Adams, "it will in all probability be the consequence of a mistaken notion of prudence, which leads men to acquiesce in measures of the most destructive tendency for the sake of present ease."

Speaking in Congress, in 1799, in defense of the freedom of the press, Mr. Gallatin said: "No government can assume a power not delegated on pretence of its being necessary; for none have a right to judge of what is necessary but the makers of the Constitution, otherwise all governments would be competent to make every alteration in a constitution they might think proper, and the Constitution would rank with the laws, not above them."

Andrew Jackson pointed out indirectly what might some day become a menace in this country: "We should bear constantly in mind the fact that the considerations which induced the framers of the Constitution to withhold from the general government the power to regulate the great mass of the business and concerns of the people have been fully justified by experience."

In the U. S. Senate (Jan. 30, 1913) John Sharp Williams said: "The Senator from Massachusetts said this morning that there was no danger of Cæsarism in America. The whole history of the world shows that free institutions everywhere in the world have been overturned by whom? An unpopular man was never dangerous to

free institutions anywhere. They have been overthrown by popular heroes."

Indifference of the people to the preservation of their rights and privileges, and a failure individually to practice in their lives the principles of truth, temperance, and justice, which are the heart and soul of the Constitution, are its greatest enemies.

It requires no argument or statement of facts to prove that we are in a period of crime, graft, and general lawlessness, such as our forefathers feared would arise and eventually endanger or destroy our Constitution.

"Can you mention any other civilized country in which political corruption (in high places) is so rampant and matter of course as in the United States? Where financial brigandage is so natural a part of the economic enterprise? Where violation of law has become so chronic? Where education has fallen to so uninspired a state? Where progress and poverty jostle one another so indecorously? . . . Precisely at the moment when America has reached what the orators call its highest pinnacle of success, lo! a mystery, there is everywhere in the

land infinite disquiet, and alarming restlessness, social hysteria, the mood of panic. What activity has not become a racket among this law-abiding and self-righteous and prosperity-obsessed fold?"—*"Behold America," page 738.*

Under such conditions it would be well to follow the example set by some who lived in the days when the Constitution was adopted. In 1794 a "Society for the Preservation of Liberty" was organized. Among its leaders were such prominent patriots as James Monroe, James Madison, Patrick Henry, Richard Henry Lee, Edmund Randolph, and others.

Everything of value in this world must be guarded, and "we must in some way fight for liberty," advises the editor of *Law Notes*, "fight for it with the weapons of citizenship which the Constitution gives, as strenuously as did these who dared the scaffold, the block, and the rack for it, or soon it will be lost, and with its loss the United States, despite all that wealth and mechanical invention can do, will be but another great nation on the road to oblivion."—*April, 1925.*

Scripture Problems Solved . . .

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

modernism Styles in Religion

Do you think God expects modern Christians to conform to first-century Christian standards of living in every particular?

In all essential Christian principles, yes; in working out of these principles to suit racial and national customs, no. Christianity is a life in the human heart, dealing with right and wrong. Hearts do not change, naturally, with the passage of time and the introduction of new customs and inventions; and right and wrong remain the same. It was, and always will be, wrong to steal, kill, lie, disobey rightly constituted parental authority, and appropriate sacred things, such as sacred Sabbath time, to selfish uses. On the other hand, the outward dress of, and approaches to, sin and righteousness may change with time and peculiar viewpoints. The wearing or not wearing of certain articles of clothing may constitute a sin under some circum-

stances and not under others. He who earnestly desires to do right, and learns right principles from God's word, will develop a judgment that will make it easy to distinguish between right and wrong in everyday details, because he discerns the tendency in each detail toward either good or evil.

First Sabbath Reference *Lab*

Give Bible reference where God first gave His command in regard to the Sabbath day.

Comparing Mark 2: 27 with Genesis 2: 2, 3 shows that there is an implied command in the latter reference. If the Sabbath was made for man, then men must have been commanded to keep it. And see Exodus 20: 8-11, which connects with creation. The experience recorded in Exodus 16, and particularly God's question in verse 28, indicates that even before the Sabbath law was given at Mt. Sinai (Exodus 20) the command to keep the Sabbath was of long standing.

Don't Be Afraid

(Continued from page 6)

adaptation more difficult, mental conflict more in evidence. The insane, too, are found with greater frequency in the congested centers of population where the struggle for existence is at its greatest height." Where such abnormal conditions prevail, fear depraves the mind. Trust in God would save the mind, save all. God always has a way out.

A careless reveler was sitting at a banquet where much wine was flowing as a river. Suddenly one of his companions bowed his head and died. It filled the heart of the man at his side with fear. He went home to search the Scriptures for assurance of life. He "turned to God from idols" (1 Thessalonians 1:9), and found peace in his heart. This man was Peter Waldo, who became a great missionary, spending his life to bless others among the Waldenses of the Alpine valleys. Blessed is the God-given fear of sin which works repentance. It is free from abject terror and cowardly despair. With victory over sin, it gives place to the abiding joy and sweet confidence of the child of God. Let us conquer base fear and lay hold on life eternal in Christ our Saviour.

The Hands of Esau

(Continued from page 3)

spoils of the World War; that what the Allied powers promised her for entering the war was not given her, particularly in the Adriatic and in north Africa. Yet we find Italy lining up now against Germany. As a matter of fact, Italian policy normally is friendly toward Berlin. Why the change?—That's easy. Rome mortally fears the *Anschluss* (uniting) of Germany and Austria. Were these two countries to be united by this scheme, it would bring the German government, made strong by the acquisition of Austria, right up against Italian territory, and would be a possible menace and danger to the land of Victor Immanuel. Therefore, because of this danger to herself, Italy is now with France. Should something develop that would make it advisable for Italy to return to the side of Germany, we may depend upon it she would do it.

Look at Germany itself, and we see the same nationalism and selfish state interests as the stumbling block to international accord and concord. If it were possible for the Nazis to be

satisfied with their present territorial bounds, much of the tension of Europe would be relieved, and the dove of peace could light on European soil. But, again, Nazism represents an intense German nationalism; the German colonies must be restored; Germans on foreign soil must be returned to the Fatherland; an army must be maintained worthy of the dignity and power of the land of the Hohenzollerns; a navy must be built; and an air force must be augmented. If this satisfies German national pride, it does but arouse the rest of Europe to fear. The result is more war preparation on the part of these nations to resist the rising war preparation of Hitlerdom. And so long as this program goes on, your conferences are a grim joke. In fact, as Will Rogers has well observed, they make a bad matter worse; for in these meetings it gives every nation a chance by the other fellow's talk to see what each has up its sleeve, and so increases suspicion and distrust.



The joker in all our peace attempts is, then, that while every power altruistically and generously talks about getting along with the other fellows, it will not accommodate its own demands to the other fellow's good. The voice may be the voice of Jacob's internationalism, but the hands are the hands of Esau's nationalism.

There is no remedy for this condition. The very highly industrialized life and economic rivalry among nations only accentuates this feeling of self-preservation and national well-being. The very depression we are experiencing has only tended to make every nation more insistent to look after its own welfare, even if it has to be done to the detriment of other states.

The upshot of all this is that it ought to impress upon us there is no human way out of our world difficulties. It demands and requires a superhuman solution, and that is the solution Bible prophecy sets before us,—the return of Jesus Christ as the world's King.

The Girl He Married

(Continued from page 13)

answered, that she owed it to herself to rest at any cost.

She was on the couch in the living room, and had fallen into a restful sleep, when she heard Walter and someone with him in the office. She

The Watchman Magazine
An Interpreter of the Times

Vol. XLIV July, 1935 No. 7

R. B. THURBER, *Editor*
H. K. CHRISTMAN, *Circulation Manager*

Subscription Rates

Ten cents a copy, and one dollar a year in the United States and to other countries with the same mailing costs. Canadian and other foreign subscriptions, twenty-five cents extra. Subscriptions not accepted for less than one year.

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soon discovered from their voices that it was Dr. Young from Chicago, a man who belonged to that school of men now becoming too rare, the "family doctor."

He had come to California to attend a medical convention and had unexpectedly met Walter at the hospital. They came into the room where Janet lay; Walter felt a slight annoyance as he noted the somewhat untidy appearance of her dress and hair. There were withered flowers and dust on the table, the shades were uneven, and the windows not very clean.

Dr. Young took Janet's hand and looked into her face, making some mental notes, and his fatherly interest and medical experience caused him to say to himself, "Janet is working too hard!"

Her joy at seeing Dr. Young gave an impetus to her flagging spirits, and after a cordial welcome she excused herself to prepare their evening meal.

Walter and the Doctor went to the office; here everything was spotless.

"Doesn't Janet keep my rooms beautifully clean?" asked Walter.

"She certainly does," answered Dr. Young without much enthusiasm. Walter had much to say of his growing practice and encouraging outlook.

Dr. Young sat listening and looking appraisingly at Walter's well-groomed person.

"I see you have a fine ear and a man to keep it. Has Janet a maid?"

"No; she keeps saying she wants to do the work to keep down expenses; she doesn't complain she finds it too hard."

"Why, man, she doesn't have to complain; for any one with half an eye can see something is wrong! But

let's go and find the loyal little woman."

They found her in the pretty kitchen with curtains and tintings of California's own colors. She had just finished making avocado sandwiches and was preparing her orange juice. The men seated themselves at the breakfast-nook table laid with Janet's precious wedding gifts. She had donned a fresh, cool house dress and dainty apron. Her eyes were bright, little brown ringlets wreathed her flushed face, and Walter was pleased to hear an old-time ring of happiness in her voice. While they ate, they reviewed the Chicago years of financial and mental struggle.

The meal over and an hour spent in riding through one of California's richest citrus districts, they came to the Santa Fe Station in Pasadena. Finding a comfortable bench for Janet, Dr. Young took Walter's arm and they walked to and fro among the ragged palms.

"Walter," said Dr. Young in a kind voice, "I fear you have been so absorbed in your profession that you have neglected your wife. If your mind dwells too much on money getting, it will make you selfish, and stultify what is most worth while in you and our honored profession."

"Yes, Doctor, I know Janet—dear little unselfish woman that she is—has neglected herself; but it won't always be so. The expenses the first year or two are very heavy. My success depends on my up-to-date equipment. Don't you think so?"

"Well, I am afraid you will be disappointed in my answer. Your success depends on far more important factors than material things."

The sound of the east-bound train called for a handshake and a hurried good-bye, with a last caution from Dr. Young, "Don't neglect the treasure you have in Janet!"



Walter took one of Janet's favorite drives home, along the Arroyo Seco, a drained and landscaped river bed. Mount Baldy, capped with snow, arose in the background; in front, the rugged, seamed Sierras.

Janet nestled close to him, and she never seemed so precious. He parked the car so they could watch the clouds like great banks of feathery snow, overshadowed by a gathering storm.

"Oh, Walter, we haven't had a treat like this since our courtship days!"

"Well, dearest, we are going to have many more of them. I intend to have a girl at once to help you."

"How can we afford it, Walter?"

"Don't you worry about that. We will afford it by my doing the lawn and caring for the car. How would you like to take a trip to Three Arch Bay?"

Janet's brown, tender eyes were beaming.

"Oh, Walter, there is nothing I would so love to do. May we?"

"We will without fail, my girl; we never had a honeymoon, and we will take it next week at Laguna Beach!"

"How Do They Do It?"

(Continued from page 11)

Liberty Offering, Week of Sacrifice (during which many members give a week's salary), Annual Offerings, etc., are supposed to make up an average of fifteen cents more a week, or a total goal of forty cents a week for each member for the year for offerings alone, not including the tithe. All these offerings are called "trust funds" and are passed over to the conference organization and not used locally at all.

Each church bears its own expenses, does charity work for members in need, and in many cases maintains its own church school, bearing all the expense without help from State funds. At the same time they pay their taxes, shouldering their share of community welfare work and other local financial burdens. They are a sober, law-abiding class of citizens.

Because of their simple manner of living and non-participation in many indulgences, more or less harmful and expensive, Seventh-day Adventists are enabled to live within a much smaller income than many other people and at the same time liberally support their far-flung missionary program. They do not use liquor in any form, nor tobacco. Coffee, tea, and swine's flesh are tabooed on their tables. They do not believe in attending the theater or movie or dance. Neither do they believe in bedecking themselves with jewelry. You will not find them frequenting the gambling den or bowling alley or betting on races. They are conservative in all expenses.

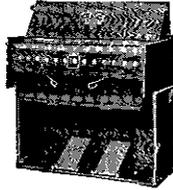
By living economically and abstaining from the practices mentioned, they save much money which can be used for the advancement of their cause. They feel that the Lord guides them into ways of living that are not only healthful and happy, but that also

allow them a wider margin for giving.

Holding such a remarkable record, exciting the admiration of individuals and other denominations, what is the attitude of Adventists themselves regarding their advance and progress? Do they feel satisfied, elated, egotistical, about it?

No; indeed no. They are humble and modest about it all. They feel that they ought to be doing far more than they are doing. They do not feel to boast at all. "Probably most of us give far less than we ought, and less than God expects of us," is a statement to be found in a recent number of their church organ.

And here is a statement from one of their church leaders: "If the hearts of God's people were filled with love for Christ; if every church member were thoroughly imbued with the spirit of self-sacrifice; if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions."



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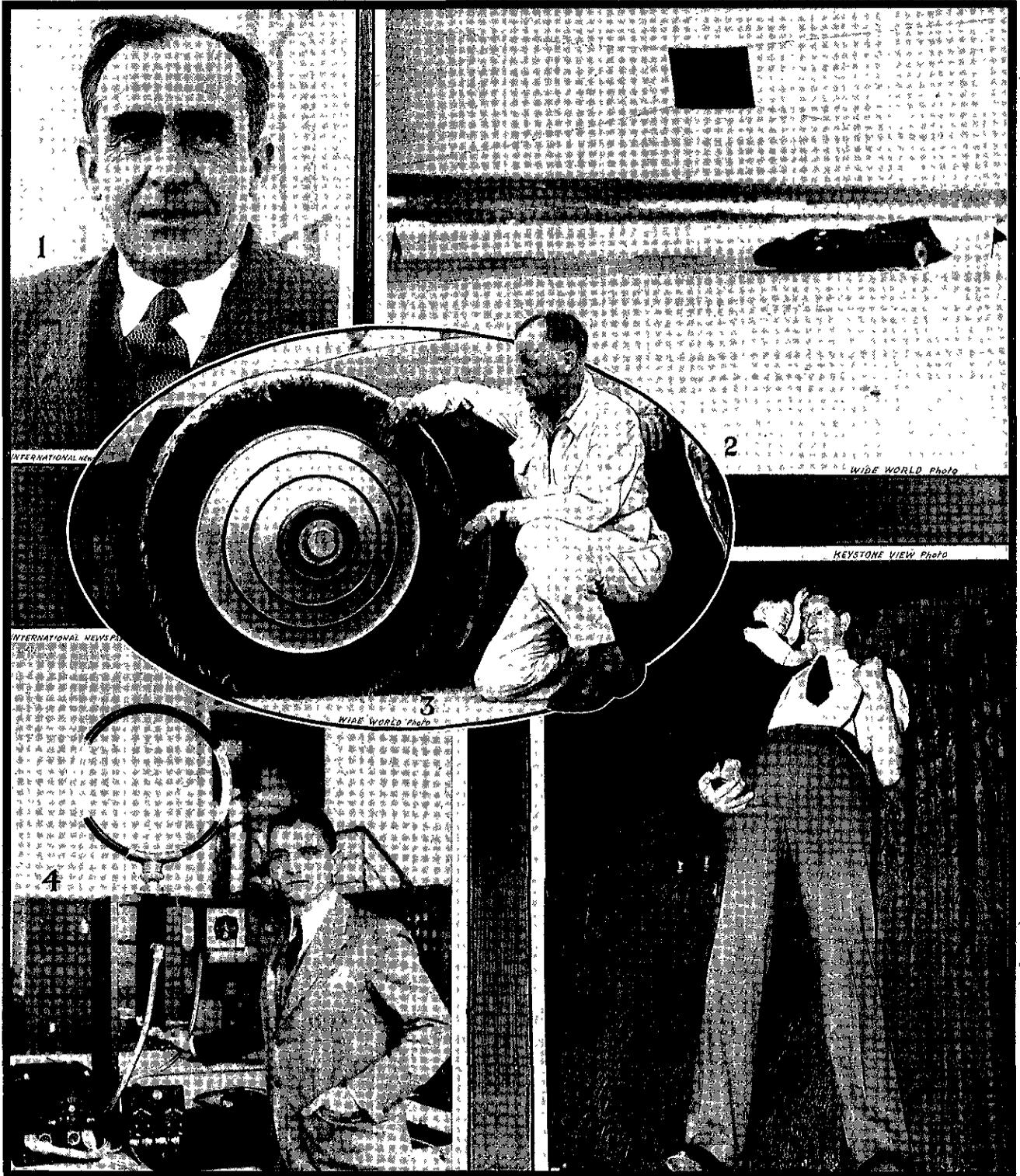
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NEWS · PICTURES



1. Admiral Cary T. Grayson, new chairman of the American Red Cross. 2. Sir Malcolm Campbell's powerful racing car, "The Blue Bird," speeding along the sands of Daytona Beach, Florida, at a speed of 276 miles an hour. 3. What one trial did to the tires of "The Blue Bird," leaving them in shreds. 4. G. G. Krues, inventor, and his mystery radio compass, for use in blind flying of air liners. 5. Major Mite, the circus midget, playfully punches his pal, Jack Earle, 380-pound Texas giant. Nature plays pranks with her children.