

Watchman

An Interpreter of the Times





■ Picketing for their children. Parents wearing crosses for their children imprisoned among the 146 strikers of the Berkshire Knitting Mills of Lynn, Massachusetts.

PICKETING for Their Progeny

AMONG the news photographs coming to the desks of editors these days are noticeable numbers depicting the grief of parents over wayward sons and daughters. Certainly back of this human misery there lies some contributing cause.

Crime is estimated to have cost the United States last year thirteen billion dollars, fifty times what it cost in England, according to former Assistant Attorney General Ellis; and despite the best efforts of our G-men and our local enforcement units, hoodlums are still at large, and the tracks of the sock-covered shoes of the kidnaper still lead to the doors of America's best homes.

Notwithstanding sincere efforts to make them respectable, salacious movies are still with us as a direct contributing cause to youthful delinquency. Poor's "Industry and Investment Survey" estimates that in 1936 four billion movie tickets were sold, for which the public paid one billion dollars. Twelve per cent more people attended the movies in 1936 than in 1935.

It is estimated that we spent five billion dollars for beer and hard liquor during the year 1936, and three billion dollars for cigarettes and tobacco. Who can say that

this expenditure brought us anything of value? Keeley liquor cures have increased 50% since repeal. In one well-known city sixty-two licensed liquor establishments have been authorized on one street by the State Alcoholic Beverage Control Commission, and that street is not a mile long. In another metropolis four hundred thirty taverns and liquor stores are located in the vicinity of the stockyard area alone, seventeen of these in a single block. Recently the keeper of one saloon boasted that he cashed twenty thousand dollars' worth of workmen's checks after each pay day, and out of those checks came first the amounts the workmen owed for liquor which they had bought on trust. There were 558,744 arrests for intoxication in 369 American cities in the year 1935. Drunken driving has alarmingly increased. Doctor Herman Heise of Milwaukee found that in

119 serious accidents, alcohol was to blame for sixty per cent of them.

Salacious literature is also contributing to the moral delinquency of our progeny, while public balls, for benevolent purposes are marking the beginnings of many a downward career. Doctor J. N. Hoover asserts that in the year 1934 60,000 girls were lost in brothels. Our nature cults, fan-dancers, public balls, and booze night clubs are filling our jails, prisons, hospitals, and insane asylums to overflowing. We have a million barmaids, hostesses, and girl entertainers in our 450,000 drinking joints and our liquor dance halls, and then we wonder why our young people are going wrong.

Senator Copeland of New York is authority for the statement that the underworld is running our large cities. That is why we are averaging 50,000 robberies a year, and Judge Cavanagh of Chicago asserts that we have 350,000 professional criminals at large in the United States. They have brought back our old-fashioned race tracks, prize fights, and card games, with their attendant rackets, upon which our American public spent \$5,000,000,000 last year. Staid old New England is being forced into

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WILL the Sun GROW

COLD?

MANY scientists believe our sun to be a gradually cooling body. Their imagination pictures, sometime in the future, a cold and desolate earth as a consequence. A. W. Haslett, in a recent book, indulges in some speculations as to what man would do in such circumstances. "Let us suppose," he says, "that thousands of millions of years hence, the heat of the sun has so far failed that there is perpetual ice even on the equator. Would it not be possible that man should still live a successful and happy existence, even under what must appear to us entirely unnatural conditions? Might he not live, as has been suggested in more than one popular forecast, in great underground cities?" — "Unsolved Problems in Science," page 45.

The astronomer looks into space through the eye of his giant telescope and sees distant planets, like Uranus, Neptune, and little Pluto, circling around the sun yet so far away as to receive little heat and light from that body. "Why," he asks, "is the sun not shining with a radiance that would shed ample heat and light on the most distant planet?"

If scientists would turn to the Bible and accept its statements, it might shed light on the Creator's purpose in the planets, and set at rest their fears of a cold and desolate earth.

Isaiah utters this prophecy: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Isaiah 30: 26.



This statement does not look as though the Creator intends to let our sun become a dark, cold body. It does indicate that it is to be re-invigorated and become far brighter than it is today, capable of shedding light and heat upon its most distant satellites.

But for what does this great purpose wait? According to Scripture, it awaits the bringing back and restoration of this fallen world of ours,—this one lost sheep that strayed from the fold of the Creator.

The apostle Paul tells us that, because this world is in revolt against the divine order, "the whole creation groaneth and

By
William E.
VIDETO

travaileth in pain together until now." Romans 8: 22. But how long is creation thus to groan and travail in pain? Quoting further from the apostle, it is "waiting for the adoption, to wit, the redemption of our body." Verse 23. This redemption will take place at the time when "this corruptible shall have put on incorruption, and this mortal shall have put on immortality." I Corinthians 15: 54.

Yes, the Lord says the brightness of the sun shall be increased seven fold, "in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Clothed with immortality, fashioned in the likeness of Him who "shall change our vile body,

that it may be fashioned like unto His glorious body" (Philippians 3:21), the saints will be able to live without discomfort in a world far brighter than the one we now inhabit.

In that day the redeemed "shall see His face" (Revelation 22: 4)—the face of Him from whom the sun borrows its light. Isaiah asks: "Who among us shall dwell with everlasting burnings?" Isaiah 33: 14. He is not speaking of punishment, for he answers his own question thus: "He that walketh righteously, and speaketh uprightly; etc." To the wicked His presence will be a consuming fire (2 Thessalonians 1:7-9), but those who are prepared to meet Him will verify the words of the Psalmist: "In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." Psalm 16: 11.

Picketing

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the lottery racket to save her money from going abroad. Horse racing and betting were permitted as the first effort to keep the money from going to foreign sweepstakes, and now one commonwealth, whose Puritan traditions led it formerly to regard lottery as a crime, has had introduced a measure looking to the establishment of a lottery to raise revenue for that state. The United States Supreme Court, in a decision in 1880, said: "That lotteries are demoral-

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■ The head of this family was convicted of manslaughter, having killed a woman while driving when drunk. The kindly judge sentenced him to work eight hours at the factory while living at the jail, that he might support his family, all but one child of whom are shown here.



LEAP YEAR'S FAREWELL

By Claude E. HOLMES . . .

A NEW system of reckoning time is being proposed. Its advocates are so certain of the world's approval that they are already announcing "Leap Year's Farewell." In the *Journal of Calendar Reform* for August, 1936, under the foregoing title, is found this optimistic prediction:

"Leap Year has said its fond adieus to February. It is vacating its long lease of the twenty-ninth day of the second month and is taking a new dwelling place between June and July. February 29, Leap Year, is dead. Bid it farewell. For the League of Nations now is considering a revised calendar and adoption of the new plan seems certain."

The proposed perpetual calendar is to be made up of four equal sections, each one of which "contains exactly three months, thirteen weeks, ninety-one days. Each quarter begins on Sunday and ends on Saturday. The first month in each quarter has thirty-one days, and the other two thirty days each. Every month has twenty-six week days."

"The fact has to be recognized," state the calendar reformers, "that it is mathematically impossible to have a calendar in which, while preserving the seven-day week, the year may be quartered into months and the months quartered into weeks. You cannot have them both together. A choice must be made between them."—*World's Work and the Calendar*, page 79.

The issue is clearly and honestly presented. We accept the challenge and have made our decision. We are unalterably opposed to this new plan, not merely because it is a change, but because it destroys the week. Various alterations have been made in the calendar in past ages, but this modern scheme is the first to suggest a breaking up of the week. Heretofore all changes have merely shifted the dates of the days of the month.

The perpetual calendar can have only 364 days in the year, but it happens that every year has at least 365. This extra day is a fly in the calendar ointment and makes more trouble than the other 364. In order not to interfere with the arrangement, this superfluous time is dropped from enumeration and called a Blank Day, International Holiday, etc.

As Sunday falls on New Year's Day in 1939, the reformers hope that the new calendar can be put into operation on that date. Should it begin at that time, things would move along as at the present until the end of the year. The last day of the year, or the extra day, is Sunday, and must



■ The late George Eastman, Kodak manufacturer, the use of whose fortune popularized in America the idea of calendar revision.

be dropped. Consequently the new year will begin on the next day after that, or Monday, but it will be called Sunday.

Thus during 1940 Sunday would come on Monday, until June. This being leap year, at that time another day must be slipped out. The remainder of the year Sunday would come on Tuesday. Between 1939 and 1950 Sunday would come on every day of the week, and the other days would, of course, be shifted likewise.

The world would do well to take another look before jumping from our present calendar to this new one. Once such a calendar, with its week-wrecking, blank-day provision, is put into operation, there will be a head-on collision with the law of

God. It will mean an unending battle between Business and the Bible,—a struggle for supremacy between a perpetual human calendar and an eternal divine law. The fourth commandment of the Decalogue specifically sets apart the seventh day of the week as the Sabbath; the new calendar would substitute an any-day-in-the-week civic rest day, or holiday.

To Sabbatarians, the command of God is supreme and is therefore an insuperable barrier to an acceptance of the proposed calendar. The reformers know this. And as the Sabbath keepers are its chief opponents, and have succeeded thus far in largely blocking the plans of the calendar reformers through education of the people to the objectionable features, the reformers are now attacking the Sabbath itself.

It is claimed that the Sabbath is merely an institution with no reference to the day. "What difference does the number of the day make if only there be a Sabbath?" inquires the "National Committee on Calendar Simplification for the United States." And again: "Which is religiously important, the number seven or the Sabbath?"—*Religious Aspects of the Calendar Reform*, page 18.

It is the Sabbath that makes the week and not the week the Sabbath. It is not any more definitely established than is the day of the week upon which it falls. The reformers are forced to admit that the weekly measurement of time is "Semitic," or Jewish. As the "Encyclopedia Britannica" states: "Those who reject the Mosaic recital will be at a loss . . . to assign to it an origin having much semblance of probability."—*Article "Calendar."*

Says another writer: "That the septennial division of time was known and observed from the time of Adam to that of Moses, and subsequently by the Gentile nations, is probably the best authenticated fact in all ancient history. It is not only difficult, but impossible, to account for the institution of the week among the ancient peoples of the world, except as it came from the institution of the Sabbath in Eden. The fact of the septennial division of time runs all through the Old Testament Scripture. . . . The words seven, seventh, sevenfold, occur 383 times in the Old and New Testaments."—*Is Sunday the Sabbath?* by Hathaway, pages 31, 32.

It should be remembered that the Sabbath is of divine and not human origin. It was made for man, not by him. Man has the liberty to accept or reject it, but he has nothing whatever to say about its hours, its manner of observance, or its

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"HE has not come; I turn out the light," cried Mrs. Houdini, pulling the switch that extinguished a tiny electric light that for ten years had shed a ruby light over the picture of her dead husband.

It was a dramatic moment—the climax of the tenth and final attempt of Mrs. Houdini to span the chasm that separates her from the former master magician. On Hallowe'en night in the year 1936, ten years to the very hour after Houdini passed into the mysterious beyond, about two hundred persons assembled in a seance on the roof of a Hollywood hotel.

To all efforts of Mrs. Houdini and others to hear from the dead magician's spirit there was no response.

"He has not come," she said at last.

Long before Houdini was stricken with the illness that caused his death, he and his wife had agreed that whoever should first be laid in the grave should try to return to the other. They had arranged a secret code known only to themselves, and agreed that the compact should last ten years and no longer. And so each year, on the anniversary of Houdini's death his widow tried to pierce the veil between them. Mrs. Houdini now relates: "After that period, the one of us still alive was to abandon hope either in the possibility of the survival of the dead, or their ability to communicate with the living. The message has never been received."

Thus does a famous woman admit complete failure in one of the most determined and prolonged attempts ever made to communicate with departed loved ones.

Houdini during his lifetime made magic a science and did stunts by sheer skill and strength.

Houdini was also an exposé of fraud, and made relentless warfare on fake mediums. He declared that in all the seances he had attended, he had never ob-

Houdini FAILS to KEEP His Tryst

By
Harriett Dell
JOHNSON

served any phenomena which he himself was unable to reproduce by natural means. For years he devoted a portion of his time and energy to exposing the trickery by which fraudulent mediums sought to deceive a gullible public.

Still the master magician was not entirely convinced that it is impossible to communicate with the spirit world, or that there is not an existence beyond the grave. While exposing the deceptions of those who claimed to be able to communicate with departed spirits, Houdini was himself a victim of the archdeceiver of all ages. For Satan would have men believe that death is merely a transition from our present state of being into the realm of spirits—that a person is more alive after his death

■ *Calvary, or Golgotha, which is interpreted, "The Place of the Skull." Though Christ, the Lord of glory, died here, no message came from His tomb, for He left it not even to visit His Father (John 20: 17) until after the resurrection of His literal body (Luke 24: 39).*

than he was before. During thousands of years the prince of darkness has been devising means of making people believe his first great lie, "Ye shall not surely die."

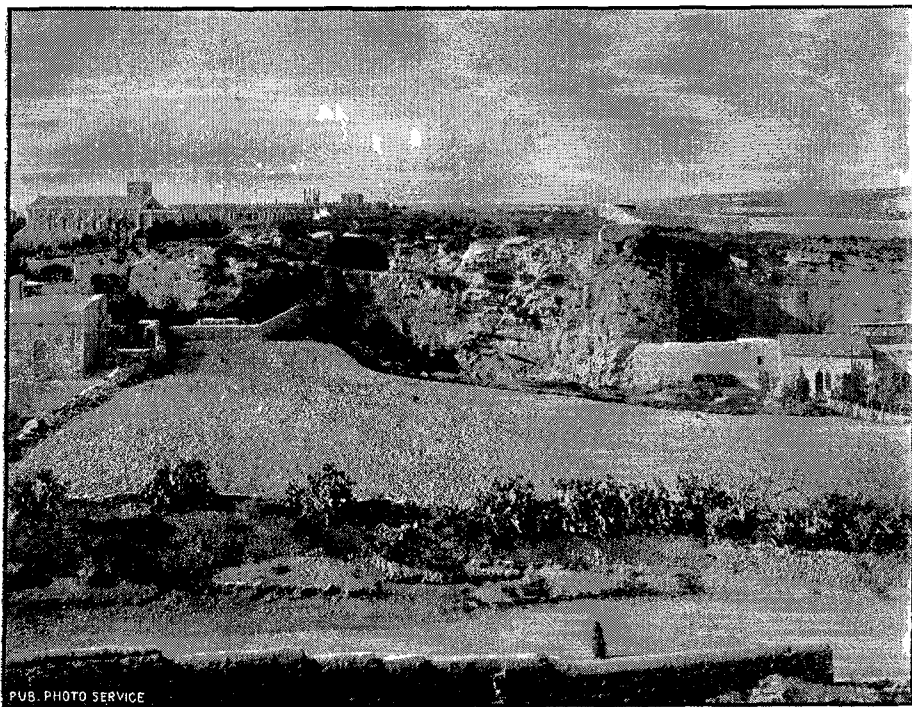
That we may not be deceived by the lies of the devil, it is essential that we know what the Scriptures teach about the dead. The word of God declares that when our loved ones die, their bodies remain in the grave until the day of judgment; and that they are as unconscious of what is going on in the realm of the living as though they were in a deep sleep. "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? . . . So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 10, 12.



Solomon said: The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9: 5, 6.

Death ends all connection with even the most momentous affairs of the living. The Scriptures say, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. Sincere worshipers of God do not remember Him after they have been called away. "For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6: 5. "The dead praise not the Lord, neither any that go down into silence." Psalm 115: 17.

What a comforting thought it should be to know that our dead loved ones are peacefully resting in the grave, rather than floating about as spirits, watching over us, and grieving over the misfortunes that befall those whom they have loved so dearly in life. A merciful God allows them to sleep in complete oblivion, waiting for the day of the resurrection. At that time the word will be fulfilled: "Thy dead men shall live, together with My dead body shall they arise." Isaiah 26: 19 (first clause). "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4: 16-18.



PUB. PHOTO SERVICE

PALESTINE

By
James C. MUIR



■ Fanzl Bey El-Kaoukji, Nationalist Arab leader, whose threat to seize members of the British Royal Commission to force fulfillment of British pledges to Arabs brought again unsettled conditions in Palestine.

that was abhorrent to the Chosen People. With prophetic vision Joshua intimates that the rebuilder of the city will either be a Canaanite, or some apostate who had reverted to pagan customs. According to 1 Kings 16:34, Jericho was rebuilt by Hiel the Bethelite. Hiel was a creature of the notorious Ahab, who "reared up an altar for Baal in the house of Baal," and "made a grove" (a custom of the Canaanites who worshiped the sacred tree), and "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." The idolatrous Hiel evidently offered "Abiram his first-born," as a foundation sacrifice, and "his youngest son, Segub," as a completion sacrifice.

With Jericho reduced to ruins, Israel was ready to embark on a long series of military adventures looking toward the conquest of Canaan. The country they had come to conquer might seem small to our Western eyes. Palestine proper has an area roughly comparable to our State of Vermont. From Mt. Hermon in the north, to the Negeb, or desert southern boundary — the proverbial "from Dan to Beer-sheba"—it is but little over one hundred fifty miles. The width of the country varies with the shoreline of the Mediterranean, but, from the sea on the west to the Jordan on the east it does not average much over forty miles. A central mountainous backbone, a continuation of the Lebanon range to the north, stretches almost the entire length of the country. On the west the ridge slopes down into the plain of ancient Philistia. On the east it drops down to the deep-lying Valley of the Jordan. Just to the south of the Sea of Galilee the ridge is broken by a low-lying plain that stretches the width of the country, the ancient land bridge from east to west.



Owing to its broken contour, Palestine has only one river worthy of the name. This is the Jordan. Rising from springs on the southern slopes of Mt. Hermon, the Jordan finds its way, as a small stream, to shallow, reed-grown Lake Huleh. Leaving Huleh, it dashes swiftly down some ten and a half miles to the Sea of Galilee. Leaving Galilee, its waters travel such a tortuous course that it flows two hundred miles in covering an overland distance of sixty-five miles to lose itself in the waters of the Dead Sea. The Jordan Valley is a geographical and geological curiosity. The river flows through the deepest depression in the earth's surface, other than ocean depths. The river for almost its entire course is flowing below sea level.

The Dead Sea, into which the Jordan empties, is almost thirteen hundred feet below sea level and loses water by evaporation.

The extremely irregular topography of Palestine gives the country a wide variation of climates. Within its limited area are all the variations of climate found between northern Connecticut and southern California. Mt. Hermon, in the north, is snow-capped eight months in the year, while the lower Jordan Valley has an almost torrid climate.

Palestine owes its fertility to its proximity to the Mediterranean Sea. When the warm, moisture-laden winds from the west meet the cold strata of air in the uplands, rain falls. When the winter rains are plentiful, a fruitful season follows. When rains are scanty, food shortage, or even famine, may follow.

Parts of Palestine are sterile and barren. This has always been so, but when Israel entered Canaan the productive areas were much larger and much more productive than they are today. Medieval poets and scholars speak of the great fertility of the soil, and the fine quality of the country's products. Esthori Ben Mosche Haparchi describes it as "a blessed and beautiful land, bearing fruit like the garden of God." This description, and many others, matches well with the description of the Promised Land given in Deuteronomy 8:7-9.

When Israel entered Palestine the land was capable of sustaining a much larger population than it can properly support today. Years of Arab neglect; primitive, fertility-destroying methods of farming; overcrowding with close-cropping flocks around the watering places in time of drought have greatly curtailed the population-carrying powers of this once glorious land.

Joshua's second military venture in Palestine, that against Ai, was at first unsuccessful. Israel received a sharp setback. The acquisitive Achan had appropriated for himself considerable loot in the form of "a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight," from the spoils of Jericho, which had been entirely devoted to God. (Joshua 7:21.)

AFTER Jericho had been destroyed, Joshua uttered a terrifying malediction against the future rebuilder of the city: "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son he shall set up the gates of it." Joshua 6:26. This is a reference to the custom, prevalent among many ancient pagan peoples, of infant sacrifice, in connection with the building, or dedication, of a city, or even a temple or other important building. Evidences of infant sacrifice have been found by excavators at many sites in Palestine, including Jericho.

But archeologists have found no evidence to indicate who furnished the victims. This passage (Joshua 6:26), read in connection with 1 Kings 16:31-34, furnishes the only evidence we have as to who provided the children. Joshua is referring to a custom

INVADED . . .

Sin in the camp broke down morale, and the "men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down." Joshua 7:5.

This reverse naturally brought dismay to Joshua. We find him exclaiming: "O Lord, what shall I say, when Israel turneth their backs before their enemies." Joshua 7:8. After his communion with the Lord, Joshua started an intensive hunt for the culprit who had brought disgrace to the arms of Israel. This was not merely a case of felony. This was a military offense that had brought about defeat. It was a case for court-martial. The gravity of the offense is indicated by the stern sentence meted out to the ill-fated Achan when his guilt was discovered. This sentence illustrates the extremely severe punishments inflicted on transgressors at that period. (See Joshua 7:24, 25.) The infliction of heavy sentences against the families of wrong-doers was common legal practice among almost all Eastern peoples at that time. The custom of punishing the families of offenders was not banished from Israel until the time of Amaziah. (See 2 Chronicles 25:3, 4.) This king was, however, following the instruction given by God through Moses (Deuteronomy 24:16), which the Israelites had no doubt neglected. Moses had commanded that no relative should be executed in place of the criminal; but relatives were often executed with the criminal as accomplices. (See Numbers 16:23-34.)

His spirits renewed by the divine injunction: "Fear not, neither be thou dismayed," Joshua himself led an expedition against Ai. This time he resorted to strategem. After concealing about five thousand men in ambush on the west side of the city, he lured the inhabitants to battle on the plain east of the city. When Joshua's western division had seized and fired the little city, the defeated inhabitants of Ai had no avenue of retreat, no refuge from annihilation.

The site of Ai (Et-tell) was partially investigated by Dr. Garstang in 1928. Garstang made a survey of the ancient city's walls. From this survey, he believes that the city was founded in the eighteenth century B. C., and destroyed in the fourteenth century.

Picketing

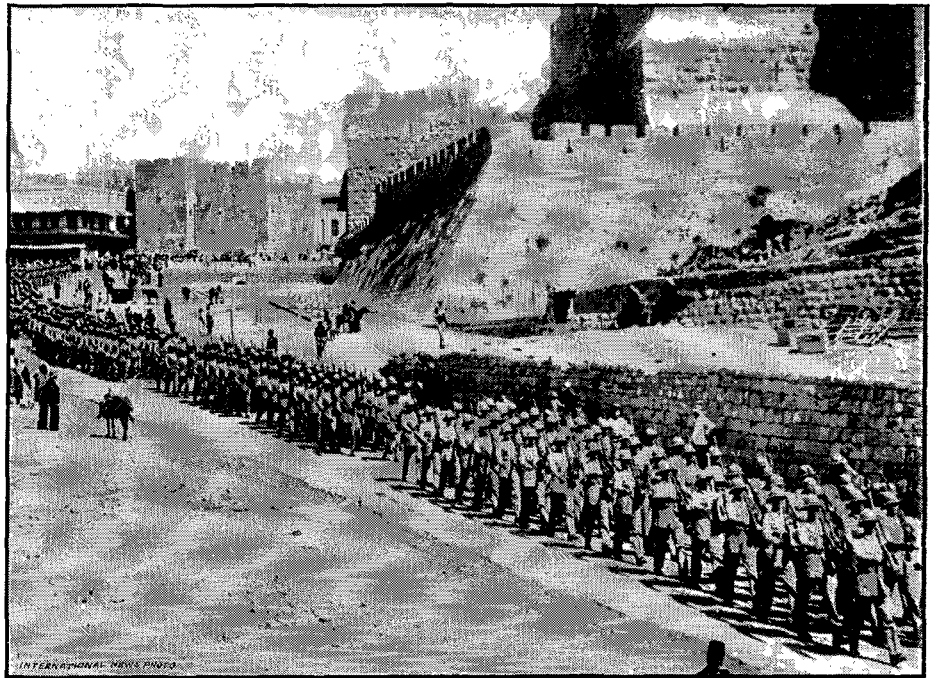
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izing in their effects, no matter how carefully regulated, cannot be doubted. They are a species of gambling, and wrong in their influence."

Gambling of any kind is an individual and social liability, whether it is bingo at the church festival, roulette or cards, "shooting craps," or playing the numbers racket.

Another reason why parents are picketing for their progeny is that our homes are breaking up. "In 1887 there were 5.5 divorces for every 100 marriages; in 1900, there were 7.9; and in 1930, 17," says Statistician Louis I. Dublin, third vice-president of the Metropolitan Life Insurance Company. He warns: "Out of every nine marriages now existing, two are likely to end in divorce." He also pointed out that the present birth rate is only half what it was fifty years ago. He was dealing with the old-fashioned American stock. The population increase in America today is

■ Ten thousand British soldiers on the march outside the wall of old Jerusalem, their presence made necessary to hold in check rebellious Arabs of Palestine. How different this invasion from that described by Mr. Muir.



from a stratum of society that offers little encouragement for the future of those high ideals of which the United States could once boast.

Naturally if the country is to be saved, we must look to the clergy for help, but in doing so we recall the words of President Hutchins of Chicago in his Storrs Lectures at Yale University. He said: "Why is it that the clergy do not command the respect that we should all like to feel for them?

I think you will find the answer by looking at the catalogue of any divinity school. It is now made up of subjects which, it is assumed, will assist the pastor in coping with his first charge. He learns about building management, and community singing, and church socials, and what is called religious education. Theology, which deals with the intellectual problems of his profession, has almost disappeared from the curriculum."

Perhaps another reason for the waning influence of the clergy is revealed in *The Living Church*, Episcopal. Without apology, or excuse, the editor prints:

"Joe Penner, *Duck*, at Church Dance. Los Angeles.—Joe Penner, well-known radio comedian, and his duck Goo-Goo were guests of honor at the Hallowe'en party and barn dance given by Grace Episcopal Church, Glendora, of which the Rev. Henry Scott Rubel is rector. The Rev. Mr. Rubel writes all Joe Penner's radio songs."

A contemporary religious journal suggests that we remedy these conditions by taking "the comedians and the 'quacks' out of the pulpit" and substituting American preachers who are courageous men of God. Such preachers will insist that our basic problems of civilization are moral and spiritual rather than economic, social, or political. They will cry out

against the age-long sins of covetousness, greed, and selfishness; but they will suggest that the only satisfactory solution is a changed heart, a "new birth." Such will teach the dignity of parenthood, the sacredness of the home, and will emphasize that instead of picketing for their progeny parents undertake the serious business of re-establishing the family altar and making the home a sanctuary for the youth of this nation.

Men's Hearts Failing Them

ONE out of every five white persons born will eventually die of heart disease under present conditions of mortality, a twenty-year survey of causes of death made by the Metropolitan Life Insurance Company discloses. Heart disease is the chief cause of death at every age after forty-five. During the period surveyed, diseases of the heart, blood vessels, and kidneys were responsible for more than one fourth of the deaths from all causes, which recalls the words of our Saviour, who in enumerating the signs which should precede His second coming said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26. Is it impossible to believe that Christ foresaw conditions of our own time and noted them as signs which presage His return in power and great glory? And what sign can be more easily understood than "men's hearts failing them"?

Oriental Tension Lessens

GENERALISSIMO Chiang Kai-Shek, of China, was released by Marshal Gang Hsueh Liang without injury, just as every informed student of Chinese affairs knew he would be. The detention of the young Marshal at the palatial residence of Mr. Soong, brother-in-law of the Generalissimo, constituted no threat to his safety, and neither Russia nor Japan, despite apparent conflicting interests, found reasonable excuse for intervention; hence, the situation in the Far East seems composed at the instant. Nevertheless, Russia will train 150,000 air pilots during the year 1937, and the Japanese will observe the terms of those treaties entered into with Fascist Italy and Nazi Germany, despite the fact that their ratification occasioned such general opposition at home, that for the first time in its history, the Japanese Government had to go on the air in a general broadcast to justify its foreign policy before the electorate.

Although Japan is now aligned with Fascist Italy, we confidently forecast that the alignment is not permanent, for a study of the prophecies of God's word plainly shows that in the last great conflict at Armageddon, these nations will be arrayed against each other. A thorough understanding of Bible prophecy, especially as



revealed in the book of Revelation, is essential to an interpretation of coming world events.

■ The gallant Nineteenth Route Army which marched westward to Sian at the time their chief, General Chiang Kai-Shek, was being held a prisoner.

Bleeding Spain

AS WE go to press, distraught Spain continues to be the battleground of a miniature world war, where, in addition to Spaniards, Sovietists, Fascists, Nazis, and French volunteers battle for supremacy. Threatening though the situation has been, promising to engulf the entire world in a destructive war, yet just when the last diplomatic effort seemed to be unavailing, something restrained the impetuous war-baiters and the insensate propensities of the war-mad, and the situation was composed.

Perhaps nothing so incensed the Loyalists of Spain as the Christmas broadcast of the enfeebled Pope, who disregarded the advice of his physicians to broadcast a message which was relayed to all the world. His plea, interpreted by them as a call to crush the present government, brought the following rejoinder from the Spanish newspaper *Verdad*: "The Pope exhorts the world to return to peace, while Italian Fascists murder the Spanish people. The Catholic Church, through its mouthpiece, the Pope, once again has declared its attachment to the provokers of this civil war. How can the Pope appeal for a return to peace in the name of the very church which itself is one of the principal supporters of the rebel cause in Spain?"

Whatever may have been the secret hopes of those who sponsored the broadcast, little tangible benefit accrued to those forces defended by the head of the church; for still embattled Madrid holds out against the rebel forces, and the ma-

terial help in men and means requested from Italy and Germany has not been forthcoming, as such would have constituted an unfriendly act in the eyes of Britain and France.

One paragraph in the Pope's broadcast riveted the attention of Protestant churches, in which he said: "Above all, we have called attention to the real remedies of truth, justice, and brotherly love, of which the Catholic Church is THE SOLE DEPOSITORY AND THE DIVINELY CONSTITUTED FEATURE." (Capitals ours.) Naturally every Protestant arises to inquire by what authority the Pope claims that the Roman Catholic Church is "the sole depository" of "truth, justice, and brotherly love." Surely Catholic Spain, engaged in a fratricidal war, is not giving the world a notable example of "brotherly love." And Catholic Italy, in its conduct toward Spain and Ethiopia, has not given the world a notable example of "justice and brotherly love." Now it may be affirmed that these are but instances of human frailty, while the church relies upon a divine commitment for its claims. But where may this be found? Certainly not in the Bible; for that book is strangely silent on the question of any sect being "the sole depository" of "truth, justice, and brotherly love." Jesus prayed: "Sanctify them through Thy truth: Thy word is truth." John 17: 17. Then it is evident that so far as the first attribute of the three mentioned by His Holiness is concerned, it is a deposit of the Holy Scriptures and not of any sect. Of the second, we read: "Justice and judgment are the



■ "Literary erotica" make a hot fire. The deputy police commissioner of New York is seen at the left tossing another obscene book on the big bonfire.

habitation of Thy throne." Psalm 89: 14. Therefore we must conclude that "justice" is a deposit of God's throne, and may therefore be claimed by every trusting child of His. In the injunction: "Let brotherly love continue" (Hebrews 13: 1), we find an admonition to all Christendom; while 2 Peter 1: 5-8, listing the attributes of the child of God, mentions "brotherly kindness" as a superlative virtue. Hence with other Protestants we find ourselves in agreement in believing that the Pope made a claim for his church which cannot be supported by Holy Writ.

Drinking Ourselves Rich?

A WELL-KNOWN Southern daily's editorial says: "The nation's liquor bill since Prohibition went out is found to have been \$8,000,000,000.00. The period covered is forty months. That makes the bill \$2,000,000.00 a month, an unconscionably vast amount of the earnings of the American people to be lavished upon alcoholic beverages." Of course, these figures do not take into account home brew or bootleg liquor, but they do tend to show what America is losing annually in resources.

We were told that the return of liquor would bring about prosperity and would carry an appreciable part of our tax burden. That it has not brought back prosperity is indicated by the fact that October of 1936 showed a greatly increased expenditure by our government over October, 1935, and this increase was largely due to

relief. The Federal Treasury report for that month revealed government spending in excess of the current receipts by practically one hundred per cent. That tax on liquor is carrying any appreciable part of our financial burden is disproved by the fact that we are raising by revenue on liquor but six cents out of every dollar spent in government operations.

But some will suggest that the investment in breweries, distilleries, *et cetera*, has put thousands of men to work. In considering this contention it is well to remember that for every million dollars invested in the manufacture of liquor, 104 men are put to work. The same amount invested in paper and printing would put 439 men to work; in iron and steel, 496; in leather, 580; in lumber, 726; while if the same amount were invested in the automobile industry, it would guarantee employment to 858 men. In other words, the same amount invested in the automobile industry as is invested in liquor manufacture would put more than eight times as many men to work.

What is liquor's contribution to the well-being of our country? A great insurance company has released figures which show that the excessive use of alcohol has increased 13 per cent over the previous year as a cause of uninsurability in persons under thirty years, and an increase of 183 per cent for the same age group since 1932. For all ages the increase in rejections involving over-indulgence was 35 per cent since 1932. Moderate and occasional drinkers also show a steady increase according to the report. This increase since 1932 shows 110 per cent for all ages, and 178 per cent for applicants under thirty.

The casual reader will observe that the greatest damage is being done to the youth of this country, and upon our youth must

we depend for the future greatness of America. Certain European countries, recognizing that commercial competition with dry America was impossible, began a graduated plan of making their nations dry. This was noticeable in Russia where the drop in the production of vodka between 1913 and 1935 was 55 per cent. The determination of Mussolini to make Italy a first-rate power led him as one of his first acts to limit the acreage devoted to vineyards. From 1922 to 1932 wheat production in Italy increased 70 per cent, this at the expense of the vineyards. He hopes to diminish wine consumption by one half, and correspondingly increase Italy's strength as a first-class power. In proportion to the increase in the use of liquor will America's retrogression be seen in world leadership and in personal orientation. Democratic forms of government have from time immemorial been drowned in the liquor vat. America can hope to be no exception.

Some encouragement can be gained from records of the recent election, which show that Oklahoma went dry by a vote of two to one. Maine is 52 per cent dry; and from the Atlantic to the Pacific local option is making arid great sections of our country. This is because men as anciently, when sobered by exact conditions, still believe that "wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." "For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Proverbs 20: 1; 23: 21.

NEWSOGRAPHS

By Charles G. Bellah

- TEN-YEAR-OLD Robert Feucht, of Findlay, Ohio, came to school recently, dragging a fifteen-foot log chain padlocked around his neck by his stepfather, as a punishment for taking a piece of pumpkin pie denied him at mealtime. Holy Writ says, "Whoso shall offend one of these little ones, . . . it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Log chains and millstones! A stern and stingy man at one end, and a strangling stone at the other. He who harms a child hurts God. "Down to the bottom," is the solemn decree.
- WHILE N. C. Conklin, Denver, Colo., was in France during the war, his mother sent him a Bible. The other day she found it in the breast pocket of his old army uniform. On being asked if he had read it, he said he had, from cover to cover. "Look at page three," she said. He did, and found a \$5 bill which she had sent with the Bible. The old Book is the newspaper of heaven, and should be a daily in every home. A few dollars is the cost of a subscription for life.



FASCISM N

■ By Wesl

ITALY—Germany—Spain! Will the latter go Fascist or will it remain in the fold of Communism? Is the civil war which rages in Spain political or religious? What is behind the whole effort of General Franco and his soldiers to make Spain a Fascist nation?

Ever since the overthrow of the monarchy, Spain has been filled with strife and the seat of government has been an uneasy one indeed. In the setting up of a republican government, war was declared not only against monarchists but against some manifestations of religion.

In 1933 the Spanish government seized property of the Roman Catholic Church, the estimated value of which was \$500,000,000; and approximately 80,000 monks and nuns were forbidden to teach religion in that country. A year earlier, the government had abolished the Society of Jesus and seized property valued at approximately \$100,000,000.

The constitution of the Madrid government declared that, "the state has no official religion." The state assumed for itself the sole right to determine what relations should exist between it and the church. The concordats of the monarchy and the Vatican were ignored. The budget for the clergy and the worship of the Roman Church were suppressed, and special laws were made for the keeping of the religious orders under control of the state. About 25,000 priests had been receiving their salaries from the state; this was discontinued, even to the chaplain service in the military.

A reporter, who since making the following observation has had to flee from Spain, wrote: "In spite of the fact that there are such rigid laws, there is really much in favor of the Roman Church. It was provided in the Constitution to dissolve the Society of the Jesuits, but nothing was done until there was no other method of avoiding another revolution. When the decree was carried out, it worked like oil upon the troubled waters, and the radical element seemed satisfied. But the Jesuits are still here. They do not exist legally, that is all. The new law makes the churches the property of the state. That is done to keep the clergy from alienating the property, but the church is allowed to use it just the same as ever, as the state merely holds the title. It is really a protection for the Roman Catholics; for if any one bombs or burns these buildings, they are directing their offenses against the state instead of against the church.

"Most of the religious feasts have been suspended as national holidays, but in each municipality they have the right to

declare three holidays a year besides those that are national. So we see in Madrid three days declared as holidays, and what are they?—The day of St Isidro, patron saint of Madrid; the day of the Assumption of the Virgin; the other to commemorate the day of the revolution. No mention is made of the holy days in the decrees, only the dates. Was it just a happen-so? I really do not think so. The Roman Catholics have not suffered very much, just a temporary setback, that is all."



I quote this letter to help us to understand the conditions just previous to the latest revolution,—a revolution that comes from the side of religion this time and not in opposition to it. It is an endeavor to restore again the national Catholic religion. It is well to remember that Spain has been Roman Catholic for over one thousand years and that in all of Spain there were possibly 30,000 non-Catholics previous to the revolution. No nation has ever afforded the papacy a more open field for the demonstration of the virtues of Romanism than has this country. To change the religious thinking of a people who have had the Roman Church as their teacher for so long a period of time is no easy task.

According to the recent utterance of the Pope, war has been declared between Catholicism and Communism. The question arises in our minds, Will the Roman Catholic Church again call into action nations that are favorable to her teachings and use them to fight her battles? Fascism

is a deadly foe to the advance of Communism, for Communism is antagonistic to Catholicism as well as to all other forms of religion, and Fascism is intensely Catholic. It appears to be the only antidote that the rulers of Europe can find to combat the "Red" peril. The choice of the nations is between Communism and the Papacy, and they are choosing the latter as a means of political expediency. Professor Schieder of the Columbia University, in his large volume on Fascism declares that Fascism is Catholicism, "absolutely Catholic." The Spanish clergy have positively declared that Spain will have no peace until she gives the Roman Church her "rights." Today Roman Catholicism is setting her hand to recover that which seemed lost, and all the world wonders.

This is one of the startling signs of which Bible prophecy speaks, and which is coming to pass before our very eyes, and it announces the coming of the Lord Jesus in power and great glory. Listen to the words of Paul as regards the Papacy:

"But with respect to the coming of our Lord Jesus Christ and our being gathered

■ *The pathos of the fratricidal strife in Spain is grimly evidenced in this photograph of a group of refugees, who are shown fleeing from Madrid after their homes had been wiped out by rebel bombs. Even children carried their burdens of household effects to facilitate flight.*



ARCHES ON



UNDSSEN

to meet Him, we entreat you, brethren, not readily to become unsettled in mind or troubled, . . . through fancying that the day of the Lord is now here. Let no one in any way deceive you, for that day cannot come without the coming of the apostasy first, and the appearing of the man of sin, the son of perdition, who sets himself against, and exalts himself above, every so-called 'god' or object of worship, and goes the length of taking his seat in the temple of God, giving it out that he himself is God." 2 Thessalonians 2:1-4, Weymouth's translation.

It is the same power referred to over in Revelation 13:3, as one of the heads of the beast. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."

Three distinct prophecies are brought to view here which we summarize briefly: 1. The inflicting of the deadly wound. 2. The healing of the deadly wound. 3. The whole world amazed and following the beast power.

History records that the papacy received

what was believed to be its deathblow in 1798, at the time the Emperor Napoleon issued a decree that when the pope died no successor should be elected to succeed him. Berthier, the French general, had taken the pope prisoner, and to all appearances the power of the Roman Catholic Church was at an end. During the succeeding years the papacy has slowly but gradually been re-shaping her forces and her policies until the eventful day, February 11, 1929, when Benito Mussolini, dictator of Italy, and Cardinal Gasparri, papal secretary of state, of the Vatican, signed the stipulations that solved the "Roman question" and elevated the pope to greater heights than he ever occupied since 1798. World writers viewing the event characterized it as "one of the most momentous events of modern history, . . . students of history will find this event an outstanding one in decades, perhaps in centuries." Today "all the world wonders after," or follows after, the "beast." When this latter section of the prophecy is in the process of fulfillment, then we may know that the coming of Jesus is at hand.



The civil warfare in Spain means more than the casual observer sees; it means the struggle to the death for supremacy by a power which centuries ago said as prophecy indicated it would say, "I sit a queen, and am no widow, and shall see no sorrow." Revelation 18:7.

Yes, Jesus is coming; and His coming is the only solution to all the strife, bloodshed, poverty, corruption, and increasing crime, which is filling the earth with its pestilential

plagues. There will be no peace among the nations either through the success of Fascism, Communism, Nazism, or any other plan invented by man to control the nations of the earth and shape their destinies. It is Jesus Christ's coming as King of kings and Lord of lords that alone will bring peace to this earth; and it is only as you and I resolve that we will not permit ourselves to be drawn into the jealousies, the intrigues, the intense hatreds of nationalism, and lustful seeking after power, but that we will be clothed with the Lord Jesus and accept Him as our King and render obedience to all His commands, that we shall have peace. Let us rejoice in His love and prepare for the wonderful meeting that is soon to take place when He comes from heaven attended by all the holy angels down the flaming sky.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15.

"Even so, come, Lord Jesus. Amen."

Leap Year's Farewell

(Continued from page 4)

perpetuity. These questions have all been settled by the One who established it. They are for man to respect and not to tamper with. All who love God will hasten to follow His requirements and counsels.

Man has been given six days to attend to his own affairs. When the Sabbath of the Lord arrives, he is to drop his work. Secular business is to avoid this holy place. The prophet Isaiah has given a road map pointing out the highway that leads to spiritual and temporal prosperity. It detours around the Sabbath: "If thou *turn away thy foot* from the Sabbath, . . . I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Isaiah 58:13, 14.

Neither a nation nor an individual can change the definite time set apart by the Creator. "This is that which the Lord hath said, *Tomorrow* is the rest of the holy sabbath unto the Lord." Exodus 16:23. A million Israelites had nothing to say about this Sabbath announcement. Their duty was to remember that "*tomorrow*" is the *Sabbath of the Lord*. They had neither right nor duty to make their own choice—except to obey the word of the Lord.

Some, like our modern reformers, thought that they could judge for themselves about observing a certain, definite day. They were reprimanded by the Lord. (Exodus

(Continued on page 18)

■ A few of the thousands of Turkish girls who are undergoing military training, following the introduction of a bill in the Turkish Parliament enforcing conscription for women. The girls receive their training side by side with the men and under the guidance of the same instructors.



"The NUMBER OF A MAN"*

LET us turn to canon law itself, and see what claims are made for the pope in the highest judicial document of the Roman Catholic church. In "Corpus Juris Canonici, emendatum et notis, Gregorii XIII, Pontifex Maximus," published at Lyons in 1622, Column 295, occurs the following:

"Ut sicut beatus Petrus in terris Vicarius filii Dei esse videtur constitutus, ita & Pontifices, qui ipsius principis Apostolorum gerunt vices principatus potestatem, amplius quam terrena imperialis nostrae serenitatis mansuetudo habere videtur, concessam a nobis nostroque imperio obtineant, eligentes nobis ipsum principem Apostolorum, vel eius vicarios firmos apud Deum esse patronos."

Which is to say:

"As the blessed Peter is seen to have been constituted Vicar of the son of God on the earth, so the pontiffs, who are the representatives of that same chief of the apostles, should obtain from us and our empire the power of a supremacy greater than the clemency of our earthly imperial serenity is seen to have conceded to it, choosing that same chief of the apostles and his vicars to be our constant intercessors with God."

We are aware that some Catholics contend that the title of the pope is not "Vicar of the Son of God"; that it is "Vicar of Christ." But the fact of the matter is that the titles, "Vicar of the Son of God," "Vicar of Jesus Christ," and "Vicar of Christ," are used by Catholic writers interchangeably to express the power and authority supposed to be possessed by the pope. In fact, this is done by no less an authority than Cardinal Manning, one of the leading English cardinals. He was made a cardinal in 1875. The Roman Catholic church holds Cardinal Manning's works in high esteem, as is seen by the encomiums heaped upon him by the "Catholic Encyclopedia." Says Cardinal Manning, in his work, "The Temporal Power of the Vicar of Jesus Christ," pages 140-41 (Edition of 1862):

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By
Frank
A.
COFFIN

(Concluding
"Messengers of
Doom" in our
February issue)

"So in like manner they say now, 'See this Catholic Church, this Church of God, feeble and weak, rejected even by the very nations called Catholic. There is Catholic France, and Catholic Germany, and Catholic Italy, giving up this exploded figment of the temporal power of the *Vicar of Jesus Christ*.' And so, because the Church seems weak, and the *Vicar of the Son of God* is renewing the Passion of His Master upon earth, therefore we are scandalized, therefore we turn our faces from him." (Italics ours.)

Cardinal Manning wrote before the resurgence of the papacy which has taken place within the past decade. Today the nations are saying, almost in the words of Scripture: "Who is like unto Rome, who is able to make war with him." (Revelation 13: 4.) But we would call attention to the fact that throughout Cardinal Manning's work the titles, "Vicar of the Son of God," "Vicar of Jesus Christ," and "Vicar of Christ" are used in referring to the pope. The same practice is followed in canon law. It is plain, then, that the titles, "Vicar of Christ," and "Vicar of the Son of God," are one and the same, as ought to be clear merely from a consideration of the identical meaning of these two phrases. The title, "Vicar of the Son of God," was applied to the pope many centuries ago, and has continually been applied to him for almost 1200 years, even to modern times. Upon this point Cardinal Manning says:



■ Pope Pius XI, prior to his present illness.

"The temporal power in the hands of [Pope] St. Gregory I was a fatherly and patriarchal rule over nations not as yet reduced to civil order. In the hands of St. Leo III it became a power of creating empires. In the hands of St. Gregory VII it was a scourge to chasten them. In the hands of Alexander III it was a dynasty, ruling supremely, in the name of God, over the powers of the world. And now in these later times the temporal sovereignty has become a law of the conscience, an axiom of the reason. Through long contests and denials it has passed into the consciences, intellects, and hearts of men. . . . So that I may say there never was a time when the temporal power of the *Vicar of the Son of God* [Latin, *Vicarius Filii Dei*], though assailed as we see it, was more firmly rooted throughout the whole unity of the Catholic Church in the hearts and convictions of its members.

"It was a dignified obedience to bow to the *Vicar of the Son of God*, and to permit the arbitration of their griefs to one whom all wills consented to obey."—"*The Temporal Power of the Vicar of Jesus Christ*," by Henry Edward Manning, London, 1862, pp. 231-32. Italics ours.

Have we need of further testimony that the pope claims to be "Vicarius Filii Dei"; that is, "Vicar of the Son of God"? Let us turn then to Cardinal Manning's work, "Petri Privilegium [The Privilege of Peter],

(Continued on page 17)

PSALM 77: 13 reads: "Thy way, O God, is in the sanctuary." To know Christ is to understand the sanctuary, and to understand the sanctuary is to know Christ.

It was God who told Moses to build the sanctuary in the midst of the Israelites, and gave as the reason: "That I may dwell among them." What a world of truth was kept constantly before the eyes of the Israelites by the very presence of this unique building! Let us consider the whole structure as it must have appeared to the beholder. The sanctuary was surrounded by a wall of linen curtains, clean and white, which made an outer court for it. From Revelation 19: 8 and Isaiah 64: 6 we learn that this linen was a symbol of the righteousness of Christ. Their first introduction to the sacred building was to acquaint them with Christ and His righteousness, and every time their gaze was turned in that direction, they were to be reminded of Christ and His perfect life and power to make their lives clean and white also. Without Christ it cannot be done. But that was not all.

What held the curtains in place to keep the curious from peering into the sacred inclosure?—Pillars made of boards fitted into silver bases held these curtains. Like-

A Wilderness

KINDERGARTEN

By
J. Walter
RICH

wise the boards that formed the sides of the sanctuary building were fitted into silver sockets. Whence came this silver?—It was provided by the atonement money brought in for the use of the sanctuary. Silver serves to remind us of the price of our redemption. Christ was betrayed to death for thirty pieces of silver, and through His death redemption comes to the sinner. Israel brought their own supply of silver, which in turn was used to remind them of

the atoning work of Christ. We give up of that which is our own—our sins—and through this forfeiture we may be redeemed. There is no redemption otherwise. Truly, "Thy way, O God, is in the sanctuary."

There was but one entrance into the court of the sanctuary, always in the east side of the court. As the worshiper approached the tabernacle, he always faced the west, with his back toward the rising sun. Sun worship was thus made impossible for the devoted child of Israel. By no other way could the worshiper be admitted rightfully into the service of the tabernacle than by the one entrance. We think of the statement of Jesus in John 10: 9: "I am the door: by Me if any man enter in, he shall be saved." Peter adds: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. Peter was talking about Jesus Christ.

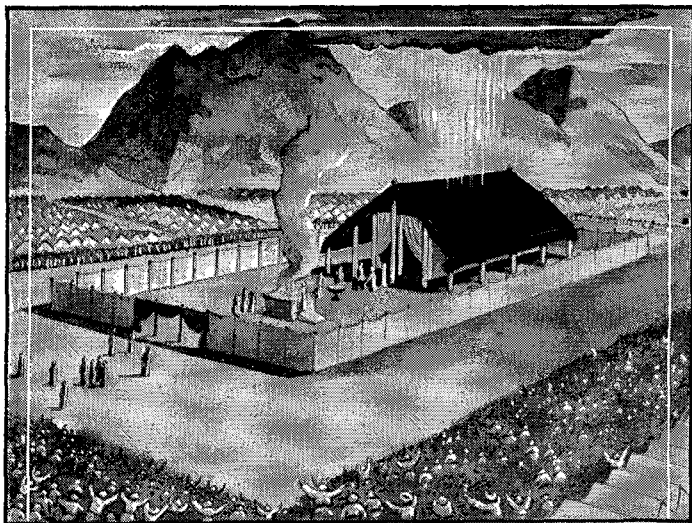
Next, the colors of the curtains that hung over the entrance to the court preached their mute sermon and reminded Israel of Him whose above was worshiping. *Blue*—the heavens above are blueing. *Blue*—either heavenward or toward the blue curtain, they were reminded of the heavenly One, the Christ. *Purple* signified royalty, and reminded of the son of David, the king, who was to be their deliverer. *Scarlet*, the color of blood, stood for sacrifice. He who was to save them by sacrifice, by the shedding of blood, and who was represented by the blood of every slain victim, was kept before them in the very curtain before the tabernacle court. They could not forget the price of their redemption.



We pass into the court through the curtain at the entrance, and the first object we see is the altar of burnt offering. Upon this altar the fat of the sacrificial animal was to be burned. Fat is a symbol of sin. Sin is to be burned. If sin is in our possession when the wicked are destroyed, we will be destroyed with it. If we have parted from sin by confessing and forsaking, when the fire rages we may be protected, and spared. Thus the end of sin was kept before the child of God in the daily ministration of the tabernacle service.

The next article of furniture approached in the court of the sanctuary was the laver. It was made of brass, obtained by the contribution by the women of Israel of their looking-glasses. The laver was kept filled with water, for the cleansing of the priests before entering upon the service of the sanctuary. The mirror to reveal, the water

(Continued on page 18)



■ In God's kindergarten the ancient wilderness tabernacle did much to acquaint nomadic Israel with the requirements of His law and the promise of a coming Messiah.

THE existence of diabetes has, of course, been known for a long time. It was early and often observed that the people affected by it were stout and in apparent good health at first. As the disease began to manifest itself, those who had it would notice that their hunger, their thirst, and the quantity of their kidney excretion were all increasing, and that they were losing weight and strength in spite of eating and drinking more than ever before. It was usually the increase in kidney activity that led to urinalyses being made, and these tests as a rule would show that the kidneys were throwing off large amounts of sugar. The excretion of sugar so frequently detected by this means accounts for the common name of the disease, "sugar diabetes."

Reasoning from the observed loss of sugar through the kidneys that diabetes must be a kidney disease, doctors used to believe that the way to cure it was to lighten the load on these organs by cutting down the starches and sugars in the patient's diet till he no longer showed sugar in his kidney excretion. To attain this end it was frequently necessary to ban so many kinds of food and to reduce the quantity of allowable kinds so drastically that life became little better than slow starvation to those afflicted with diabetes. Even then, the disease was not cured, and in the course of time most of the sufferers died of their original malady.

Investigation showed that human blood normally contains about one tenth of one per cent of a form of sugar called *glucose*. If the sugar content of the blood increases for any reason, before it rises to double its usual amount, the kidneys begin to drain the excess away. This is not at all an evidence of kidney disease, but merely an instance of the wonderful way in which body activities and tissues tend to keep in balance. Having learned, then, that the loss of sugar through the kidneys might well be an evidence of properly acting, rather than diseased, organs, the next

DODGING DIABETES

By Hubert O. SWARTOUT, M. D., Dr. P. H.

step was for medical scientists to look deeper into the question and to find out why the blood should have an excess of sugar in it at times in many people and all the time in a few.

In the course of this deeper study it was found that almost all the sugar and starch in the diet, as well as small fractions of certain other kinds of food, are changed to glucose during digestion. Glucose is absorbed into the blood and promptly stored in the liver and the muscles in the form of *glycogen*. The liver, however, can hold only about half a pound of glycogen in storage, and the muscles much less. Consequently, if a person eats a heavy meal composed largely of starches and sugars, the quantity of sugar in his body may exceed his storage capacity. In such a case his blood sugar will rise and his kidneys will throw off sugar for a short time. It is obvious that this happens more or less frequently with many people, and that it is not necessarily a sign of disease. It may merely mean overindulgence in certain types of food at the time.

Stored glycogen is normally changed back to glucose and used by the muscles as a source of energy. When the muscles' own supply runs low, a marvelous mechanism automatically comes into play and causes the liver to change some of its

glycogen into glucose and to send it through the blood stream to the muscles that need it.

If anything interferes with the process of changing glucose to glycogen, the sugar content of the blood is bound to rise during digestion, because the excess sugar absorbed cannot be stored. Again, if the use of sugar by the muscles,—often called a process of "burning,"—is impeded, it is self-evident that sugar is likely to collect in the blood above the normal level. As we have seen, it is this habitual rise of blood sugar, followed by loss of sugar through the kidneys, that is one of the outstanding signs of diabetes.



The most important step in understanding the cause of diabetes was taken when it was found out that a secretion of the organ called the *pancreas* plays a vital part either in bringing about the storage of glucose in the form of glycogen, or in the burning of glucose in the muscles, or both. Since this special secretion is produced by small detached groups or "islands" of cells in the organ, it has been named *insulin*. Diabetes, therefore, is not a kidney disease, but a disease of the pancreas; and the specific difficulty is a deficiency of insulin. It is true, though,

■ Nature's own foods are best to use in dodging diabetes. The wise doctor prescribes an abundance of living foods for those who would preserve their health.



that the kidneys may eventually be injured by having to excrete much sugar and other abnormal substances produced in the body of a person with severe diabetes, so that impaired kidneys may characterize the late stages of the disease in some patients.

To restore sluggish or defective "island" cells to their normal activity would seem to be the rational way to cure diabetes. Unfortunately, nobody has yet learned how to do this; and most medical men have come to believe that it is rarely, if ever, possible. The next best way to solve the problem would logically be to supply insulin from some outside source. This has been tried repeatedly, with varying success. The lower animals produce insulin in just the same way that normal humans do, so a source of supply is readily available. But when taken by mouth insulin is destroyed within the digestive tract and fails to reach the place where it can do any good. Injection by means of a syringe and hypodermic needle is the only effective means yet known.

Early attempts to prepare insulin in a form suitable for injection were beset with difficulties. It was very hard to purify the product, and impurities injected along with the insulin caused so many unpleasant, and even dangerous, reactions that the patient would be likely to consider the remedy worse than the disease. The problem of preparing a satisfactory product was finally solved by the Canadian scien-

tists, Banting and Best. They announced their solution to the world about fifteen years ago, and the manufacture of insulin for general use began soon afterward. Work on insulin has gone on steadily ever since, however, and greatly improved preparations of the substance are now available.

For more than a dozen years it has been possible for a person with diabetes to live and work and play in a practically normal manner, by taking one or more hypodermic injections of insulin each day. The size and frequency of the injections should be determined by a physician after careful tests of blood sugar, urine sugar, and food intake. Such tests ought to be repeated at times to see whether the patient's need of insulin has changed or not.

But, wonderful as all this is, it does not amount to a cure. Injections of insulin are not a means of dodging diabetes, but only of lessening its dangers. While their lives may be lengthened and their efficiency increased by using insulin, many diabetic patients finally die of the disease after all. Furthermore, reported cases of diabetes have shown a decided increase during the past few years. Those who know their condition and are apparently controlling it by using insulin, usually find the injections unpleasant and the prospect of keeping them up for life discouraging. To find out what may be the underlying cause for the failure of the pancreas to



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WHAT YOU CAN DO TO HELP. Enlist in the Women's Field Army. Send \$1 to the American Society for the Control of Cancer today.

produce sufficient insulin, therefore, and to devise means for preventing diabetes, are as important problems as ever; and we are far from their solution. There are, however, a few clues.

The idea still persists in some minds that diabetes is hereditary. Diabetes does seem to run in families to a certain extent, but it is about as common for both a husband and a wife to have it as it is for a parent and a child. Furthermore, very young children occasionally develop diabetes; but they do not often belong to families in which the disease is common. The reason for their diseased condition is a real mystery; but we can see a little more light in most of the other cases, which come oftenest in people between forty and sixty years of age.

Much study of people afflicted with diabetes has little by little led medical scientists to believe that a life of ease and indulgence in the pleasures of the table is an important factor. It is outstandingly a disease of the well-to-do, especially those of sedentary habits. Emotional disturbances also seem to play a part.

If we were to arrange all the peoples of the world in the order of their pride in setting a bountiful table, their evident enjoyment of the richness of the viands that grace their boards, their choice of a sedentary rather than a physically active life, and their facility of emotional expression, the Jews would stand at or near the head of the list. Diabetes is unusually common among this people, and it is becoming more and more common in England, America, and other countries of the world in which the scale of living is relatively

(Continued on page 17)

REPLIES TO HEALTH QUERIES

Medical and hygienic information of value to the general reader is given here by Owen S. Parrett, M. D., Superintendent of the Washington Sanitarium and Hospital, Takoma Park, D. C. Inquirers may address the doctor, or the editor of this magazine

Moles and Warts

What is the best way of removing moles or warts?

These can be safely removed by one of several measures: with a knife and with a local anesthetic; with a coagulating electric current; or with an acid such as nitric, bichloroacetic or trichloroacetic acid. If acid is used, a little vaseline should be put around the mole or wart to prevent the caustic from touching normal skin. A toothpick may then be dipped in the acid, and lightly touched to the top of the mole or wart, leaving the caustic solution on for a few moments, after which it may be carefully wiped away or removed. This can be repeated on several occasions until the wart disappears. Warts on the bottom of the foot which are especially painful or troublesome can be removed with the trichloroacetic or bichloroacetic acid, and at intervals it is well to soak the foot in hot water and soften the callous to hasten its removal.

Artificial Sunlight

How can I best secure artificial sunlight?

Many lamps are advertised for sale which are supposed to produce artificial sunshine. One of the best is the carbon arc light. This type of lamp can be purchased as low as \$5, not including the carbons. A good carbon arc light produces ultra-violet light of good quality, and many persons find great benefit from the use of such a lamp for ten or fifteen minutes daily, two or three times a week during the winter months, especially in some localities, where ultra-violet light is rather scarce. It is well to expose the entire body to such rays but it should be for only a few minutes at first, gradually increasing the length of time to avoid sunburn. There are many other lights on the market, such as the air-cooled quartz light, the cold quartz light, and special bulbs put out by reliable electric companies, but the carbon arc light is the cheapest and least expensive to operate of any I know and the nearest approach in its effects to the sunshine itself.

PICTURES---

"O H, MOTHER!
May I have that picture for my baby's wall?"

Mother Wright and daughter Elizabeth were looking at the picture of "Christ Blessing the Children."

"Why, yes, Elizabeth; but why this picture more than some of your other favorites?"

"Because it has such sweet connections with my earliest childhood. You remember when I was little and wakened from my nap, I would stand up and look at that picture. I would study the children and wonder about their names, and wish I could have been there to stand close to Jesus or sit on His lap."

"You always loved pictures, Elizabeth."

"Well, Mother, those you showed me seemed to have sweet stories to go with them, and the stories helped to make me like them. You have always said you know nothing of art technique. How were you able to guide us children so that we all enjoy pictures?"

"Elizabeth, always remember art appreciation may be much more intense than practical art ability. Many persons of exquisite taste in pictures, sculpture, and drawing, cannot draw or paint. However, all parents and teachers may do much for themselves and their children in true picture enjoyment. Appreciation of the mood behind the picture may be more intense than executive ability. I think my enjoyment of good pictures came to me from the same source as that from which the painter Millet received his,—from my parents and the Bible. Do you remember about him?"

"Jean F. Millet was the son of poor parents who were fond of music and all beautiful things out of doors. His father would call his attention to the fields and the sunsets. He was taught to love and enjoy simple people and simple life."

"My love for nature and pictures came to me from my parents in the same painstaking way. When I became a teacher, it was my regret that I was unable to draw or paint the beauties of the farm life of my childhood. But I knew that in the earliest stages of art education the executive skill of the teacher is of far less importance than the ability to arouse and stimulate interest in the children. I supplied them with an abundance of materials with which to express themselves, such as clay, paper, crayons, and paints. I intensified their art interest by correlating it with music and literature. I met with gratifying results, as demonstrated when I showed,

By
Ruth Haskell
HAYTON

'The Whistling Boy' with his old, torn hat, bare feet, a basket on his arm, and fish pole over his shoulder. Round-faced, blue-eyed Ole Olsen answered my request for, 'Tell me a story about the picture,' by saying, 'He is the little boy who knows where the ripest strawberries grow.'

"When I had the joy of little ones of my own to teach, I was most anxious that their artistic tastes be guided. We gave your sister Helen as her first primer a collec-

tion of children's pictures from the masters. When she would read below the picture of Madam Le Brun, 'I love my mother. My mother loves me,' she would reach her little arms around my neck as if to show me that she understood the lesson of the picture. I often learned things about her from her choice of pictures. When she was eight years old, she played from memory 'The Mill' at a children's recital. Her grandfather was so pleased he gave her fifty cents. Quite by herself she went out and bought a sunset picture of a mill. When asked why she chose this, she said: 'Mother, my practice makes me tired, but the Mill picture rests me.'

"You, Elizabeth, to my delight showed real technical art ability. You spent many happy hours of your childhood expressing yourself with your kindergarten materials. One of the first pictures you painted under your art teacher you called 'Sabbath Eve Sunset.' I was happy over this, because I felt you were expressing your spiritual training through your artistic ability. Marion's favorite picture was 'Moses in the Bulrushes,' and many a Sabbath afternoon she occupied, reproducing it in her



■ The picture of Christ blessing little children has always been a favorite with the tiny tots.

sand table. Even your restless baby brother would sit quietly in church as I showed him choice picture cards."

"Mother, I know my childhood drawings had no real resemblance to what I wanted to show, but you seemed to understand them, and you helped me when you asked sometimes as I brought my attempts to show you, 'Is it a busy picture?' 'Is it a sad picture?' or 'Is it a happy picture?'"

"Elizabeth, I am sure there is true culture for children in art education. It will give them the ability to see, feel, and enjoy more fully the beauties of nature, and when they grow older to reveal to others these beauties about them."

Dodging Diabetes

(Continued from page 15)

high. It is probably true that the seeming tendency of the disease to run in families is due to similarity of eating and living habits rather than to heredity. It is also probably more nearly true of diabetics than of any other people that they "dig their graves with their teeth." At any rate, the best advice that doctors at present can give to people who wish to dodge diabetes is from their youth onward to shun a life of luxury and indulgence and to be temperate in all things.

The Number of a Man

(Continued from page 12)

Three Pastoral Letters to the Clergy of the Diocese," and read, on pages 68 and 69 of the second letter the following:

"The Council of Florence in 1439 decreed: 'We define, that the Roman Pontiff is Successor of Blessed Peter, Prince of the Apostles, and true Vicar of Christ, and the Head of the whole Church, and the Father and Doctor of all Christians; and to him in Blessed Peter was delivered, by our Lord Jesus Christ, the plenary power of feeding, ruling, and governing the Universal Church.'—*Labbe, Concil. xviii, p. 526. Ed. Ven. 1732.*

"The Council of Lateran, in 1520, condemned as heretical the proposition, 'the Roman Pontiff, the Successor of Peter, is not the Vicar of Christ constituted by Christ Himself in Blessed Peter over all the Churches of the whole world.'—*Ibid. xix, p. 1052.*"

Notice that the Council of Florence defined "that the Roman Pontiff is successor of Blessed Peter," while Roman Catholic canon law declares: "Blessed Peter is seen to have been constituted Vicarius Filii Dei"; that is, "Vicar of the Son of God." And the Council of Florence, to make the matter doubly sure, reiterates the Catholic claim of centuries that the pope is still the Vicar of Christ.

It is upon this claim to supremacy, this claim that the pope is Vicar of the Son of God, that the whole papal structure rests; for if the pope is not Vicar of the Son of God, he is without any authority whatever.

SOCIAL QUESTIONS ANSWERED

By Arthur W. Spalding

Marriageable Age

I am a girl sixteen years old, and am planning to be married this summer. I will be seventeen before we are married. Since I am still in the middle adolescent age, should I break the engagement? And if so, how? A. H.

Sixteen is from six to ten years too early for marriage. Maturity is reached at about twenty-five, and until approximately that age neither body nor mind is fitted for marriage. The social judgment of adolescence is not competent to choose a mate for life; often the choice of Sixteen is the abhorrence of Twenty-two. Early marriage is a fruitful feeder of the divorce court.

Youth who are making an adequate preparation for marriage and parenthood are too busy and too well balanced to fall overboard before they can swim. Marriage demands these qualifications: completion of school; competence in trade, business, or profession; knowledge and intelligent attitude toward the physical and social requirements of marriage; a study of child training from babyhood up; a social judgment and a spiritual power necessary to meet the difficult adjustments of the new relation. Few even in their twenties have all these; all that the typical sixteen-year-old has is an erotic urge.

Yes, your engagement should be broken. How? Simply say to the young man, "I am too young to marry; let us part." But of course that is only the beginning of your problem. Don't think, dear girl, that I am callous to your distress; I know it hurts. But unless you accomplish a right-about-face in social matters you are going to be hurt all your life. Set your mind to get a social education, an economic competence, and a mental and spiritual poise. Maybe your parents can help you; I don't know them. I pray you may find some wise counsellor—parent, teacher, or other. Read these books: "Makers of the Home" (Spalding), "Girls Should Know" (Howell),

Whether it be expressed as "Vicar of the Son of God," "Vicar of Christ," or "Vicar of God," it is the same claim. Each one of these terms was coined by the papacy and applied to the pope.

What is the attitude of the Bible and of God's people toward this pretentious claim? The Bible says that the people of God, when they stand at last upon the sea of

"So Youth May Know" (Dickerson), "The Girl in Her Teens" (Slattery); and set yourself to some real service in your home, your Sabbath school, your Sunshine Band, your school society. Become intelligent and skillful in household arts, perhaps in an industrial art, certainly in child care. Get to be a woman before you undertake that greatest and noblest task of life, marriage and motherhood.

Restrictions as Punishment

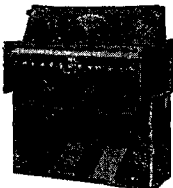
When I have promised a child a privilege or pleasure, is it wise to withdraw the promised treat as a punishment for wrongdoing?

No. The strict keeping of a parent's word is of more value in re-enforcing the child's will to righteousness than any amount of punishment. If penalty is due, let it be something that does not involve breaking your promise. Most parents need to get a clearer, more correct understanding of the purpose of punishment. It must not be to relieve the parent's irritation—though it usually is. It must not be revenge for an injury. It should be for one or both of two objects; namely, to balance an injustice if possible, in which case the punishment is only incidental; and second, to establish in the child's consciousness an unfavorable reaction to the temptation. A whipping sometimes does this, but only when its unhappy memory is more powerful than the incentive to transgress, and in some cases the degree of beating necessary to this end would amount to cruelty, and then fail. Correction should be the antidote of the temptation; and to understand the temptation, the child's motive must if possible be found. Not accusatory questioning, but sympathetic investigation is needed, and as a background a good deal of experience and a vivid memory. Often the remedy is not some form of punishment, but the removal of unfavorable conditions, physical, emotional, or environmental.

glass before the throne of God in heaven, singing the song of Moses and the Lamb, will declare concerning the "Lord God Almighty," the "King of saints," that "Thou only art holy." Revelation 15: 3, 4. Moreover, the text says they will have gained the victory over this "number of a man," which, when counted by giving Latin values to Latin numerals, is seen to be 666.

V = 5 Before this claim the world
 I = 1 bows down. (Revelation 13:
 C = 100 16, 17.) But not so God's
 A = 0 true people. And it is against
 R = 0 Rome, thus identified and
 I = 1 specifically named, that God
 V = 5 sends "with a loud voice"
 S = 0 the solemn warning in the
 words of the third angel's
 message:
 "If any man worship the
 I = 1 beast and his image, and
 L = 50 receive his mark in his fore-
 I = 1 head, or in his hand, the
 I = 1 same shall drink of the wine
 of the wrath of God, which
 D = 500 is poured out without mix-
 E = 0 ture into the cup of His
 I = 1 indignation; and he shall be
 tormented with fire and
 666 brimstone in the presence
 of the holy angels, and in
 the presence of the Lamb."

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that



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ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 14: 9, 10; 18: 4, 5.

Leap Year's Farewell

(Continued from page 11)

16: 27, 28.) A little later on, another calendar reformer decided to exercise his individual preference and work on the Sabbath. He suffered the penalty for breaking God's law. (Numbers 15: 32-36.) This evidence should be sufficient to convince anyone who believes the word of God that the Lord means just what He says, for that was in a day when all questions were settled by direct appeal to God.

There are millions of persons throughout the world who conscientiously observe the first day of the week. They will be obliged,

OFFICIAL MEETING

of the Southern Publishing Association

Notice is hereby given that the constituency meeting of the Southern Publishing Association of Seventh-day Adventists called for March 9, 1937, at 3:00 P.M., is hereby revoked, as it has been found that, owing to unforeseen circumstances, it is impossible to hold the meeting at that date.

W. R. WHITE, Secretary.

Notice is hereby given that a meeting of the constituency of the Southern Publishing Association of Seventh-day Adventists will be held March 30, 1937, at 3:00 P.M., in the Southern Publishing Association auditorium, Nashville, Tennessee, for the purpose of electing a Board of Directors for the ensuing two years, receiving the financial and other reports of the affairs of the Association, and such other business as may properly come before the meeting.

W. R. WHITE, Secretary.

like the Sabbatarians, to follow their rest day through a labyrinth of commercialism; for as time goes on, Sunday will fall on every day of the week, thus putting them out of joint with the business hours. It will be difficult for them to secure positions because of this.

Nearly all the large Christian bodies have, through their leaders, either indorsed the new calendar or are letting it go through by default. This attitude has placed them in a strange and inconsistent position. They have claimed that Sunday is a holy day of rest and worship because of the resurrection of Christ on that day, and also because of the so-called example set by early Christians. They have demanded civil laws protecting Sunday and forcing unbelievers to respect it, and have fulminated against the "commercialism" of that day.

Now the churches are permitting the League of Nations and the champions of the new calendar, at the demand of business, to compound for them a conglomeration of every day of the week into a synthetic rest day, that will swallow up their Sunday sabbath in a sea of commercialism!

What has become of their previous convictions and contentions? Why such a striking departure from former teachings? Are Protestant shepherds going to sacrifice

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their flocks upon the altar of Mammon? Judas betrayed his divine Master for thirty pieces of Roman silver. Are they going to barter their Sunday sabbath for a four-piece Roman business calendar? Why not return to the true seventh-day Sabbath of the Scriptures? All others are only counterfeits.

Kindergarten

(Continued from page 13)

to cleanse. Thus the laver was a symbol of God's revelation in the Bible ("Thy word is a lamp unto my feet, and a light unto my path." Psalm 119: 105) and the Holy Spirit's cleansing (Titus 3: 5). The story of the sanctuary is more than mere history. In its services we are to find Jesus. " whatsoever things were written aforetime were written for our learning."

Let us now pass within the precincts of the sanctuary building itself. The structure was divided into two compartments. The first, or holy place, was just twice as large as the second compartment, the most holy place. To our left and on the south side as we enter is found the candlestick. This article of furniture was made of beaten gold. The oil used to burn in the candlesticks was obtained by beating. The light of the candlestick represented Christ, so we are not surprised to hear Him say, "I am the light of the world." He was "smitten of God and afflicted." And until He was beaten the light of His love did not illuminate the world. He was the Lamb slain from the foundation of the world, so that from the very beginning of human history His candlestick has been shining in its place, revealing to lost man the way home. But that is not all. While Jesus was in the world He was the light of the world. He went away, but before He went He transferred this attribute to His people. Hear Him say, "Ye are the light of the world." Before we can give the best light in the best way, we too must have gone through the beating process. Trial and trouble

bring out the best and the worst there is in humanity, and as a result of that trouble the life of the righteous shines out to adorn the teachings and practices of the Master. Thus in His absence His people reflect His life and character, so that through them He still shines. The candlestick was to be kept burning continually; so our religious experience is to glow through all the week.

Gold is a symbol of purity. The seven branches of the golden candlestick signify perfection, or completeness. When all Christians shine for God, the gospel will soon be carried in its purity to all nations.

To the right of the entrance of the holy place was the table of showbread on the north side of the sanctuary. The showbread was a continual reminder that God fed them with the heavenly manna and nourished their souls, as well as provided their daily bread. At a later date we hear Christ saying: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." John 6: 48, 51. The priest ate the bread. It became a part of himself, the strength thus gained being used to impart to others what had been given him. So the minister should feed upon the Bible; then he in turn is to pass it on to his parish. No strange bread, nor any that was not prepared by God's appointing was ever to find its way onto the table of showbread; nor are the words of man today to be passed on to the congregations as the word of God. No other word will fill the needs of a hungering world. "Preach the word," says Paul.

In the center of the width of the room and just in front of the curtain that divided the holy from the most holy place stood the altar of incense. This altar faced the priest directly on entering the sanctuary, and since the sweet fragrance rising from this altar is a symbol of prayer, the priest was reminded at once of the importance of prayer. The fragrance of this incense filled the sanctuary and then pervaded the entire camp of Israel. Just so the sweet fragrance of the prayerful life will bless the one who prays, and every one whose life comes in touch with his. The fire on the altar of incense was kept burning all the time. So should prayer be made without ceasing before God.

Very sacredly and reverently do we lift the curtain that veils the most holy place, in which we find but one piece of furniture: the ark. In this ark is the table of the Ten Commandments. Above the ark is the mercy seat, representing the throne of God. What a wonderful lesson is taught in this arrangement! The God of mercy stands ready to help the offending sinner to find pardon. Nor is the hand of rescue a long way off. Right over the law the love and mercy of God shine forth. God's law cannot be abrogated; for the Psalmist tells us that it is the establishment of His throne. (Psalm 97: 2, margin.) God's law is righteousness. (Psalm 119: 172.) If men thought carefully, no one would want to abrogate God's law. Without law there can be no

government. Without law, there would be no knowledge of sin. Without law there would be no need of a Redeemer. No marvel that the law is so wondrously located right under the throne of God.

Moses built the tabernacle, just like the pattern shown him in Mt. Sinai. What he builded was a duplicate of the sanctuary in heaven, so far as it is possible for heaven to be duplicated by human hands. The purpose, plan, and design was of heaven,

so the original of all we have been talking about actually exists in heaven today. The sanctuary was an object lesson in concrete form for man, so that he might grasp the meaning of those great spiritual plans and purposes of the Lord Jesus, and the more we study that simple yet complicated mode of approach to God, the more wondrously will the whole plan of redemption be brought to our attention. Truly, "Thy way, O God, is in the sanctuary."

SCRIPTURE PROBLEMS SOLVED . . .

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

Why?

If God is a personal God, omnipresent, a God of love, mercy, and compassion, why are innocent people killed every day? Why does God permit the suffering, misery, pain, and horror with which this race is afflicted at this moment? I wish to bring to your attention the case of the child Howard Macon, as given by the Associated Press. The news states that he was decapitated when the end of a rope he tied about his neck caught in the wheel of his father's dump truck in which he was riding. The wheel acting as a windlass jerked the boy from the truck. The father, a WPA employee, was unable to stop in time to save him. Why did not God protect this three-year-old boy? If God has a personal interest in human beings, surely He would have a special interest in all infants and children who have not the wisdom and knowledge of self-preservation. Why was not the father inspired by God to save his son? Surely a just and loving parent would do this, and if God is parent of us all, why did He fail to help this lad? B. W. S.

Death does not always come as a judgment to men in this life, for Hebrews 9: 27 tells us: "It is appointed unto men once to die." Hence it is that the first death is the death by appointment. Men are permitted to live and manifest the power of choice. After they have made their decision and proved by their lives what course they will pursue, God permits them to sleep in death. But even then He appoints them "a set time" and remembers them. (See Job 14: 14.) This is in response to man's heartiest wish, as the thirteenth verse indicates.

It is also quite evident from the study of the Scriptures that the death of the innocent is not evidence of the plan of God. (Read carefully Luke 13: 1-5, and this will be apparent.) That children who die either naturally or by violence in infancy are not lost eternally is shown by comparing Matthew 2: 16-18 with Jeremiah 31: 15-17. When predicting the death of the innocent babes of Bethlehem the prophet Jeremiah exclaimed: "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded,

saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Even the sorrowing, distraught mothers of Bethlehem, when beholding the slaughter of the innocents by the swords of Herod, had the assurance that they would see their children again when they came "from the land of the enemy," the grave.

Regarding the experience of the father mentioned by you, my natural reaction would be that the father was careless in having a three-year-old boy on the dump truck with him. I have been the father of five sons and cannot see how a child of mine could place a rope around his neck while riding with me on a truck without my knowing it; nor did I expect the Lord to do for my children that which I could do for them myself. You will recall that in the case of the raising of Jairus's daughter from the dead Christ did for the parents what they could not do for themselves or their daughter. He gave their daughter back her life, but having raised her from the dead, He did not minister further to her physical needs, for we read in Luke 8: 55: "And He commanded to give her meat." Christ could easily have nourished her with food, for He had raised her from the dead, but making that provision for her needs was within the power of the fond parents, and that which they could do for her, God expected them to do.

When my own children were small, it was my delight to minister to their needs. My wife and I took special delight in bathing them, dressing them, and feeding them; but now that they are grown, should they wait for us to do these things for them, we would be filled with the wildest anxiety; for such would be manifestations of imbecility or insanity on their part. To demand of God that He do for us that which we can do for ourselves evidences that we have not grown up spiritually, that we have not developed a spiritual mentality; and like imbecile children, we would give evidence to the world that we were spiritual imbeciles were God to be required to perform these things for us that we should be doing for ourselves.

NEWS PICTURES



1. President Getulio Vargas of Brazil, shown reading his address of welcome to President Franklin D. Roosevelt, during the reception and dinner that followed the Chief Executive's arrival at Rio de Janeiro. 2. General and Mrs. Giang Kai-Shek as they appeared before the General's capture by the forces of Marshal Gang Hauch Liang. The wife of General Giang is a graduate of Wellesley College. 3. An excellent photograph of King George VI and his wife together with their

two children, Princess Margaret Rose (left) and Princess Elizabeth (right), who is the new heir to the British throne. 4. An interesting view of the San Francisco-Oakland Bridge made from a three-hundred-foot tower on the Oakland side. This bridge spans San Francisco Bay to link the Golden Gate Cities. 5. Some of 2,000 striking WPA women in Los Angeles, California. Refusing to leave the WPA building, they were prevented by police from obtaining food or water and were thus forced to go home.