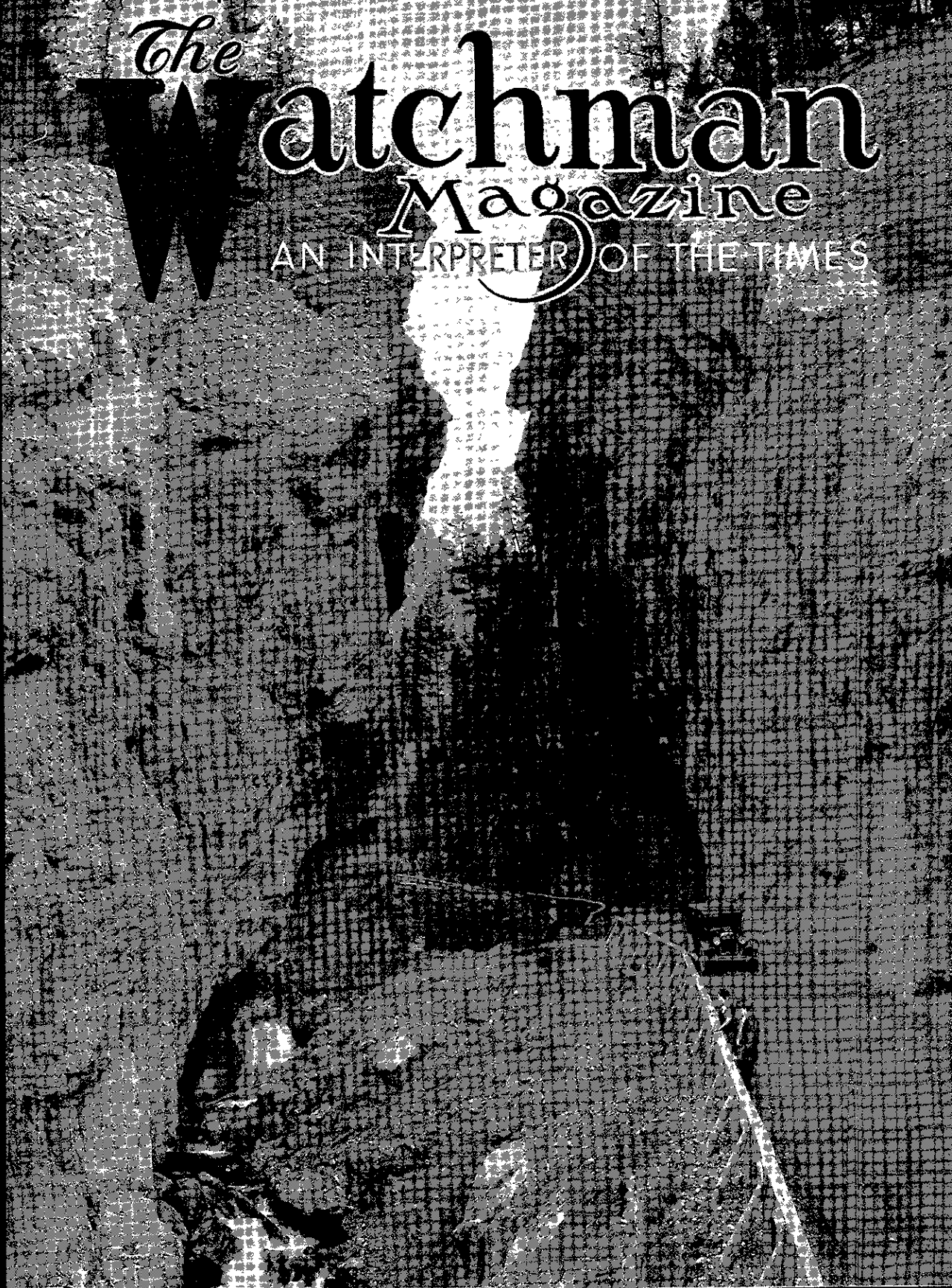


*The*  
**W**atchman  
Magazine  
AN INTERPRETER OF THE TIMES





# The Watchman

MAGAZINE  
AN INTERPRETER OF THE TIMES

Edited by Robert Bruce Thurber



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

Vol. XLI, No. 6

NASHVILLE, TENNESSEE

June, 1932

## The NEWS

¶ Noah Cooper, a lawyer of Nashville, Tenn., has petitioned the Interstate Commerce Commission to stop all Sunday trains, alleging that Sunday desecration is the cause of the present depression.

¶ Led by Mayor Walker of New York City, there is a proposal for a grand "beer parade" in every city of the United States on May 14. The wets are becoming more and more vocal, even hilarious.

¶ Although crime in Great Britain is far less than in the United States, English criminologists report that it has trebled there since the War. No cause is ascribed, as England is without Prohibition.

¶ Lester P. Barlow, an American inventor, is offering to the United States War Department an engine of destruction that will wipe out cities a thousand miles away from the one who operates it by remote control.

¶ The American Legion is vehemently urging that a two-billion-dollar compensation bonus be paid by the Government to its veteran soldiers, the money to be "raised" by printing that amount in new paper currency.

¶ Adding to China's already full cup of sorrows, another destructive earthquake has occurred in the province of Hupeh. Many thousands of people were killed. Stunned with woe on woe, the Chinese take each new disaster stolidly and plod on.

¶ An official of the New York Public Library states that before Prohibition it was common for intoxicated people to slip into its various rooms to sleep or doze off their drunks. Since Prohibition, such people are "scarce as white mice," he says.

¶ The United States House of Representatives passed a bill on April 4 making it possible for the Philippine Islands to become completely independent by the year 1940. But the measure has since met much opposition by Government leaders.

¶ A veritable wave of fortune-telling and prophecy by various means — astrology, numberology, spiritism — is sweeping the world just now. The fear and uncertainty of mind characteristic of the majority of mankind today is preyed upon by the greed of the nimble-witted and unprincipled.

¶ If we may believe the results of the *Literary Digest* Prohibition Poll — and we have no reason to doubt the honesty and fairness with which it is being conducted — the country is overwhelmingly in favor of some kind of change in the Volstead Act, or in the way it is being enforced or not enforced.

¶ During April, four hundred miles of volcanoes in the Andes Mountains of South America were in eruption at one time. The sky was darkened, and volcanic ashes fell over nearly all of the state of Argentina, in one town covering the streets fourteen inches deep and driving out the inhabitants.

¶ More people are now leaving the United States every year than are coming into it. Emigration exceeds immigration. With little new and different material being added to the "melting pot," it means that from now on the population of this country will be more homogeneous as racial groups are fused.

¶ The United States has over half of all the world's telephones; and during 1930 twenty-eight billion calls were put through. The total mileage of telephone wire in the world would reach from the earth to the sun and on to the planet Venus; while the telegraph wire would reach 300 times around the earth.

¶ A printer of Charlotte, North Carolina, has invented a printing machine far superior to the linotype or monotype. It sets type without human aid, and, guided by an "electric eye," it copies from a sheet prepared on a special typewriter beforehand. It is claimed for it that it will revolutionize the printing industry; no doubt putting many more men out of work.

¶ Professor John Garstang, British archeologist, has discovered evidence in the ruins of ancient Jericho that the walls of that city fell as the result of an earthquake, "and not because Joshua blew his trumpet." But we fail to see that the two causes are contrary one to the other. "By faith the walls of Jericho fell down" (Hebrews 11: 30)—faith in the word of the God of earthquakes.

¶ At Schenectady, N. Y., recently a wire-haired terrier barked into a microphone and listened to it come back to him through a loud-speaker after circling the world by radio through Holland, Java, and Australia. The first sentence over the telegraph wires decades ago was, "What hath God wrought!" The first over a world-circling radio hook-up, ten times more marvelous, is a canine yelp.

¶ Scientific circles are again disturbed by the finding of another "oldest man," in the form of a fossilized skeleton. It is called the Oldoway, and comes from Africa. According to the strata of rock where it was unearthed, it should be a million years old; but it looks very much like a modern Hamite skeleton, and a similar specimen found near by has an *iron ring around its toe*. Which makes us more than ever turn from the "age of rocks" to the Rock of Ages.

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# THE NEWS INTERPRETED



A Japanese army tank in Shanghai, with a burning building in the background.

## The War Habit

THE public sentiment of the world has been expressing a vast surprise and chagrin at the way Japan has been acting lately. The seizure of Manchuria looked like highway robbery to the on-looker; and the attack on Shanghai seems atrocious and inexcusable. The Sunrise Kingdom has come in for much strong denunciation on the part of world press and pulpit.

But we are constrained to believe that Japan has simply been running true to form in her recent aggressions — not true to Japanese form alone, but true to the historical form of all the great nations. From time immemorial every great expanding empire with increasing populations clamoring for room, riches, and progress, has found an excuse for taking what it wants, or has taken it without excuse. Our own United States is not guiltless in this regard. With nations, might makes right still, or at least might continues to modify right. Japan is only following the example of history.

If all the great powers are tarred with the same stick as Japan, why all this self-righteous denunciation of the little brown men of the East? Chiefly because we had thought the world had gotten beyond all this land-grabbing and intimidation of weaker peoples. When Japan cited in extenuation of her own overreaching the past acts of the United States and Great Britain along the same line, the answers came, "Yes, but that was long ago. We have quit doing such things."

Peace advocates, League of Nations visionaries, and disarmament enthusiasts have educated and agitated us into believing that the day of aggressive

wars is over; that the world is too progressive and peace-minded ever to provoke a war again. But Japan reverted to the old methods, as she repudiated her statesmen and listened to her militarists, and we were disillusioned sadly. Hence, the howls at Japan's bold moves.

We wish we could see with the pacifists that wars are anachronisms, that we have repudiated war forever as an instrument for the settlement of international differences. We will to have it so. But we cannot close our eyes to conditions. Civilization, progress, inventions, have not changed the hearts of greedy men one iota.

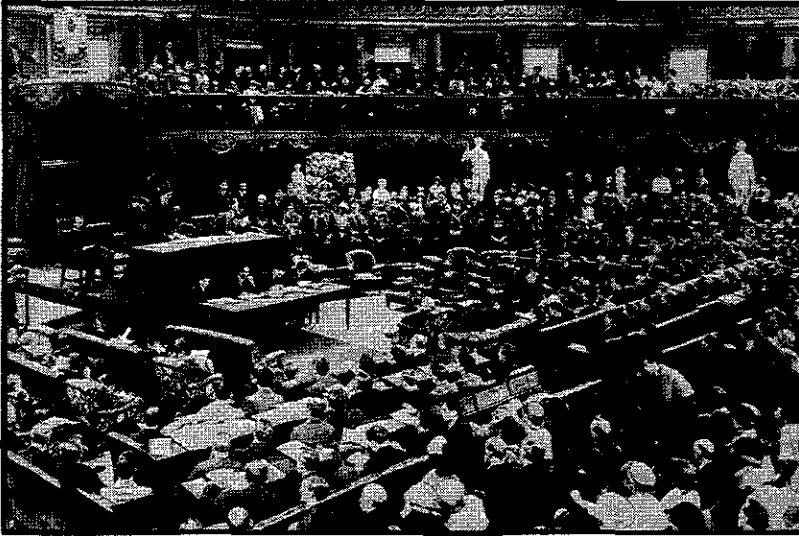
Nor can we blind ourselves to the plain statement in never-failing divine prophecy: "*Prepare war,*" is the ringing slogan of the nations today. "Wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened. . . . For there will I sit to judge. . . . The harvest is ripe: . . . for the day of the Lord is near." Joel 3: 9-14.

The so-called heathen nations are awake. The weak ones, like China, are surprising the world and themselves with their strength as they say to themselves, "I am strong." The world is careening toward Armageddon, "the war that will end war." But war will be ended, not by man's device, but because the mighty angels of God come down to take part in the great battle, and will end war by ending warriors. And the remnant that shall be saved shall no longer have the will to war; for the salvation and spirit of the Prince of Peace shall pervade their hearts.

## Interpreting the Good News

WE WOULD be neglectful of a duty and a privilege if we did not, with all our interpreting, interpret the Good News. We are quick to discern the signs of the times in invention and discovery, catastrophe and crime, woe and trouble; and we cannot afford even to take our eyes off these things, nor cease to point out their significance for today and tomorrow.

But written, invisibly to most eyes perhaps, across the page of every news sheet, carried like light and lightning on the radio waves, is the glorious and joyful news that *Christ saves men*. It is unheard or unheeded because it is not understood and not appreciated; but it persists, and gives new life and hope to thousands.



*International Newsreel*

A public session of the Dail Eireann at Dublin, Ireland, with De Valera, the new president, speaking. Ireland has recently come into the world limelight because of a proposal to cease swearing allegiance to the British crown, and to strike for complete independence from Great Britain.

Men *need* saving — saving from this awful depression that is slowly crushing the life and joy out of us. Our wisest statesmen and financiers struggle on desperately to evolve new plans to bring back prosperity; but in their hearts they have given up. Even those who have and to spare are gripped by a sickening fear that is driving many to insanity and suicide.

We affirm confidently that trust in God, consolation in Christ, is the only way back to satisfaction. Come to Christ, weary one — come brokenly, bringing to Him nothing but your sins and discouragements. Make no pilgrimage; He is right where you are. No gift is needed but your own troubled heart. Is it unemployment, poverty, hunger, sickness, utter hopelessness? Bring it to Him in tears and penitence. He understands, sympathizes, helps.

You will find some of your problems solving themselves; some of them proving not to be problems at all; some of them not so hard after all to face bravely and solve with the enlightenment and strength a vision of Jesus affords. We write from rich experience.

Yes, the gospel that Jesus saves in body, mind, and soul *right now* we would interpret in terms of practical succor to every one who needs. But the needy must *come to Him*.

### “Lo, Here Is Christ”

THE above words are those Christ predicted would be in the mouths of many in these last days before His second appearing. And we are seeing them being fulfilled. It is now announced that a

“messiah” from India has landed on our shores and will lead America back from materialism to spiritual things. (See back cover of this magazine.) There can be no question but that America needs to be turned away from materialism; but whether or not this fire worshiper from India can do it is the question. Here is the description given of him by the Associated Press:

“Meher Baba, the Indian spiritual leader whose disciples call him ‘The Messiah,’ and ‘the god-man,’ left here today for a new crusade in America.

“He intends, he said, to break down all religious barriers, destroy America’s materialism and amalgamate all creeds into a common element of love.

“For eight years Meher Baba has been observing a vow of silence, which he said he would break upon his arrival at Harmon, N. Y., where he plans to establish a spiritual retreat similar to Mahatma Gandhi’s in India.

“Giving his first interview to an Associated Press correspondent by means of a blackboard, Meher Baba . . . said Gandhi had promised to come with him to the United States as soon as his political work has been finished a year hence.

“Many Indians regard Meher Baba as Gandhi’s *durum*, or spiritual adviser.

“Meher Baba is a priest of the Parsee, or Zoroastrian, faith, and says he is god and man. He explained that he attained a superconscious state in which he merged into god and returned again to the universe to carry out his mission of redeeming the world.

“Discussing on his blackboard the miracles which he claims to have performed, Meher Baba wrote:

“A person who becomes one with truth can accomplish anything. It is weakness, however, to perform a miracle only to show others one’s spiritual powers. Christ, who made the blind see and the deaf hear, and raised the dead to life, did nothing to save himself from suffering the agony of the world.’

“Meher Baba said he expected to convert thousands of Americans from sin and by faith to heal the sick and help the halt.

“‘The only miracle for the perfect man to perform is to make others perfect too,’ he said. ‘I want to make Americans realize the infinite state which I myself enjoy.’

“The Parsee said he first realized his mission on earth many years ago by coming in contact with

Baba Jan, the Indian saint who died recently in Poona at the age of 130 years.

"For nine months after meeting Baba Jan, Meher Baba said he lay in a state of coma neither sleeping nor eating, and drinking only an occasional drop of water. It was after this, he said he saw the divine light and realized his mission to the world. He said he had received overwhelming offers of money and land from Americans who believe in his teachings."

The Christian who reads his Bible prayerfully is not deceived by such teachers. Said Christ, "Then if any man shall say unto you, Lo, here is Christ, or there; *believe it not*. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; *go not forth*; behold, He is in the secret chambers; *believe it not*. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together." Matthew 24: 23-28.

Let not Americans "be replenished from the East" by "soothsayers," and "please themselves in the children of strangers." (Isaiah 2: 6.)

## The Cure for Crime

**A**MERICA today is witnessing the most daring and dastardly deeds of lawlessness that the world knows. War is worse, but in war we know what to expect. And at present we are supposed to be at peace. Yet Uncle Sam is held up at the point of a gun, and his hair stands on end. The condition of society and government that makes the kidnaping of the Lindbergh baby possible and successful, with the ensuing futile search, double-crossing, and almost nervous collapse of the parents of the child, places our nation before the world as a bandit-ruled country.

Thousands of racketeers, gangsters, and abductors, with the slogan, "Only saps work," proceed to use their criminal wits to extract money from the laboring, law-abiding citizens. Officers and judges and juries are either bribed or intimidated, and the nefarious acts go on. Witnesses dare not expose or testify against lawbreakers, for fear of being "put on the spot" and murdered by accomplices of arrested criminals, or their testimony being negatived by magistrates in league with the crime organization. Prohibition, or rather bootlegging, is just an incident in the whole game. The cause lies deeper than that.

Some criminologists are finding causes for the state of things in the mixing of politics with law-enforcement; in untrained and poorly equipped policemen and detectives; in prison life that in reality

trains inmates for worse crime instead of reforming them, and frees them with a post-graduate degree in 'outlawry'; and in a jury system that is a farce. All these and others are causes; but they cannot be remedied till the basic cause is found and eliminated.

The actual cause is that the *consciousness* of the presence of God has been largely lost from the minds of men. Blinded by prosperity into becoming accustomed to living without Him in their lives, men have been reined up short by the present depression too late to be made to realize that the principles of God's law and of His plan to save men cannot be flouted with impunity and without penalty. Too many have been led to believe and act upon the deception that what got them into trouble can get them out again. That is, that the sins of prodigality, wanton spending, profiteering, bribery, and loafing can be offset by the crimes of intimidation, hoarding, robbery, and murder.

When the Christian home, the family altar, and the hallowed atmosphere of the church are forced out of our society, and when men in great masses deny God and the salvation that comes through Christ, we may expect the present state of social and economic upheaval and distress. The return of these basic influences and powers is the cure for crime and the way out of depression. And only to the degree that they are reinstated in our nation will we recover our balance.



*International Newsreel*

Terrific tornadoes recently spread destruction in Alabama and Tennessee. Here is shown a man and his wife sitting on their bed, their only remaining possession after the storm demolished their home. The bed proved to be the means of saving them and their five children.

Will the cycle swing upward for good? We have this from the word of God: "Evil men and seducers shall wax worse and worse." 2 Timothy 3: 13. "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. "In the last days perilous times shall come" 2 Timothy 3: 1. "Scoffers, walking after their own lusts." 2 Peter 3: 3. But also this: "We, according to His promise, look for new heavens and a new earth, *wherein dwelleth righteousness*." Verse 13. "Be patient therefore, brethren, unto the coming of the Lord." James 5: 7.



# When the Guns ROARED at SHANGHAI

**A**BOVE the din of conflict on the Shanghai front, above the roar of battle planes, the screech of shells, the detonation of bombs and mines, above all the clatter and crash of war that has for weeks been incessantly in our ears, one dominating note sounds forth, and that is the cry of an awakening East. Not all the fury and thunder of conflict, not all the welter of war and strife, can blot out this one outstanding, dominating theme. No one who has witnessed the stirring events that have recently been taking place on the Shanghai battle front can but be convinced that the China of today is not the China of yesteryear. We have come upon a new day for the Orient, a new day for our world. Whatever the ultimate issues of the present conflict may be, events of sufficient magnitude have already occurred to convince the world that there are factors here that henceforth must be seriously reckoned with.

Certainly there was little realization some months ago when the clouds of battle first began to gather in the environs of Shanghai that a conflict of the present proportions would ensue. Japanese military officers in charge of the situation here thought that their objectives would be gained in a few hours from the initial onslaught. Neutral observers thought the same. Had not China given up almost all of Manchuria, practically without a struggle? Had not the little yellow men of Nippon heretofore been almost immediately victorious whenever they crossed swords with the forces of the Middle Kingdom? What was there to indicate that anything else was to be expected here?

## HISTORY-MAKING NIGHT

**I**T IS true that there were evidences that China had been deeply stirred. It is true that from one end of the land to the other, Chinese blood was running hot with resentment at what the nation was being forced to go through. It is true that Chinese students were doing their utmost to stir the sentiment of the country to a fighting pitch, and to induce the government to take a strong stand against Japan. But it is also true that such students had themselves not participated in battle. Such valor as had been displayed was displayed against their own countrymen in an endeavor to bring about a firm stand against the forces of Japan. But that on the field of actual battle Chinese soldiers would ever be able to seriously resist the Japanese was not dreamed.

*“The Chinese have startled the world with their unexpected fighting ability, and more than ever take a proud stand with Japan for honors in the awakening East. This article is written by our correspondent, who observed as the battle raged.”*

By Edwin R. Thiele



A Japanese field gun in action in the battle of Shanghai.

Then came the fateful night of January 28. Midnight was drawing near. Japanese marines and seamen gathered in sections of the Shanghai international settlement immediately adjacent to the Chinese section of the city, Chapei. Officers gave the last instructions and good wishes to their men. A whistle sounded, and they were off. Every man's work had been assigned to him, and with characteristic Japanese energy and dispatch they advanced for the execution of their task. Before the rising of the sun it was all to be over. The Chinese city was reached. Came the flash of rifles, the clash of bayonets, the sputter of machine guns. It was war. But it was war unlike any that had yet taken place in the East. The Chinese lines did not break nor did

the Chinese fighters retreat. In the din and turmoil of battle, Chinese soldiers held their lines against the men of Nippon. When daylight came, the railway station, which was the immediate objective of the attack, remained in Chinese hands. History was made on that memorable night.

On that very first day of battle, commanders of the Chinese forces in Chapei — the now famous but then practically unknown 19th Division — declared that there was no idea whatsoever on the part of their men of giving way, that they were determined to fight to the last, be the odds against them whatever they might. Little attention was then given to such words. Little premonition was there then of what lay ahead. The fight went on. That first morning we were awakened to the roar of Japanese battle planes above our heads, and to the thunder and crash of bursting bombs and shells. All day long an aerial bombardment of the Chinese positions in Chapei was carried on by Japanese planes. All day we could watch the planes swoop down over the Chinese city, drop their bombs, and soar into the air again. Chapei became a raging inferno, and Shanghai's railway station and its largest printing establishment — the largest in all the Orient — went up in flames. The city was covered with a pall of smoke that hid the sun, and hits of burned paper rained down where we lived. That night, and for many nights to come, the heavens were lit up with a lurid blaze.

#### MARVEL OF THE EAST

**H**OW anyone could live through the holocaust that raged within the Chapei district, we do not know. But as the fires would die away, it was found that Chinese troops were still defending their smoldering ruins. Day after day the battle went on, with constant airplane attacks, a constant battering of the Woosung forts by the cannons of the Japanese battle fleet, and a constant staccato of machine-gun fire. Chinese anti-aircraft guns began to find their marks, and Japanese bombers fell in flames. Thereafter they would keep to a much greater height while continuing their bombing operations, and would no longer swoop down for the dropping of bombs as before. One day my boy came in all excited, telling me of seeing airplanes darting back and forth at each other in the sky above. Could it have been an aerial battle? Would the Chinese planes that had theretofore been kept in reserve, at length come out to dispute the supremacy of the air with Japan? Yes, the battle was to be carried into the clouds, and the watching international

settlement was treated to some thrilling exhibitions of aerial warfare.

Clad only in cheap cotton suits and hats to brave an almost constant bombardment by artillery and planes and the winter's stinging cold, Chinese forces continued to hold their lines. Attack was met with counter attack. The valor of the Japanese was matched by the grim and determined resistance of the Chinese all along the line. What was going on at Shanghai was something unparalleled in the history of the East, something not at all expected by those who knew the history of modern Chinese foreign wars. Certainly it was something not at all expected by the Japanese general staff. It was hardly looked for by the Chinese themselves.

The story of the stiff resistance on the part of China's Nineteenth Route Army swept from one end of the country to the other. From everywhere came words of cheer and courage, and from everywhere came offers of aid. Additional troops were poured in from every surrounding place. Students fresh from their textbooks, boys from distant universities, made their way to the battle front, determined to do their bit to help keep their country free. Even college girls tried to get into the fray. Assurances of moral and material support poured in from commercial and civic organizations throughout the land, and from across the distant seas.

Never before have we seen China so deeply stirred. What has taken place here in old Cathay is a matter of tremendous significance to all the world. Whatever the issues of the present conflict may be, the point that stands out above everything else is that the China of tomorrow may be an altogether different China from that of yesterday. Ill-equipped as China finds herself today, the present valor of her troops may not be sufficient to long withstand the present hail of bombs, bursts of shrapnel, or

*(Continued on page 31)*



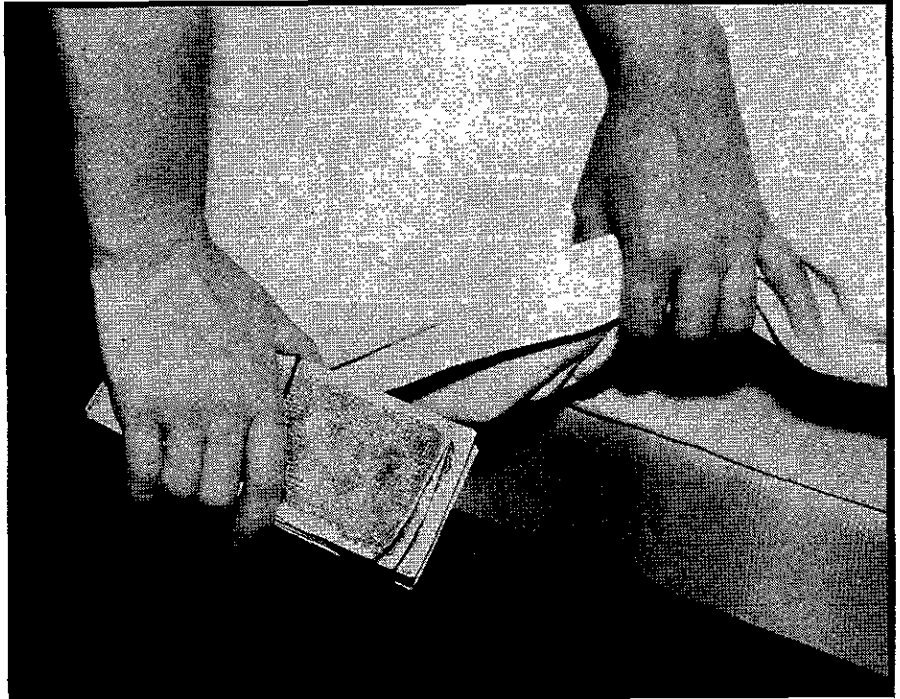
The prophet Joel proclaims war and wakes up the mighty men of the East.

Statesmen, Bankers,  
Manufacturers,  
Economists,  
are

AT THEIR  
**WIT'S  
END**

*Have we ever seen such  
a time of perplexity?*

By Mrs. E. L.  
PINGENOT



*By Ewing Galloway, N. Y.*

Instead of hoarding money in mattresses, President Hoover is urging people with means to put it in safe banks or government bonds to relieve the depression and start the country on the road to sure and steady recovery.

**Y**E HAVE laid up your treasure in the last days." James 5:3, A. R. V. These significant words were uttered by the apostle James almost twenty centuries ago; yet how truly they are being fulfilled today! For not only individuals but the nations of earth are hoarding their gold. In Paris, since the war, the French have built a vast subterranean treasure vault for this purpose. Garet Garrett describes it: "The chamber is two and a half acres big; it lies two hundred feet in the earth. Over it, first, is forty feet of water, which is a lake they made by damming the subterranean river that flows beneath Paris, and above the water fifty feet of solid rock. The way to it is through six steel towers with revolving doors moved by electric engines, and the passage of descent can be flooded at a moment's notice.

"At the signal of alarm a detail of defenders would vanish through this passage, pull the water in after them, and be forgotten — safely forgotten for an indefinite time, or for the duration of the war, because everything has been thought of beforehand. They would find in the gold chamber a kitchen, provisions enough for two or three arctic expeditions, dishes, linen, beds, all the facilities for comfortable housekeeping."

Since the present economic crisis has become world-wide, the nations of earth have made a mad scramble for gold — raw gold. They greedily clutch it from every source they can, regardless of consequences. This fact explains, in part, the bank-

ruptcy of Germany, and why Great Britain was forced to abandon the gold standard, September 20 last. This reason also explains why the United States experienced many anxious moments during the latter part of September and in October of last year. These months saw an unprecedented run on our raw gold reserve, \$750,000,000, or one sixth of our total gold supply, being taken out of the country in six weeks. This amount added to the \$1,500,000,000 gold credits lent in Europe and Great Britain during last summer placed her in an unpleasant position; rumors were afloat in Europe that America would be the next to leave the gold standard. Thus it is evident that this greed for gold is threatening the financial stability of the world.

Gold and power! They are synonymous. And too often they do not work toward the welfare of the world. At present, France is the dominant power in Europe; she holds a key to the economic crisis through which the world is passing. She played a part in the bankruptcy of Germany, and in the collapse of the English pound. Recorded in the *Financial Chronicle* of Wall Street are these words: "France contributed in no unimportant degree to the financial breakdown in Germany by withdrawing large amounts of short-time credits which it had employed in that country, its action then being followed by general withdrawal of credits and deposits by other foreign governments." Later this same procedure was followed in England. The withdrawal of large French credits and deposits, all in gold, led again into withdrawals by other nations,



and resulted in a run on the Bank of England, finally forcing her to abandon the gold standard. This collapse of the English pound, long the standard gold money, left the American dollar and the French franc the two outstanding gold moneys.

Almost immediately Europe, led again by France, began a raid on American gold, through their trade credit balances, payable in gold on demand. And how they began to demand it! In six weeks, as stated before, the United States lost \$750,000,000, in coin and bullion, to Europe, and largely to those nations that owed her the most. Garet Garrett, in an excellent article in a recent *Saturday Evening Post*, said in regard to this withdrawal: "The raid was motivated much more by fear and panic than by any economic necessity, and yet that was not all. Europe wanted the gold for its own sake, while she could get it. The gold itself. The power of possessing it. The American gold! The temptation was irresistible."

Premier Laval's visit to Washington occurred during this period of huge withdrawals of gold by the French; before he sailed for home, he pledged the French to aid the United States in maintaining the gold standard. Today, approximately two thirds of all the monetary gold in the world is to be found in the treasuries of France and the United States.

The economic fate of the world seems to rest, largely, in the hands of these two richest nations, for in addition to their vast deposits of gold and the power it brings, they hold the solution to the ever-present, ever-grave problem of reparations and war debts, a problem that is taxing the ingenuity of statesmen the world over. The simplest solution toward bettering the economic condition of the world is cancellation of war debts. But the uncompromising attitude of the Americans toward any cancellation of debts has won the United States the title abroad of "Uncle Shylock," in that he demands full payment of all debts, whatever the cost to European nations. France is just as uncompromising in regard to reparations from Germany.

#### REPARATIONS CRUSHING THE WORLD

LEADING writers agree that one of the major causes of the world-wide depression is the terrific burden of debts and reparations the nations are carrying in addition to the vast sums spent for armaments. If the ill will and controversy due to the question of debts and reparations could be

wiped out by cancellation, the way would be opened for disarmament and the economic recovery of the world. It is evident that the nations can no longer carry these heavy financial burdens and regain normal economic conditions. It was in view of this fact that the one-year moratorium of President Hoover was granted last year. Frank H. Simonds in a recent article stated that this moratorium sounded the death knell to war debts and reparations. In his estimation they are dead because the European nations outside France cannot pay, and France will not, if she can help it. Germany has since stated that she cannot pay reparations. It is probable that the Allies may now renounce their debts to the United States, and so the question continues to cast a gloom over the financial and political security of the world.

#### PROFITEERING AMERICA

THE United States benefited financially from the World War, according to statistics given by George E. Roberts, a New York banker, and also a member of the Gold Committee of the League of Nations. These statistics show that in the years 1914-1930 the gold reserves of twenty-six countries, including the United States, averaged an increase of one-hundred per cent; however, the gold stock in the United States alone in-

creased one-hundred-eighty per cent during these years. Again it has been said that the war made over one hundred new millionaires in America. And it is not necessary to remind ourselves that this same war changed the United States into the leading creditor nation in the world.

These facts — European inability to pay, world-wide depression, ill will between nations, and the probability that we will not receive the money anyway — lead Mr. Sidney B. Fay, Professor of History at Harvard University, to ask: "Is it not better therefore, for us to make a sacrifice at once and gracefully, thus winning praise for our generosity, and earning the reputation of Uncle Sam instead of Uncle Shylock?"

Norman Thomas, an economist, adds: "What the United States would seem to lose would be more than gained in lessened tension, in the probable lightening of armaments, and the increase of trade. What the Allies have been paying to our treasury should be collected by increased taxes on that group among whom the profiteers of the last war

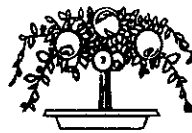
(Continued from page 33)

## O Perfect World!

By NATHANIEL KRUM

*Love is not love that fades with setting sun,  
Peace is not peace that dies at bugle call;  
Hope is not hope that reaches not beyond  
The torment of earth's cup of bitter gall.*

*Joy is not joy that breaks in sorrow's grip,  
Life is not life that sinks in death's abyss.  
O perfect world beyond! To you we look  
For hopes to bloom that merely bud in this!*





WHILE Alfonso XIII was seeking another abode in Europe, the joy-frenzied crowds milled through the streets and plazas of Spanish cities yelling, "Down with the Monarchy!" and "Viva la Republica!" Spain's bloodless revolution was on. But some of the more radical elements could not restrain their long-pent-up hatred for the friars and monks. And among the religious devotees of the church and monarchy were those who could not refrain from uttering their feelings. And so somebody shouted, "Viva la Monarquia!" and "Viva la Religion!" It worked like a flash of lightning on the rolling storm cloud. The radical elements suddenly congealed into angry mobs, rushing toward the nearest convents, crying, "Down with the Jesuits!"

While the drab, smoked walls of more than a dozen burned convents stood silently out in the skylines of Madrid and other cities, a government decree was proclaimed throughout the land expelling the Jesuits and taking possession of the property of the order to use it for "public benefit."

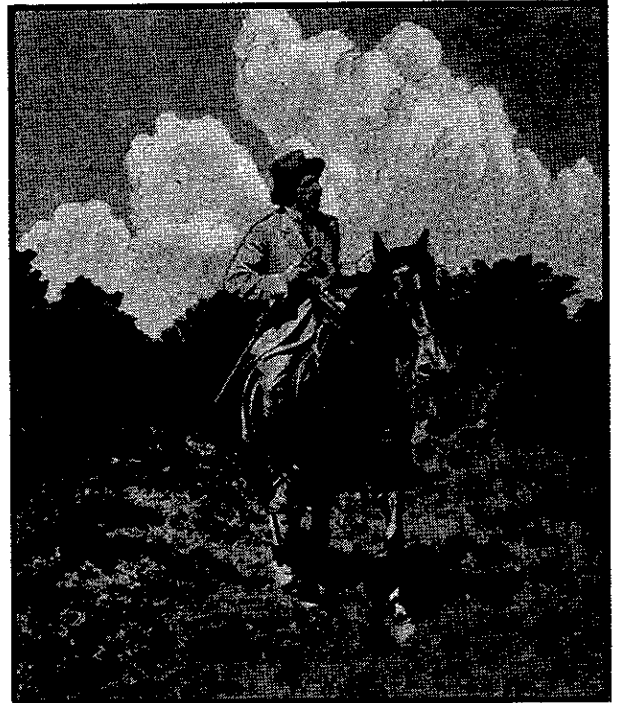
It was Reccared I, a Visigoth, who started Spain's long and bloody struggle with the church and state question. In A.D. 589 he renounced Arianism, and for political motives established the Roman church in the land of the Spaniards as the official church. The latest chapter is that of the revolution of last April, with disorders breaking out a number of times in the past year, involving the destruction of church property and the action against the Jesuits.

The new Spanish Constitution declared from the outset that "the Spanish State has no official religion." Religious liberty and freedom of conscience are guaranteed rights to the citizens of Spain. Ministers or members of religious orders cannot hold the office of president of the republic. The public schools will be in the hands of laymen from now on, for ministers of religion cannot be the teachers in government schools. The state will not aid or maintain in a financial way any religious association. Privileges of worship and freedom of the press are also guaranteed. Of course, there are limitations that forbid the abuse of these rights.

#### SIGNIFICANT CHANGES

ALREADY the walls that separate the Roman Catholic dead from those who were buried without the rites of the church are being torn down in public cemeteries by government decree. Marriage is strictly a civil matter, and must be performed civilly to be valid before the law. Divorce, heretofore impossible, is granted on proper grounds.

Within a period of two years the budget for the support of the clergy and the worship of the old state church will cease, and more than 35,000 priests will have to look to some one else besides the state for their daily bread. The budget for 1932, calling for 42,000,000 pesetas (very roughly, about



Underwood & Underwood, N. Y.

Alfonso, ex-king of Spain, rides the Iberian hunting preserves no more. The revolution that expelled him from Spain also expelled the Jesuits.

# SPAIN

## OUTLAWS the JESUITS

*The latest chapter in the history of a struggle that has lasted for centuries*

By  
Robert Leo Odom

*Madrid, Spain*

\$8,000,000), will be cut to 26,000,000. The most drastic cut is in the salaries of the higher clergy, which are said to be too much in the present economic situation. The income of the Roman Church in Spain is estimated at approximately 500,000,000 pesetas a year (\$100,000,000).

One of the most drastic measures taken by the new government was to curb the activities of the religious orders of monks, friars, and nuns. Their influence in the social life of Spain has been tremendous. Their wealth is enormous. At least 4,886 convents with 81,162 members (20,467 men and 60,695 women) are reported to exist in Spain. Madrid alone, according to one authority, has 71 communities of monks and nuns, while Barcelona has 105. Their estates are extensive, being valued at from 54,000,000 to 112,000,000 pesetas in Madrid alone. Their holdings in commercial and industrial enterprises of the country are said to be such as to make them powerful in that field. So the government has not only decreed that they shall be controlled by law, give an account of all their holdings and incomes and disbursements, but also forbids them to engage in commerce, industry, or public instruction. And they make themselves liable to be outlawed and their goods confiscated when their activities endanger the safety of the state. There are at present 203 religious orders of friars, monks, and nuns in Spain, though under the concordat there were to be three.

All religious orders bound by vows beyond the ordinary three canon oaths are to be dissolved, according to the Constitution. This was a blow aimed at the Jesuit Society, who are reported to have at least 80 communities in the country. They are bound by a fourth vow, of allegiance, or obedience to the popes of Rome above all earthly powers. They have played a big hand in the politics of Portugal and Spain, and have been expelled before.

#### VARYING EXCITEMENT

WHEN the article of the Constitution with reference to the religious orders was drafted and adopted, the provisional president of the Republic, Don Nicola Zamora, a pious churchman, voted against it as too radical, and resigned the presidency. The fiery soldier, Don Manuel Azana, whose speech had carried the battle to a whirlwind climax, was made provisional president as well as to continue as Minister of War.

By the time the election of the president came, the feelings of the masses had subsided somewhat. Don Nicola Zamora was elected president. His private devotions and attendance at mass were made articles of news in the papers. The new president received an address of greeting from Monsignor Tedeschini, the Pope's nuncio, acting as dean of the diplomatic corps of the nations represented at the Spanish capital, in the absence of Belgium's diplomat. The relations with the Vatican had been strained in the meantime, due to the banishment of the Cardinal Primate of Spain, and the failure of the Republic to recognize the concordats made with the monarchy.

In putting the Constitution into practice, little was done for a time with that part referring to the

religious orders. Fears began to arise in many parts that the new government did not intend to deal so drastically with the church. A devoted and well-respected churchman was at the head of the republic. Anarchists and communists were sowing their propaganda everywhere. Strikes and clashes with the police began to grow common. Two or three priests were shot down, and several churches assaulted or burned. Police watched carefully everywhere to prevent outbreaks, and suspicious gatherings in the streets were broken up. One or two revolutionary movements were nipped in the bud. Some of the newspapers commented upon the unfairness of the drastic measures toward the workmen and laborers, who had supported the revolution, while the Jesuits still continued to exist in their communities in violation of the Constitution of the state.

Suddenly a decree of the dissolution of the Jesuit order and the confiscation of their goods appeared. It spread oil on the troubled waters of the laboring classes, and the friendship of the people turned again toward the state; and what might have been serious uprisings seemed to assuage to normality. The Jesuits are going.

Spain has been one of the strongest strongholds of the Roman church. Francis Xavier, the noted missionary of the church in the middle ages, was a Spaniard. Ignatius Loyola, founder of the Jesuits, was a Spaniard. So was Dominic of Guzman, founder of the Dominican order, to whom was committed the engineering of the Spanish Inquisition. The church is accused, as brought out in the debates on the Constitution, of instigating the burning of 48,000 persons during the reign of the Inquisition.

"During several centuries you have had dominion over humanity by fear, blood, and fire; but now this humanity has gotten away from your hands and fled," said one orator in the Spanish Cortes, as he addressed the opposition from Catholic quarters. Several members of the Chamber of Deputies are priests.

#### WOUNDS OF CENTURIES

THE Minister of Justice, Don Fernando de los Rios, in a touching piece of oratory, set the debate in motion on the church-and-state question when the Constitution was up for adoption. "The state can solicit from man actions — actions that have to do with the conduct of the community; but the state cannot solicit from man emotions, or sentiments, or beliefs; and it is in the domain of emotion, of sentiment, and belief that faith and confession live. Therefore, before the threshold of faith, of belief, of emotion, of sentiment, the state can do nothing, — it ought to keep itself apart and neutral; that is to say, the state must be non-confessional."

*(Continued on page 30)*



**TOMORROW!** The future! What would you give to know what it holds in store for you? With the old world whirling giddily on at loose ends; with financial, political, and social strife on every hand, men are looking to the future in hopes that they may find consolation in its promises.

"Fortune tellers are flourishing as never before in generations," is the statement of Travis Hoke, an editor of scientific journals, in the January, 1932, *Harper's Monthly*. "There is a rising urge for the esoteric, a tidal wave of faith in applied mysticism. Unquestionably, millions of adult Americans believe that the future can be foretold. Still others are casting about for some excuse to believe."

The most popular of the oracular arts is astrology. That method of foretelling the future is as old as Babylonia. There the ancient sorcerers and astrol-ogers reveled in studying the stars for the influences they cast upon human beings. It is not hard to understand how the superstitions of those sun-worshipping pagans could be molded and formed around such a belief in predicting the future; but in the scientific enlightenment of the twentieth century, it is difficult to see how sensible people can be seduced by its mystic spell. The writer in *Harper's Monthly* explains the matter in this way: "Once it was enough to say that the stars guided man's destiny. But now that science has become a shibboleth, the mechanism of influence must be exposed; and so we are told that the stars are full of vibrations and wave-lengths busy ruling the affairs of earth."

And so millions of Americans in the year 1932 are flocking to the astrologers and palmists and fortune tellers in hope of grasping some straw to tell which way the winds of the future may blow. "Persons who are otherwise intelligent," says Mr. Hoke, "who habitually draw reasonably correct conclusions from given data, never balk, somehow, at the notion that stars give off something that makes human beings what they are and what they are to be. Not only those who despair, but persons who have done well with life, who get ahead, stake their fortunes on a supposition they do not even try to test. . . . It is a gaudy paradox that a race whose name is a byword for shrewdness, caution, and practical guile should give over in droves to a foot- less will-to-believe."

#### LIGHT NEEDED

**H**UMANITY is seeking some means of bolstering up its faith in the future. From the human viewpoint there is darkness ahead, but perhaps, they reason, the "lucky star" will be for them. Adrift in a turmoil whose vortex sucks downward, men and women grasp for the faintest light — whether real or a mirage — that may show them a firmer path ahead.



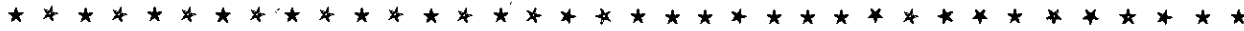
H. Armstrong Roberts

Is there anything in fortune telling by the stars?

What do men and women want to know about the future? Apparently they long to find out almost anything they can concerning their coming chances for success. "Since October, 1929, however," writes journalist Hoke, "the greatest number of inquiries from both men and women have to do with the earning of daily bread. Buyers ask when their judgment is apt to be good, theatrical managers when to produce plays, and playwrights when to start writing them. Husbands ask about building homes and taking out insurance. . . . The president of a manufacturing company orders horoscopes of several hundred employees, to determine their fitness for their jobs." Or again from an *American* correspondent: "Finding no other answers to their difficulties, harrassed people have turned to the soothsayers to learn whether they will have food, clothing, and a roof over their heads."

The amount of money spent by people to secure knowledge of supposed future happenings is stupendous. "In New York City, twenty-five million dollars a year cross the palms of clairvoyants," is the finding of Mr. Hoke. "Fortune telling has become a \$125,000,000-a-year racket," is the survey of the entire nation by Mulholland. "Hard times have been boom times for the industry, for charlatans thrive on the fear and trouble of others."

One astrologer offered horoscopes of an individual's life by mail at two and five dollars. "One million and a half people responded. . . . Six hundred thousand



*Persons otherwise intelligent  
have taken to*

# STAR GAZING

*and palmistry, and various other forms  
of fortune telling, so making profits for  
prophets but losses for themselves.*

By MERLIN L. NEFF



sent money in their first letter; the Presbyterian Church in the United States spent less on education and pensions in the same year." Yes, it would seem that people will pay dearly in an attempt to solve mysteries of the future.

But this is not all. Some of the aftermath of the fortune teller's trade are gruesome. "Just a few weeks ago," narrates Mulholland, "a twenty-six-year-old mother of two children jumped to her death from the ninth floor of a Chicago hotel after a fortune teller had informed her that her son would go blind and her husband would leave her. In Omaha, Nebraska, a widow with two children killed herself because a seer had told her that devils were in her mind, and the widow did not have the \$300 which the fortune teller said was necessary to provide a protective charm."

With such results, how can one understand the motives that send people to astrologers, palm readers, and crystal gazers? Why do they do it? The custom is as ancient as when men turned from the true God to search out a religious belief for their selfish hearts. Astrologers are mentioned time and again in the Bible, along with the soothsayers, the magicians, and the sorcerers. Never is there a word of approval.

In the book of Daniel we find the royal wise men gathered before the king of Babylon in an endeavor to tell him his dream. They were baffled, and could

not even tell a dream after the king had dreamed it! Daniel, the prophet of God, struck the keynote of the futile human endeavors to read the future in these concise words: "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Daniel 2: 27, 28.

### DEPENDABLE PREDICTIONS

AND when Daniel, under the inspiration of God, revealed to the king his dream, it was a daring revelation of prophecy. No faker could stand before the king of the greatest empire of earth at that time and weave an imaginary picture of what the king had dreamed. Daniel, straightforward in his way, declared: "Thy dream, and the visions of thy head upon thy bed, are these." And he proceeded to give the monarch of Babylon the prophetic vision and its interpretation.

The prophetic dream of Daniel 2 covered not a year, or a man's lifetime in the future; but it took in the history of nations until the time when the God of heaven would set up a kingdom, which should never be destroyed. (Daniel 2: 44.) This amazing insight into the world's history before any of the events came to pass has met with exact fulfillment. Not the slightest detail of Daniel 2 has gone amiss and the remainder of the great prophetic picture may soon be expected to reach its fulfillment. God never makes a mistake!

The Bible alone is the source of future knowledge for mankind. God has written the Scriptures with the purpose of telling mankind what will come upon the earth before the events occur, so that we may be ready for them. The promise to those who trust in the Lord is that they shall not be in darkness as to what shall come to pass hereafter. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7.

Throughout the centuries God has reproved His people when they sought false prophets. When they tried to find what would come afterward from magicians, witches, or astrologers they were severely punished. On one occasion the king of Israel, Saul, sought a witch at Endor. The Bible declares that such action was a sin against God. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." 1 Chronicles 10: 13.

The world outlook has never been more depressing than it is today. Doubts, despair, and lack of confidence face the leaders of industry, finance, and national governments. Men know not which way to

*(Continued on page 34)*



# Can we DRINK Ourselves

By DAN W. GILBERT



ANY a man has drunk himself into that peculiarly downcast mental and emotional state, all too well known to inebriates, which is most aptly described by that much misused word "depression." Indeed, history is replete with instances of whole nations—nay, races—that literally drank themselves into that state of economic, social, and spiritual depression that results first in decadence, and finally in oblivion.

This fact—that alcoholic beverages depress and destroy the individual or nation that uses them—is so well known it is somewhat incongruous to hear eminent economists, labor leaders, social scientists, and statesmen within the very halls of Congress contending, apparently in all seriousness, for the reverse of this axiom; that is, contending that wholesale manufacture, sale, and consumption of alcoholic liquors will magically lift the clouds of depression that have settled over our fair land and restore us individually and as a nation to economic and social well-being. The fact that all European nations, in which the manufacture, sale, and use of intoxicants is not prohibited, are suffering from depressions of far greater severity than that which afflicts the United States seems not to register in the minds of those who distort all facts to fit the theory that restoration of the brewing industry and the liquor traffic is the sole and sufficient panacea for prevailing economic ills.

## ARGUMENTS EAT UP ARGUMENTS

NOR does the fact that their "economic" arguments against Prohibition contradict all the "moral" and "social" arguments made against it by fellow anti-drys deter these self-chosen diagnosticians of our depression, whose fanatical zeal in advancing the cause of the liquor traffic eclipses the most lurid Menckonian portraiture of the evangelical fervor of the friends of temperance. On the one hand, we have wet journalists, club women, and social leaders solemnly assuring us that Prohibition has vastly increased drinking, that drunkenness is more widespread than it ever was in pre-Prohibition days. On the other hand, we have the wet economists and labor leaders assuring us, with an equal degree of seriousness and solemnity, that Prohibition wrecked the brewing and distilling industries, and that if it were repealed hundreds of thousands of men would be put back to work manufacturing the huge quantities of liquor which would then be consumed.

On the one hand, we have the president of the Association Against the Prohibition Amendment asseverating that our drink bill runs into billions of dollars, that illicit liquor is our second major industry, and that the only way to decrease drinking and reduce the proportions of an evil industry is to repeal Prohibition. On the other hand, we have the president of the American Federation of Labor asseverating that drinking would be greatly increased, that the liquor industry could be expanded to such an extent that hundreds of thousands of men could find employment therein, if only Prohibition were repealed.

## A HORRIBLE PICTURE

THOUGH anti-Prohibitionists may refuse to face it, one thing is certain: Either the repeal of Prohibition would increase, or it would decrease, the amount of liquor manufactured and consumed. If repeal would increase the volume of intoxicants manufactured and consumed, then all the prophetic claims made regarding the decline in drinking, were the laws against it abrogated, are utterly and entirely false. If repeal, on the contrary, would decrease the volume of intoxicants manufactured and consumed, then a great many men now employed manufacturing and dispensing liquor would lose their jobs, and, consequently, all the claims made regarding opportunities for employment incident to the legal restoration of liquor are utterly and entirely false.

Inasmuch, however, as enemies of temperance have filled the daily papers, periodical magazines, and even the Congressional Record with long dissertations in which they advocate the reanimation of the liquor industry on the lone ground that such a procedure will give brewery workers employment manufacturing poisons for consumption by their fellow men, let us briefly examine their arguments from a purely economic standpoint. Let us forget their inconsistency with their colleagues in the anti-Prohibition cause. Let us forget, if we can, what restoration of legal liquor would mean to the manhood and womanhood and homes and childhood of America. Let us forget the human wreckage, the blasted bodies and disordered minds and depraved souls—the ghastly ravishing of human flesh and blood, lives and morals, which alcohol would cause in our midst were its manufacture and consumption increased to the extent wet economists say it would were Prohibition repealed. Let us forget all this—the social, moral, and spiritual

# OUT of THIS Depression?

havoc — and think only of the economic benefit the employment afforded brewers, distillers, saloon keepers, and bartenders!

Even to them it might easily be shown that restoration of the liquor industry would not be advantageous; for the Almighty himself has ordained that "woe" shall be dealt "unto him that giveth his neighbor drink," that no individual can benefit himself by any pursuit that harms his fellow men. But we shall not here invoke that unanswerable reasoning. We shall, as afore-stated, consider from a purely economic viewpoint the measurable benefits if any, that would accrue to the nation as a whole were the liquor industry to be reanimated, and expanded to the dimensions its advocates claim it would naturally grow were its legal interdiction abrogated.

Let us suppose liquor were restored to its former legal status. Let us suppose the brewing industry,



*Herbert Photos, Inc.*

The kind of home to which many have been reduced by the current depression. Will the return of legalized liquor build a better home for this family?

reached the prodigious proportions Mr. Green thinks it would and 2,000,000 men were therein employed; or rather, let us assume all men now unemployed were called into service supplying an unprecedented demand for beer. Let us further assume that the revenues derived from government taxes on liquor should exceed the most extravagant estimates of wet enthusiasts. Let us assume that the American thirst for strong drink became so unquenchable under the new regime of legal liquor that the revenues derived from taxes on intoxicants would pay all the Federal government's expenses, and taxes on incomes could be abolished along with all other Federal assessments of every kind and nature. Suppose all these things came to pass. Would we then,

as the wet economists claim, be on the highroad to new and unparalleled prosperity? Would our economic welfare be "immeasurably advanced?" Or would we find that for every dollar paid in wages to brewers and distillers and bartenders, and for every dollar collected in revenue from taxes on liquor, many more dollars would be lost due to the lowered efficiency and productiveness of the workers who drank the intoxicants?

Let us see. If a barrel of beer were to retail for eleven dollars, as one anti-Prohibitionist has suggested, in addition to a government tax of several dollars, two men would conceivably receive a living wage for one day from the production of a single barrel. Naturally, of course, a few cents from each barrel sold would go to the farmer who produced the grain used in the mash, a few to each of the workmen who participated in creating the barrel, a few more to a number of brewery workers, a few more to the dispenser, etc. But on the average, it is possible that two men and their families would derive a day's sustenance from the manufacture and sale of one barrel of beer. But in order that these two workmen may earn a day's wages, the barrel of beer must be purchased — that is, consumed.

## PRICE TOO GREAT

THE price, therefore, which society must pay in order that one of its members may have a day's wages is the consumption of one-half a barrel of beer by some few or many of its constituents. The deleterious effect, in terms of lowered efficiency and productiveness, which the consumption of some eight gallons of beer would have upon a given number of any type of workers would naturally vary. But assuming that the beer were drunk at intervals during the day by say thirty-five different workmen, and assuming that the consumption of approximately two quarts of beer decreased their productiveness an average of only twenty-five percent (which all available statistics on the effect of alcohol on industrial workers show to be a very conservative estimate) then it is apparent that the entire day's output of nearly nine men has been lost in order that a single unemployed man may have his earning power restored. If seventy men were to drink the beer, at the rate of about a quart each, it is conceivable that their efficiency and productiveness would be diminished only say twelve and one-half per cent, but the result would be the same: a day's work of nearly nine men would be lost in the process of supplying a day's work to a single man.

*(Continued on page 31)*



IN TRACING our spiritual ancestors who have kept the Sabbath and believed in the second coming of Christ, let us read about a man called Enoch. Jude 14 says: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints." Was Enoch an Adventist? Enoch was certainly an Adventist, for he uttered a grand prophecy about the coming of the Lord. But was he a Seventh-day Adventist? That's the question! Let us read Genesis 5: 22: "And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters." Let us read with that, Amos 3: 3: "Can two walk together, except they be agreed?" Enoch agreed with God. When God said it was the Sabbath, he agreed and didn't try to argue as some do today. What the Lord said always suited Enoch. Enoch walked with God. He obeyed all God's commandments. Adam lived three hundred and eight years after Enoch was born, and Adam knew about the Sabbath. He must have told Enoch. So Enoch was a Seventh-day Adventist.

Come down to the time of Noah. He was a man of God. Genesis 6:9 says: "Noah was a just man and perfect in his generations, and Noah walked with God." He was perfect because he obeyed all of God's commandments. Noah lived six hundred years with Methuselah, who had lived with Enoch and Adam. Then after the Flood, Noah lived three hundred fifty years with Shem, and Shem lived with Abraham. So the lives of four men overlapped from Adam to Abraham.

What about Abraham? Abraham was a believer in Christ's second coming. Read Hebrews 11: 8-16: "He looked for a city which hath foundations, whose Builder and Maker is God." Now we turn to Revelation 21 and read about this New Jerusalem. Some day that city will come down from God out of heaven (Revelation 21: 10). Jesus said: "I go to prepare a place for you. . . . I will come again." Abraham looked for that city to come, and it comes because Jesus comes and takes His people and prepares this world for that city to come. It will be the capital of this world made new.

"Thus shall this city stand forth in all the glory of divine adornment as the home of the saved. Men shall come from earthly wanderings to celestial homes;  
From dens and prisons here, to joys and mansions there;  
Out from iron doors and in through pearly gates. And feet that woke the dull echoes of the gloomy dungeon floors  
Shall stand within thy gates, O Jerusalem!  
Hands that clanked their chains with slow and tedious move  
Shall strike the instruments of heavenly melody, and wake the harp notes of enduring joy.

BECAUSE Adventists Are

The  
OLDEST  
CHURCH

{ Last in a series of reasons, "Why I Am a Seventh-day Adventist" }

By H. M. S. RICHARDS  
Evangelist

Brows once crowned with thorns and grimed with smoke and burning  
Shall grow smooth and fair and royal, beneath the crowns that never fade.  
Sackcloth shall be exchanged for fine linen, clean and white;  
And gazing on the least of all the gathered throng, we may say,  
'Solomon in all his glory was not arrayed like one of these!'"

Was Abraham a Sabbath keeper? Read Genesis 26: 5: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." This tells me that Abraham was a commandment keeper. He obeyed God. He, too, was a Sabbath keeper. God said: "I will honor Abraham because he obeyed My voice and kept My commandments, My charge, My statutes, and My laws." And God says Abraham is the father of the faithful. He was saved by faith, he believed God, and it was counted to him for righteousness. (Genesis 15: 6.) This is the first place in all the Bible where we find the words, "believed," "counted," and "righteousness." We are saved just as Abraham was. He was a keeper of all the commandments. Every redeemed person is saved by imputed righteousness.

We believe Christ and it is *counted* to us for righteousness. (Romans 8: 1-4.) Abraham was a commandment keeper and a Sabbath keeper. Abraham was one of my spiritual ancestors. "If ye be Christ's, then are ye Abraham's seed." Galatians 3: 29.

Now look at Job. Job was a man of God. Job, do you believe in Christ's second coming? Job 19: 25 says: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Job looked forward to the day of the coming of Jesus. He was an Adventist; but was he a Seventh-day Adventist? Job 1: 1 reads: "There was a man in the land of Uz, whose name was Job; and that man was *perfect* and upright, and one that feared



Acme News Pictures, Inc.

Leading representatives of three great religious organizations who recently met in Washington, D. C., to attend the first national conference to promote good will among religious sects. Left to right: Newton D. Baker, Protestant; Professor Carleton Hays, Catholic; and Roger W. Straus, Jew. The oldest church is older than any of these three great bodies of religionists.

God, and eschewed evil." He kept all God's commandments, including the Sabbath.

Moses was a man of God. Moses, were you an Adventist, did you look for the second coming? Hebrews 11: 26 says: "He had respect unto the recompense of the reward." But it is when Jesus comes the second time that His reward is with Him. (Revelation 22: 12.) But were you a Sabbath keeper? We scarcely need to ask that question. Exodus 16: 23 says: "He said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will

seethe; and that which remaineth over lay up for you to be kept until the morning." They gathered manna on the preparation day for the Sabbath. The twentieth chapter of Exodus contains the Ten Commandments. God wrote them on tables of stone after He had spoken them from the summit of Mount Sinai. Moses carried them down to the camp. He was with the people who were Sabbath keepers, and he was a Sabbath keeper and the teacher of it. So you see, Moses was a Seventh-day Adventist.

Here is David. He is a man after God's own heart. When he sinned he came to God and repented. He believed that Jesus was coming back, and he wrote in Psalm 50: 3: "Our God *shall come*, and shall not keep silence." He believed in the second coming and he also believed in the law of God. "The law of God is perfect, converting the soul." Psalm 19: 7.

#### PAUL AND PETER QUESTIONED

**N**OW we come to the New Testament. We will call that wonderful man, Paul, as the first witness. 1 Thessalonians 4: 16 reads: "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." Paul certainly believed in the second coming of Christ. Did Paul keep the Sabbath? Oh, yes. See Hebrews 4: 9-11: "There *remaineth* therefore a *rest* [margin, keeping of a Sabbath] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His." Paul established Sabbath-keeping churches all through Asia Minor and over into Europe. He established his first church in Europe among a group of Sabbath keepers by a riverside. (Acts 16: 12, 13.) Never once did Paul start a first-day-keeping church. He established all his churches on the Christly example of Sabbath keeping. In Rome when the Jewish leaders came to him, he said: "I have committed nothing against the people, or *customs* of our fathers." Acts 28: 17. Surely Sabbath keeping was a *custom* of the Jewish people of Paul's day and before. Paul was accused of many things by his enemies, but they never found fault with his Sabbath keeping. The apostle Paul was a Seventh-day Adventist in doctrine and practice.

Peter, wonderful, big-hearted Peter! We speak about John who loved Jesus, but I am sure if you study your Bible very carefully that you will come to the conclusion that Peter loved Jesus just as much as anybody. Acts 1: 11 records the promise of the angels: "Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus*, which is taken up from you into heaven, shall so come *in like manner* as ye have seen Him go into heaven." Peter was one of those standing on that hill watching Jesus ascend into heaven, and heard those angelic words of promise. Peter believed that Christ would come again; his epistles are full of it. And, Peter was

(Continued on page 34)



WOULD you view a world out of joint? Look upon the flood-ruined, famine-stricken, plague-ridden, war-and-bandit-ravaged portions of the globe. Visit the hospitals, insane asylums, jails, and penitentiaries. Yes, go even to the fossil strata of the rocks, and the earth itself is seen to be a vast mausoleum where suffering and death prevailed among man and beast, and left the tragic story of the past engraved upon the "rocky pages of nature's diary."

Yet the world is not all evil. "There are flowers upon the thistles, and the thorns are covered with roses." There are myriad finger-prints of a divine plan upon our world and a divine harmony pervading the universe. There are countless manifestations of an overruling providence, and of a Father's love that is infinite.

For the present disordered, puzzling, paradoxical state of our world, there is but one reasonable view, but one valid solution of the problem: something has occurred to disrupt an originally perfect creation. For mankind, the present must be a time of probation, when, through the stern discipline of life, the heavenly Parent is seeking to bring His wayward children back to loyalty and obedience.

This view is in full accord with the Book of Inspiration. Once, throughout the entire universe, all was joy, love, and harmony. No note of discord marred the wondrous creation until the time that Lucifer, an exalted angel, lifted the standard of revolt.

The Bible relates the tragic story of his beauty, his wisdom, his jealousy, his ambitious plans to usurp the throne of God, of the many angels seduced to join his rebellion, of the war in heaven, of Satan and his host defeated and cast out. It tells of the struggle transferred to this earth, of the tempter invading Eden, of the fall of our first parents, of their banishment from Paradise, of the promise of a coming Saviour, and of the age-long conflict between truth and falsehood. It also gives assurance that sin and Satan will be finally destroyed, and that the triumph of Christ and His people will be complete and eternal. (Isaiah 14: 12-14; Ezekiel 28: 11-17; Revelation 12: 3-9; Genesis 3: 1-15; Revelation 20, 21, 22.)

#### OLD LIE STILL BELIEVED

**I**N ANCIENT times, the wiles of the devil drove many to disbelieve or forget God. Others were led into wild pleasures, were greedy of wealth, or were filled with the spirit of revenge, war, and aggrandizement. Satan seduced multitudes into idolatry, sun worship, nature worship, demon worship, ancestor worship, witchcraft, sorcery, and degrading superstitions. Even among professed Israel, there was infidelity and Baal-worship on the one hand; there was cold formalism and Pharisaism on the other.

In all these ways, the enemy turned multitudes from the living oracles into darkness and paganism. Satan's initial appearance in Eden, camouflaged

You Can  
**KNOW**

How to  
Deal  
with  
It



International Newsreel

# The WORLD

By ROY FRANK

as an artful, beauteous serpent, proved a brilliant success. To our first mother he uttered the falsehood, "Thou shalt not surely die." She and Adam listened, and were banished from Paradise. Yet — amazing to narrate! — the vast majorities of earth have ever been captivated by that first lie. They subscribed to it in ancient times, and in this twentieth century still believe that man possesses an immortal soul that cannot die.

If, after death, a thinking, intelligent soul lives on in the spirit world, it is natural that the sorrowing loved ones on earth should seek friendly communion. Neither is it strange that a vast army of sorcerers, charmers, diviners, wizards, clairvoyants, exorcists, and spirit mediums should arise to act as seers and interpreters for the supposed spirits of the dead. In old Egypt, under the spell of this falsehood, magicians, sorcerers, princes, and king opposed the work of God, and sent the army of Pharaoh to destruction in the Red Sea. In his apostasy and





Spiritualism claims its millions of adherents. 8,000 people attended a spiritualistic memorial service to the late Sir Arthur Conan Doyle, famous author-spiritualist, in Royal Albert Hall, London. A vacant chair was left for him, or his spirit, and his widow sat beside it.

Lydia was told that if he marched against Persia, he would "destroy a great empire." He went; but the empire demolished was his own.

Under various guises and forms, and in practically every country on earth, Spiritualism has continued to flourish. Asia, the cradle of world religions, is one of its strongholds. Buddhism and Hinduism are saturated with it; while Taoism and ancestor worship are built upon it. The Eskimo of the North, the Hottentot and Zulu of Africa, the red man of the Andes, and millions of other peoples, are to a greater or less extent under the superstitious fear of malign spirits of the dead.

The same sorcery, witchcraft, and demon worship that have cursed the pagan world in all generations, now present themselves to modern, civilized peoples in the pious garb of Christianity. Spiritualism boasts of sixteen million devotees in America, and a total of sixty million in so-called Christian lands. To these add the large numbers of their religious cousins, such as the Theosophists and the Christian Scientists, and we begin to realize what a tremendous influence the occult and mystic exert in this favored land.

#### FRAUD AND DECEPTION

"THE world will soon be ruled by the greatest minds of all times," says one psychic leader. Very soon, he predicts, the multitudes of earth will be "consulting with such men as Abraham Lincoln, George Washington, Napoleon Bonaparte, Julius Cæsar, Solomon, Robert Ingersoll, and Theodore Roosevelt." Said the late Sir Arthur Conan Doyle, "Spiritualism is the religion that is going to sweep the earth."

But listen: not long ago Nino Pecararo, the clever "mystic" who converted the late Sir Arthur Conan Doyle to Spiritualism, came forward to declare that his seances were "all a fake." "People want to be fooled," he declared, "so I've been doing it for eleven years. I've never seen a ghost, and don't believe anyone else ever has. . . . When ghosts appear at my seances, they are Nino Pecararo in the flesh."

Unquestionably much that is labeled Spiritualism is but an ingenious farce; but when such celebrities as Sir William Crookes, William T. Stead, Sir Oliver Lodge, and other distinguished men of many lands and of every branch of science and profession of life, give their testimony in its defense, it would be absurd to describe all such phenomena as being the work of tricksters and fakers. Employing every safeguard against sleight-of-hand and imposture, scientists find themselves in the presence of super-human, ultra-scientific power that they cannot explain.

During spiritualistic seances, various bodies pass about through the air; musical instruments are played without human agency; messages are writ-

*(Continued on page 33)*

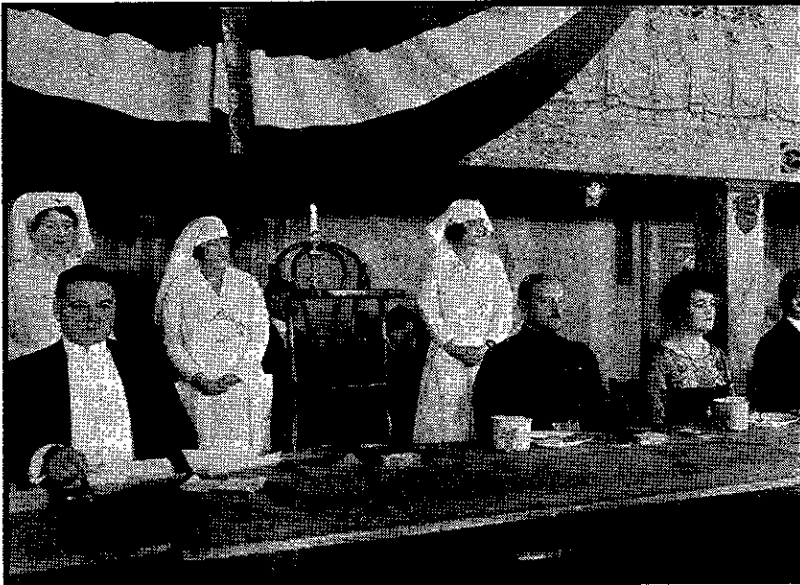
# of SPIRITS

LIN COTTRELL

desperation, King Saul paid a midnight visit to the witch of Endor. At the monarch's request, she called up and conversed with a spirit purporting to be that of the deceased Samuel. That seance bears all the earmarks of a ghastly fraud. The character and work of that godly prophet had been a life-long protest against the evil of witchcraft; and it is wholly absurd to conceive that his spirit would respond in friendly concourse to the call of a rebellious king and a wicked medium. From that clandestine interview, Israel's leader strode forth to military defeat and a suicide's grave.

Ancient paganism established its "oracles," some of which attained world-wide renown. The Pythias, or priestesses of the oracle at Delphi in Greece, were regarded as spirit mediums, possessing the art of divination. Thither the monarchs of three continents sent for advice, and many were the kings and nations that followed the demon counsel to their own destruction. The wealthy Croesus of

# HEALTH SERVICE



Kadel and Herbert. N. Y.

Starving children to the number of 250,000 were the invisible guests, represented by a high chair and a lighted candle, of Herbert Hoover, General John Pershing, and other notables, at a \$1,000-a-plate banquet soon after the War. The meal consisted of rice, bread, and cocoa, and the profits went to the children. Profits of health were received by the eaters, however, as the menu came nearer to the ideal of good food than many of the banquets we have heard of

## What, When, and How TO EAT

### *Diet Cures More than Doctor*

By DANIEL H. KRESS, M. D.



**CHEERFULNESS** should be cultivated at all times, and especially during the meal hour. A good rule is never to "eat when mad or bad or sad, only when glad."

Contentment and simple foods form a very happy and agreeable combination. Each is needed to make good digestion possible.

Eating a great variety at any one meal is injurious. Animals thrive best on simple foods and few kinds; so will mankind. By eating not too great a variety at any one meal, frequent changes may be made, and that sameness which leads to disrelish of the meal may be avoided.

Thoroughly masticate your food, and do not make a practice of eating freely of soft, starchy foods. Eat with such foods something that demands mastication.

Regularity of meals is essential. There should be an interval of at least five hours between meals, as a rule.

Ordinarily three meals a day are ample. For brain workers, whose habits are sedentary, two meals are better than three.

The evening meal should be light, and composed of foods that are easy of digestion. When sleeping, the stomach should be empty and at rest.

Vegetables and fruits do not make the most desirable combination. They should

not, as a rule, be eaten at the same meal.

Sugar and milk used together, or preparations in which they are combined, favor fermentation, and should not be used freely.

Cane sugar and jelly, used freely, tend to produce catarrh and should be used sparingly.

Milk is a food, not a drink. Eat some food requiring chewing with it or else sip it slowly. If saliva is mingled with it, the formation of hard curds is prevented.

Acid or subacid fruits should not as a rule be eaten at the beginning of the meal. They should be reserved to near the close, so as not to interfere with starch digestion.

#### ABC'S OF DIGESTION

**SLEEP** immediately before or immediately after eating retards digestion; so does hard mental or physical work. A few minutes of rest and relaxation before meals, and cheerful, moderate exercise for thirty minutes after meals, has a beneficial influence on digestion. Walking is the best of all exercises.

Meat is not a necessity. The proteins of the nuts, grains, legumes, and cottage cheese, are ample to meet the demands of the body. Nuts, olives, and cream serve fats in the best form.

Pepper, mustard, and pickles are irritants, and should not be indulged in. Extreme irritation, and ulceration, of the stomach may frequently be traced to their continuous use.

The use of hot foods or hot drinks should be avoided. They tend to debilitate the mucous membrane of the throat and stomach.

When a catarrhal condition of the stomach exists, drinks of hot water may be taken a half hour before meals with benefit, for a time.

Tea, coffee, and cocoa are not compatible with the best of health. They should be given up entirely. Much nervousness and irritability are caused by their use.

Copious drinking, at meal time, or immediately after, should not be indulged in, especially by those who subsist largely upon starchy foods. A half glassful of water may with benefit be taken at or near the close of any meal.

The best time to drink freely of water is when the stomach is empty—at night before retiring, or in the morning soon after rising, or a half hour before meals. Drink at these periods aids in cleansing out the stomach, or answers the purpose of an internal bath.

Deep breathing, singing, and laughter improve the circulation of the blood in

*(Continued on page 34)*

# Summer Breakfasts

By BETTY BARCLAY

**W**HAT foods do you serve at breakfast time?

Breakfast is beginning to come into its own. For many years it seemed to be a popular fancy that breakfast was merely something that required a bite or two of almost anything, and that the real meals came later in the day.

But now things are changing. There has been too long a time between real meals. It is not proper to ask the body to work for seven or eight hours, even at a typewriter or over a ledger, with nothing more than a bun and a cup of coffee for breakfast, and a sandwich and a piece of pie at noon.

Breakfast is again coming into its own. At this meal, men and women workers are securing the kind of food necessary to

keep the body in perfect condition during the strenuous working hours of the morning. At noon, a light lunch is eaten to sustain this energy, rather than a heavy lunch, which would clog the body.

Heavier breakfasts are desirable in most homes, but the food eaten should be watched carefully. The morning glass of orange juice is, of course, an American institution today, and no breakfast is a real one without this or its equivalent. Oranges are very alkaline in their reaction to the body, so that this portion of the meal tends to balance the acid-reaction foods that are so common at breakfast—breakfast buns, bread, and eggs, for instance.

Following the fruit course, a dish of cereal with plenty of milk or cream is de-

sirable. Then choose any one of a number of things, such as potatoes, eggs, cottage cheese, legumes, nut foods, or pancakes. It is well to vary these rather than to eat the same thing day after day. Milk may be used as a beverage, and if the main course has been light or has been eliminated, toast and marmalade, or toast and jelly will do very well.

These are merely suggestions for the modern breakfast. Whether those who read decide to follow them or not, by all means do not allow yourself to get into the rut of eating a few buns or rolls and drinking a cup of coffee and calling the combination a breakfast. It is this type of slipshod breakfasting that is causing a great deal of our gastronomic trouble today. If breakfast is worth preparing at all, it is worth preparing thoughtfully and carefully. As it is the meal called upon to sustain the body during its most strenuous hours of toil, it is surely entitled to a great deal of respect. And late hours, midnight suppers, and no breakfasts, are not respectful to the body.

## The Doctor REPLIES to HEALTH QUERIES

*Medical and hygienic information of interest to the general reader is given here by a practicing physician. Queries may be sent to the editor.*

### Epilepsy

*How does epilepsy begin? Is it always inherited? And is it invariably bequeathed to children? H. M. M.*

An attack of epilepsy may begin by having a feeling of depression before the actual convulsion, but ordinarily an attack will come on with no warning. Epilepsy is not always inherited, and it is not invariably bequeathed to children, but as heredity is such a strong factor, its occurrence should be looked for, and any child of an epileptic is liable to be an epileptic.

### Soda as Tooth Powder

*I have been using soda as a tooth powder, but was recently warned that "soda is very hard on the teeth." Is it, and how? I have observed no bad effects. N. B. E.*

Soda is not "very hard on the teeth," or its use as a tooth powder would not be as general as it is; but soda is an irritant, and for that reason its continuous use as a tooth powder cannot be recommended. Common table salt is very much better to be used in cleaning the teeth, and its use is beneficial, for it is one of the constituents of body fluids, and is very cleansing also.

### Colon Health

*Is there any way to ascertain as to whether the colon is free from waste matter or is congested? W. H. H.*

To ascertain whether the colon is free from waste matter would be to test

to see if the body is getting proper elimination. To do that, carmine tablets should be taken just after some meal, preferably the morning meal, and the carmine will dye the contents of the stomach red. Then watch for the appearance of this color in the stool. The appearance of this should be within the next twenty-four hours, and the last appearance in not more than about thirty-six hours. If more, you are not getting proper elimination, and the colon will be full of waste matter that should be eliminated.

### Fruits and Vegetables Detrimental

*Do you think it is detrimental to eat fruits and vegetables at the same meal? W. H. H.*

To have the best of health, it is not best to eat fruits and vegetables at the same meal. Fruits and grains are a good combination, and can be made one meal, while another meal can be made principally of vegetables.

### Puffiness Under Eyes

*Would an occasional slight puffiness under the eyes in the morning necessarily mean serious disease, when there are no other symptoms? Might it not be caused by eye strain or lack of sleep? H. M. M.*

An occasional puffiness under the eyes in the morning does not necessarily mean serious disease. The most common cause of puffiness under the eyes is auto-intoxication. It might also be

caused by eye strain or lack of sleep, excessive weeping, or being over-tired. But should the puffiness become frequent, more serious causes should be thought of, as it may also be a symptom of failing heart or diseased kidneys. Better consult a physician if the condition persists.

### Control of Nerves

*I maintain that it is possible to control the nerves so that noises do not irritate one all the time, but I am contradicted. Please give brief opinion as to whether effort of the will can overcome effect of nerve strain in the environment. I maintain it can overcome all functional effects of nerve strain. A. H. A.*

It is possible to control the nerves so that surroundings or circumstances do not irritate us. This is possible through changing our mental attitude toward our surroundings. When we get to the place where we feel that we are only one in a group, and should not be considered more than any other, and also that others are not willfully doing things to irritate us, we will get to the place where we hardly notice the actions of others, and can control our nervous reactions to any happening. When we get to the place where it is none of self, and just a happy meeting of the events of life, we will find that our nerves will be steady, and we will not know what it is to have to control nerves.

# HOME and CHILDREN



Boston Photo News Co.

The mail man

## Adventures in Human Relations V.

# Two Letters and a Visit

*A Story You'll Be Glad You Didn't Skip*

By AGNES LEWIS CAVINESS

"My dear Mrs. Simmons:

"Understanding that you contemplate visiting your sister at the University of C—, I am taking the liberty of asking a favor of you, presuming upon the pleasant relationship existing between our families since I came to care for the parish your husband had given his life to so nobly.

"As you know, our David has been at C—, studying art for sometime. It was a great disappointment to us to learn last year that he was marrying a student of the university, and for that reason had given up his studies and had found a position as draughtsman for a firm of architects. From her letters we judge his wife is a nice girl, but that does not alter the fact that their marriage makes further progress for our son in his chosen art almost impossible. I really do not know how they live. If you could see them and tell us something about how they are getting on, and above all, if there is anything David needs that I can do for him! He is young and does not realize what responsibilities he has taken upon himself, I fear.

"This, then, is my great request. Since your sister is dean of women, it should not be difficult for you to get in touch with them. Whatever kindness you show to David will be greatly appreciated I assure you.

"I beg to remain, dear Mrs. Simmons,

"Your most obedient servant,

"(Rev.) Herbert Maxwell."

That was the letter Mrs. Simmons read as she settled herself in the train

that would carry her out of Boston and across the country to visit her sister. She read it through twice and then leaned her head back to contemplate.

It was the old story!

Nice, clean, gifted boy goes away to study at cost of tremendous sacrifice on the part of his parents. Makes great progress. Folks at home begin to count on his outstanding success.

Comes along an attractive girl,—not very different from a hundred others on the campus,—has youth, some charm, and self-assurance. Presto! The game is all up,—parents' dreams, youth's aspirations, all gone to be offered up on the altar of a certain small disturbing god!

It wasn't fair—to anybody—least of all to David. Nine chances in ten this wife of David's was a designing person. Of course they had nothing to live on. In time they would be compelled to ask help of David's parents. And what could an elderly clergyman of a small-town church do for them?

Well, she would go and call. She could do no less, and she would gladly do more if she could. David's people had been wonderful to her in her loneliness.

She folded the letter and—promptly forgot all about it!

Visiting a popular member of the staff of a great university can become a giddy experience. Mrs. Simmons had been handed about from luncheon to tea and from tea to dinner by her sister's friends a fortnight when she suddenly remembered the letter tucked away in her portfolio. After some inquiry she got David's wife on the telephone. Instead of being asked to call, Mrs. Simmons was asked to dinner the next evening. She demurred. She hesitated about inconveniencing the young housekeepers. Then, too, she had a vision of a sketchy delicatessen meal served in a littered breakfast nook by a frowsy young woman of slightly Bohemian beauty.

But the invitation seemed cordial, and still holding the receiver she reflected that she could hardly have a better opportunity of observing David's home life, and so accepted.

Mrs. David wasn't especially striking. She had fair, smooth hair, and friendly, intelligent eyes, and a way of making her friend feel at home and comfortable. These at least were not liabilities, Mrs. Simmons thought to herself.

Did Mrs. David work too?

Oh, yes, she kept their house and prepared all their meals and did their laundry work and plain sewing. Keeping one's own home she found healthy and invigorating. And she bought to so much better advantage if she did her own marketing instead of just telephoning for things. She knew brides were notoriously poor cooks; but even so, both she and David had gained flesh in the year since they were married. His color was improved, and his appetite,—she dimpled,—was almost too good!

David came presently and listened eagerly to all the home news, while Mrs. David set the table for the three of them there in the living room.

It was an appetizing table,—fresh linen—not too crowded, and not too stiff,—just a pleasant, home dinner table set with simple, inviting dishes.

David called attention to the table. He had made it himself he said, in the shop of a cabinet maker he had met. He was afraid Father wouldn't think much of it, though, when he and Mother came out to visit them in the spring; Dad made wonderful pieces at his bench in the basement at home. Everybody knew that.

Mrs. Simmons put her hand on the table. Yes; it was solid—all four legs firmly planted on the floor.

After dinner David had to go down to the Academy, he said.

Oh! Then he was still studying?

(Continued on page 35)

# COMING HOME

By ARTHUR W. SPALDING

THEY got on at a little station away out in the desert in Arizona, a man and his wife, young, somewhere in the late twenties or the early thirties. Nothing much to note about them; he was a plain, big, broad-shouldered Westerner, clad in khaki and leggings; she was a slighter form, a little thin in the face, and dressed neither shabbily nor elegantly. My casual glance passed by them, and forgot.

A long stretch of desert, and again we slowed to a stop at a cluster of cabins. The usual group of Mexican women and children appeared in the doors of the long, dull-red section house, fronted by a bare, packed yard. My Eastern, verdure-fed eyes were repelled.

But two passengers alighted; they were the man and woman who had gotten on at the previous station. I could not see them at first, close up to the train ahead; but I was watching the Mexican women as their eyes turned steadily upon the newcomers. Then, suddenly, smiles ran along the row of faces, like a line of dominoes falling down, and several of the women waved their hands. It was evident that the two Americans had just turned their eyes and their smiles upon them.

The train started, and the couple came into plain view. They were headed toward a little cottage surrounded with trees and vines and flowers. And as I spied them, there came running from the

house three boys, two of them around the age of twelve, and one little fellow, maybe five. The big boys made a dive for the man, and tackled him with their arms around his waist; his arms slid over their shoulders. The little chap was clinging and swinging with both hands from the woman's right. Dad and Mother! Been gone three whole days! Nobody but Maria and Pedro to keep the house. Now for some fun! Dad's home! Mother's back! I could almost hear their excited chatter above the roar of the train.

That's home-coming! That kind of welcome tells a story. There are some homes left in this old world still, some fathers, some mothers, who make companions of their children. There are a lot of them — thank God! — in spite of the noisy outcry against marriage.

And the simple, common figures who a few minutes before had been nothing but fillers of car space, had become heroic in my mind.

## A Home Maker ANSWERS Parents' QUESTIONS

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

### Unruly During Worship

*What shall we do with our little two-year-old daughter who romps about when we are having family worship and during prayer at church? We have tried talking and spanking.*

Evidently they didn't work. Presumably they have also been tried, and didn't work, at other times; as for instance, when Mamie ran away, when she grabbed the jam pot, when she was tired, and in a tantrum. Remedies that prove ineffectual attach suspicion to themselves. "Talking," of course, may mean anything; its value depends upon its character. There are forms of corporal punishment preferable to spanking.

Little daughter needs culture more than correction. Family worship must be made attractive to her, then when her interest is engaged she can be stirred. Do you sing? Teach your child some simple songs — "Away in a Manger," "Jesus Loves Me," "I Washed My Hands This Morning," etc. — then employ them at family worship. Teach her to repeat short Bible verses, some of them in connection with the simplest Bible stories — "Remember the Sabbath day," "The baby wept," "Here I am, for you called me," "They found the baby lying in a manger" — then let her repeat one or more at worship.

Make worship short — a song, a few Scriptures verses, a brief prayer, perhaps a second song. Five minutes is long enough for a two-year-old. Meanwhile, use discipline. Hold her in your

arms; do not let her get down and run around. She will have to wiggle some, but she does not have to run. If she babbles, whisper softly in her ear, "Sh-sh, wait." Then help her say her verse. Have her kneel with you; hold her. Be reverent in your own approach to family worship. Come to it quietly and happily, but not with loud talk and laughter. She will feel the atmosphere and grow to conform to it. But do not punish her for not being good at family worship. That will make her hate it. And of course church is simply an extension of family worship.

### Reverence for House of God

*How may we best teach our children to have proper reverence for the house of God?*

First by example, second by precept. Parents who use the house of God for a place of gossip and for a whispering gallery need not expect their admonishments to their children, to be reverent there, to have much effect. It may be very important to begin organization of your new missionary society by talking to Sister Jones over the back of the seat, or to ask Brother White in a hoarse whisper if there is any money left in the poor fund, or to congratulate young Mr. and Mrs. Weed over their first-born; but you need not then be surprised if your Susie and John think it altogether righteous to ask Minnie why Sister Jane went to New York last Tuesday (and giggle a little), or to felicitate Jack on account of his father's

new Cadillac (with a punch in the ribs), or to invite Harriet and Clarence to the coming birthday party (and grow quite animated in the discussion). Parents who have not reverence in their souls cannot teach reverence.

The manner in which family worship is conducted at home has a great influence upon the quality of reverence. You can tell from behavior in church about how family worship is conducted at home, if it is conducted at all. We should not come, nor allow our children to come, to the moment of beginning family worship with common speech and thought. The mind and soul must be prepared to see God. Come, then, with quietness and reverence to family worship. Song is a great help. Reverent songs reverently sung would have a mighty influence.

But chief of all, we may teach reverence in the church by teaching reverence for creation. The lover of nature is ever reverent, not alone in church, but wherever he is. The thoughtfulness, and courtesy, and respect, and awe that are evident in the gentleman and the lady in suitable circumstances may best be inculcated in our children by interpreting to them and leading them to love God's great book of nature. I think that the common lack of this education is the chief reason for the lack of a spirit of reverence. The parents who intelligently train their children in the mysteries and the wonders of nature are most surely drawing them to God.





# BIBLE RELIGION



*International Newsreel*

Imposing members of the old United States Supreme Court when Chief Justice Taft lived. But he and his venerable colleagues must appear before a yet higher court and give account of their lives.

## The World Court Sits

*But Not in The Hague or Geneva*

By ALFRED R. OGDEN



VERY civilized government of earth has well-regulated courts of justice before which violators are brought for trial. Even some form of trial and the meting out of punishment to criminals is common among the uncivilized and barbarous tribes of earth. In our own country, we have courts ranging from the justice of the peace and police courts to the supreme court of the nation, which is the highest and final court of appeal. Most persons are more or less familiar with the order of procedure in these courts, having been in attendance at some court case as an interested party, or as a witness, or as a mere spectator. It is common knowledge, therefore, how these courts are conducted, in arriving at correct decisions, in so far as it is possible for human courts to deal out justice.

When an individual is charged with any particular crime and there is reason to suppose that he may be guilty, he is summoned to meet the charge by appearing at court at a place and date set for trial. On the day and hour an-

nounced, the individual must appear in person to answer the charge and to stand trial. An attorney is secured to conduct the case for the accused, and to represent his rights under the law. The lawyer proceeds to arrange the case according to the circumstances, and witnesses are called to give testimony. Both the prosecution and defense have witnesses who give testimony to what they have seen or heard.

When the appointed hour for the trial arrives, and the judge appears to take his seat, the announcement is made: "Hear ye! Hear ye! The court of — is now in session, Judge — presiding." As this announcement is made, all in the courtroom rise to their feet in respect for, and recognition of, the authority of the court. Court being thus opened, the proceedings begin. First, usually, a brief statement is made of the case and the charge against the individual is announced. The accused is then permitted to answer to the question: "Are you guilty or not guilty?" After witnesses are heard in the case and the testimony is all given, a decision must be reached.

I remember well the words of the judge on a certain occasion when I was a spectator in a courtroom. He said: "According to the law and the evidence, I must find the accused guilty." Forthwith a sentence was announced.

NONE OMITTED OR EXCUSED

EARTHLY governments have to do with the affairs of the life that now is. But there is a greater judgment day coming, when each of the two billions of earth's inhabitants will have to answer before a higher court, the verdicts of which will mean eternal death or everlasting life. Each one will have to appear in person before the Supreme Judge of the universe, "because He hath appointed a day, in the which He will judge the world." (Acts 17:31.) "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5: 10. Thus it is clear from these inspired statements of the great apostle Paul that not only must we all appear before the judgment seat of Christ, but that He has appointed a "day," or time, for this important work. All the world must stand in awe before that great and heavenly tribunal, each individual appearing personally for himself, no one represented by proxy.

Was this "appointed day" for judgment past, present, or future, in Paul's day? He himself answered that question in his soul-searching interview with Felix when he "reasoned of righteousness, temperance, and judgment to come." (Acts 24:25.) The thought of those things caused Felix to tremble, and well it should. The thought of the judgment day should cause all to tremble. In Paul's age the judgment was "to come"; or in other words, the judgment day was future in Paul's time. Since all members of the human family are to be judged, for "God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work" (Ecclesiastes 3: 17), the subject of the judgment should be one of personal interest and concern to each one of us.

And furthermore, since we are all to stand before the judgment seat of Christ, whether wicked or righteous, it is of interest to us to know something of the manner in which the judgment is to be conducted. John the revelator had a vision in which he saw something regarding it. "And I saw thrones, and they sat upon them, and judgment was given unto them. . . . And I saw the

*(Continued on page 32)*

## Just What the Bible Says

### That Blessed Hope

1. When sin had entered Eden, what way of escape was promised?

"And the Lord God said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3: 14, 15.

2. Who was this Seed, when did He come, and for what purpose?

"When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4: 4, 5.

3. In what way did the serpent bruise the heel of the Seed when He came?

"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him, . . . ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death." Acts 2: 22-24. *Note.*—When Jesus came, Satan tried to destroy Him, but God raised Him from the dead, and accepted His blood as the atonement for our sins. Thus the wound which Satan tried to inflict on Him was not fatal,

but figuratively only "bruised His heel."

4. When and how will the Seed bruise the head of the serpent?

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe." 2 Thessalonians 1: 7-10.

5. What did Jesus himself say of the purpose of His first coming?

"The Son of man is come to seek and to save that which was lost." Luke 19: 10.

6. Were the "seeking" and the "saving" both accomplished when He came here?

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 28. *Note.*—Christ came once, suffered death for our sins, endured the bruising by Satan, and will come the second time to finish the salvation of what He came the first time to seek.

7. What are some of the ways Christ's second coming is named and described to show its purpose?

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13. "The hope of the promise made of God unto our fathers: . . . that God should raise the dead." Acts 26: 6-8. "The whole creation groaneth and travaileth in pain together until now, . . . waiting for the adoption, to wit, the redemption of our body." Romans 8: 22-24. "He shall send Jesus Christ, . . . whom the heavens must receive until the times of restitution of all things." Acts 3: 20, 21. "The harvest is the end of the world; the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, . . . then shall the righteous shine forth as the sun in the kingdom of their Father." Matthew 13: 39-43.

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 12, 13.

8. When will everything lost through sin be restored?

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And there shall be no more curse." Revelation 21: 1; 22: 3.

## SCRIPTURE PROBLEMS SOLVED

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

### Christ's Mission

Please explain Luke 12: 49, 50.

The verses read: "I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished?" The first of these verses is to be understood the same as verse 51, where He says He has not come to give peace, but division. In Matthew 10: 34 He expresses it "not to send peace on earth, but a sword." That is, to the people of the world as a whole He preached a gospel that some would reject and some accept. Its effect would be to divide the world, and the two parts would draw the sword to fight over Christian doctrine and leadership. This has been fulfilled in history since His time. Not that He willed discord, but it was inevitable that discord would come as long as sin and righteousness were in the world together. When He comes finally He brings only peace, because sin

and sinners will be destroyed. The "fire" signifies trouble, destruction; and He expressed a wish that the trouble that must come be started quickly that it may be finished the sooner. The "baptism" Christ speaks of here is His baptism of suffering (Matthew 20: 22, 23; Luke 22: 42) in torture and death on the cross and the bearing of the burden of the world's sins. He was distressed till it would be over, since it must come.

### Cursing the Fig Tree

Is it possible to suppose that Christ cursed the fig tree when it was only following the laws of its nature in not bearing figs, when it was not the season for figs?

There is no room for supposition about the incident. The record says He did curse it; "and He doeth all things well." Let our questioner inquire into the nature of the fig tree. It is peculiar. The green figs first appear, and later the leaf-buds open. So when the leaves are fully out, ripe or nearly ripe figs should

be on the tree. Christ saw the leaves from a distance. The laws of its nature required that there should be figs there at that time, at least green figs. He found none. It was breaking the plant law. Always on a fig tree, leaves were taken as a sign of figs. In some sheltered sections fruit is borne two or three times a year, and so figs may be picked at nearly all seasons. The point is that Christ had a right to expect figs. The tree was barren. Hence the curse. The life of the plant matters nothing. The lesson for us is easily seen.

### The Devil and the Flood

Where was the devil at the time of the Flood?

We judge that by this question is meant, How could the devil have escaped drowning at the time of the Flood, since he is not mentioned as being in Noah's ark? We understand from many references in the Scriptures that Satan  
(Continued on page 35)

# DRIVING OUT THE DEVIL

*A true story of India* or By GENTRY G. LOWRY



HE was very unhappy, for she did not, and could not, love the man to whom she had been married. Both her husband and mother-in-law were cruel to her and made her life most miserable. She refused to eat anything and wept continuously and begged to be allowed to return home to her mother. The mother-in-law tried her best to conquer the girl, but eventually gave it up as an impossible task. After a few days the girl succeeded in escaping from the place and found her way back to her father's house.

Looking at it from an Indian standpoint, this was a very wrong thing to do, and the parents were terribly distressed over it. They tried to persuade her to return to her husband, but she refused to go back, saying that she would rather die than to return. She was weak, and often had fainting spells, so that at times they despaired of her life. The parents thought best to allow her to stay at home, at least for a while, and hoped that later on she might be persuaded to return to her husband.

In the meantime the news had spread over the village that the girl had run away and come back home. It was discussed by everyone, some blaming the girl, some the parents, and some the bridegroom's party. For days it was the topic of conversation everywhere. The women especially were talking about it, and suggesting ways and means of bringing about a happy ending of it all. One day while they were discussing the matter in the girl's presence, an old squint-eyed, snag-toothed woman, who looked more like a witch than anything else, came in, and peering about, said, "Is this the girl that ran away from her husband? I tell you what the trouble is: She's got a devil in her. I have seen girls before who refused to live with their husbands and they all had devils in them; and that's what's the matter with this one."

AND looking at her with a fiendish sort of grin on her wrinkled, twisted face, she said in a shrill, rasping tone of voice, "The only thing to do is to drive the devil out of her."

The other women looked at each other, then at the old woman, and then at the girl, and said one to another, "Do you suppose she really has a devil?" One said, "Well, you know sometimes devils make girls faint like this," and another said, "Yes, and sometimes when people have devils in them, they refuse to eat.



"Grinding at the mill" in India.

So it looks as if she might have a devil in her."

One of them turned to the girl and said to her, "What do you say? Do you have a devil in you?" She, of course, made no reply, but simply hung her head.

The old woman who first made the charge volunteered the reply, and said, "Yes, she has a devil, and what is more, it is one of those dumb devils. That is the worst sort and very hard to drive out." It was finally decided that she must have a devil in her, and that the only way to get rid of the devil was to call in a professional devil doctor, called in that country a *kordangee*, and chase the devil away.

It is the belief of the village people, especially of South India, that the spirits of all wicked people who die, especially of those who happen to die a violent death, such as being drowned, killed by accident, or by committing suicide, become devils and ever afterward spend their time in tormenting and troubling people who are alive. These devils are supposed to live in trees and in rocks near by where the person from whom they came, died. Sometimes one tree will have thousands of devils in it, and for this reason people worship the

tree. Often a small stone is seen at the base of a tree covered over with oil and perhaps a few streaks of red paint. This is a shrine where some one worships regularly.

Rice and various other articles of food are brought to this place for the spirits who live in the branches of the tree. I remember seeing one tree in which I counted over a dozen chicken heads tied to the branches of the tree. The devil who lived in this particular tree was supposed to be very fond of chicken, so the fowls had been hung up there for him. Of course the spirit never ate the chickens that were hung up there. Sometimes the worshipers themselves ate them. At other times they were left until after nightfall, when they were carried away and eaten by someone who had no fear of the devils supposed to dwell there. Many people, though, ignorantly supposed that they were eaten by the devils.

THEY say that sometimes when a person goes along the road near one of these trees, a devil will take possession of him. For some reason, the devils seem more likely to take possession of women and girls than of men. It is seldom that we hear of men being possessed of devils. In some places there are so many that become possessed of these evil spirits that those who claim to have power over them find enough work to keep them quite busy. These men, who are called in the Tamil language *kordangees*, usually make a charge for their services, and thereby make their living. The charge made for driving out a devil is made according to the size of the devil, the difficulty the *kordangee* has in getting him out, and the financial standing of the family.

Having settled it that the girl had a devil, the next thing of importance was to call for a devil doctor. Some recommended one and some another, but it was finally decided to call the one the village doctor recommended. Word was sent, and it was not long until he arrived in the village.

After seeing this man it would not take much to convince one that he must have been in league with Satan, and that it would have to be a pretty big and stubborn devil that would have the courage to refuse to obey him. He was a well-built man of extraordinary size. He had long, shaggy hair, which looked as if it had never been combed. He had a very heavy moustache, which hung down almost to the bottom of his jaws

on each side, then tipped up toward his ears. The few teeth that he had left in his mouth were so discolored by the constant and excessive use of tobacco and *pan* that they were perfectly black. His face was covered with different colored paints, and his eyes had a fierceness that beggared all description. Certainly, so far as looks were concerned, he could have been called Beelzebub without doing violence to the word or an injustice to him.

As soon as he reached the house, he entered into a conversation with the father of the girl regarding the amount he was to receive for driving away the devil. After considerable bickering the amount was settled, and the devil doctor asked to see the girl. She had gotten a glimpse of him through the latticework of the window and was terribly frightened. She refused to come out to see him when he called for her, and the father had practically to drag her from her room out into the courtyard. The doctor tried to smile and speak kindly to her at first in order to win her confidence, but he was such a terrible-looking man, and she had heard so much about what these devil doctors do to people when they undertake to drive out the devil, that there was nothing he could do to quiet her fears, and the nearer he came to her the more terrified she became.

He asked her questions, but she refused to answer. Then he shouted louder and louder at her, trying to get her to say something, but never a word would she utter. By this time the whole village had turned out and had gathered around the house to see what was going on. This excited the poor girl more, and finally she fell to the ground, swooned away, and became unconscious. The devil doctor said, "Yes, she has a devil all right, and it seems to be a dumb devil; which means that we shall have great difficulty in driving him out. But no one need worry; I have had a lot of experience with such spirits, and I know how to get them out. They are afraid of me, and within one day this one will be glad to leave the girl."

SOMETIMES these men resort to all sorts of cruel practices in order to drive away the evil spirits. An ordinary method is to thrust red-hot needles through different parts of the body, and sometimes they starve the person who is possessed until the spirit doctor is convinced that the devil is gone. Again they sometimes beat the one possessed with a thorny bush, or with a pair of old shoes, or with a broom. Often very strong medicines are given, which almost take the life of the patient. Some do even die under this treatment; and then, of course, they say the devil has killed them.

This particular *kordangee*, though, did not use any of these cruel methods. He undertook to drive it out by enchant-

ment and his method was very interesting. First of all, he had the girl, as soon as she was able to sit up, sit flat down on the ground directly in front of him. He also sat flat on the ground with his legs crossed in the usual Hindu fashion. He had his body and face painted up in the most hideous way, making himself look as terrible as possible. And when he screwed his eyes around, twisted his mouth all out of shape, turned up his nose, and stuck out his tongue, which he was capable of rolling up like a cigar, he looked as much like the devil himself as the most fanciful artist could possibly depict.

The only equipment this man had was a small drum. As he spoke to the devil he always did it in a singsong sort of way, and accompanied his song with the rattle of this drum. It was an interesting little thing, being about twelve inches long and five inches across the top. It was shaped like an old-fashioned hour-glass and covered over the ends with a thick sort of skin of some kind. Leather thongs were run from one end of the drum to the other, holding in place the skin stretched across the heads. These thongs were loose so that one grasping the drum in the middle with one hand could tighten or loosen his grip on the thongs. Instead of a drumstick with which to beat it, a little ball of lead about

to produce the most weird sounds that one could wish to hear.

About three o'clock in the afternoon he began his incantations and worked until after midnight. He had a very difficult time getting the girl to look into his eyes. He said it was impossible to affect the devil unless she would keep her eyes fixed on his, but she was so frightened at him that she could not look at him. Other girls and women who were sitting near by said, "He looks so terrible, how can the girl look at him! It must be a terrible thing to have to undergo such an experience. I hope I do not get a devil," and many other remarks of a similar nature were made.

THE *kordangee* called upon the devil to tell his name. He would say, "O you evil spirit! You wicked devil! Why do you torment this girl? Tell me your name! Tell me from whence you have come! How long have you been in her? And why have you come to her? Will you not leave her? What is it you want? Name the thing you want, and we will give you any gift you require."

Over and over these words were repeated at the top of his voice, and in a singsong way. While he was saying these words he kept his eyes on the eyes of the girl as much as possible, and kept his body swaying from side to side. Along toward midnight we asked him



Festivities at a Hindu wedding.

the size of a small marble was fastened on the end of a string about five inches long and attached to the middle of the drum.

The devil doctor would grasp the drum in the middle with his left hand and shake it from side to side, causing the leaden ball on the end of the string to strike first on one end of the drum, and then on the other. At first the strokes of the drum beat were slow, and the pitch was low, but as he increased the speed of the oscillations and tightened his grip on the drum, the pitch was raised, and in this way he was able

why it was that the devil did not answer him. He replied that it must be a very big devil and that he had been there a long time; but, said he, "He will soon come now. He is just about ready."

We left him and went home. After we were gone, he told some of the people that as long as a Christian was standing around he could not scare the devil out. Devils will not show themselves when a Christian is about and he requested that we stay away. So we stayed away the next day, but on the third day he was still at it, and we had heard, through

(Continued on page 30)



# The Month's Reading

Condensed Articles from the Leading Magazines



## Solutions of Unemployment

Condensed from the book "Ministry of Healing"

Ellen G. White

**T**HERE are large-hearted men and women who are anxiously considering the condition of the poor, and what means can be found for their relief. How the unemployed and the homeless can be helped to secure the common blessings of God's providence and to live the life He intended man to live, is a question to which many are earnestly endeavoring to find an answer. But there are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are unable to solve the problem of poverty, pauperism, and increasing crime.

If men would give more heed to the teaching of God's word, they would find a solution of these problems that perplex them. Much might be learned from the Old Testament in regard to the labor question and the relief of the poor.

In God's plan for Israel every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of men has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist today.

In Israel, industrial training was regarded as a duty. Every father was required to teach his sons some useful trade. The greatest men in Israel were trained to industrial pursuits. A knowledge of the duties pertaining to housewifery was considered essential for every woman. And skill in these duties was regarded as an honor to women of the highest station.

These arrangements did not, however, wholly do away with poverty. It was not God's purpose that poverty should wholly cease. It is one of His means for the development of character. "The poor," He says, "shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land."

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden

thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth."

None need fear that their liberality would bring them to want. Obedience to God's commandments would surely result in prosperity. "For this thing," God said, "the Lord thy God shall bless thee in all thy works, in all that thou puttest thine hand unto." "Thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee."

God's word sanctions no policy that will enrich one class by the oppression and suffering of another. In all our business transactions it teaches us to put ourselves in the place of those with whom we are dealing, to look not only on our own things, but also on the things of others. He who would take advantage of another's misfortunes in order to benefit himself, or who seeks to profit himself through another's weakness or incompetence, is a transgressor both of the principles and of the precepts of the word of God.

"Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge." "If thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another."

"Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity." "Thou shalt not have in thy bag diverse weights, a great and a small. Thou shalt not have in thy house diverse measures, a great and a small." "Just balances, just weights, a just ephah, and a just hin, shall ye have."

The plan of life that God gave to Israel was intended as an object lesson for all mankind. If these principles were carried out today, what a different place this world would be!

Within the vast boundaries of nature there is still room for the suffering and needy to find a home. Within her bosom there are resources sufficient to provide them with food. Hidden in the depths of the earth are blessings for all who have courage and will and perseverance to gather her treasures.

Thousands and tens of thousands might be working upon the soil who are crowded into the cities, watching for a chance to earn a trifle. In many cases this trifle is not spent for bread, but is put into the till of the liquor seller, to obtain that which destroys soul and body.

Many look upon labor as drudgery, and they try to obtain a livelihood by scheming rather than by honest toil. This desire to get a living without work opens the door to wretchedness and vice and crime almost without limit.

Not all the poor in the city slums are of this class. God-fearing men and women have been brought to the depths of poverty by illness or misfortune, often through the dishonest scheming of those who live by preying upon their fellows. Many who are upright and well-meaning become poor through lack of industrial training. Through ignorance they are unfitted to wrestle with the difficulties of life. Drifting into the cities, they are often unable to find employment. Surrounded by the sights and sounds of vice, they are subjected to terrible temptation. Herded and often classed with the vicious and degraded, it is only by a superhuman struggle, a more than finite power, that they can be preserved from sinking to the same depths. Many hold fast their integrity, choosing to suffer rather than to sin. This class especially demand help, sympathy, and encouragement.

If the poor now crowded into the cities could find homes upon the land, they might not only earn a livelihood, but find health and happiness now unknown to them. Hard work, simple fare, close economy, often hardship and privation, would be their lot. But what a blessing would be theirs in leaving the city, with its enticements to evil, its turmoil and crime, misery and foulness, for the country's peace and purity.

By instruction in practical lines, we can often help the poor most effectively. As a rule, those who have not been trained to work, do not have habits of industry, perseverance, economy, and self-denial. They do not know how to manage. Often through lack of carefulness and right judgment, there is wasted that which would maintain their families in decency and comfort if it were carefully and economically used. "Much food is in the tillage of the poor; but there is that is destroyed for want of judgment."

We may give to the poor, and harm them, by teaching them to be dependent. Such giving encourages selfishness and



helplessness. Often it leads to idleness, extravagance, and intemperance. No man who can earn his own livelihood has a right to depend on others. The proverb, "The world owes me a living," has in it the essence of falsehood, fraud, and robbery. The world owes no man a living who is able to work and gain a living for himself.

Real charity helps men to help themselves. If one comes to our door and asks for food, we should not turn him away hungry; his poverty may be the result of misfortune. But true beneficence means more than mere gifts. It means a genuine interest in the welfare of others. We should seek to understand the needs of the poor and distressed, and to give them the help that will benefit them

most. To give thought and time and personal effort costs far more than merely to give money. But it is the truest charity.

Those who are taught to earn what they receive will more readily learn to make the most of it. And in learning to be self-reliant, they are acquiring that which will not only make them self-sustaining, but will enable them to help others. Teach the importance of life's duties to those who are wasting their opportunities. Show them that Bible religion never makes men idlers. Christ always encouraged industry. "Why stand ye here all the day idle?" He said to the indolent. "I must work . . . while it is day; the night cometh, when no man can work."

government interference with business. Prohibition or no Prohibition, here is one business with which government will have to interfere. The advocate of repeal admits it.

He also concedes that no system of control can do away with all the evils. "Whatever method we select will not be successful, but I hope it will be more successful than the present one." But if some method of liquor control is necessary, yet no method can be more than partially successful, Prohibition critics cannot demand repeal or modification because Prohibition does not work perfectly. They must prove either that the old saloon system actually did work better, or that some new system will work better. Generalities directed against the shortcomings of Prohibition evaporate into complete meaninglessness, in view of this concession, unless supported by comparative statistics. Colonel Reeves believes conditions are worse now than before Prohibition, and would be bettered by repeal. These are matters of opinion. He is entitled to his. Others think differently on both points, and we agree with them.

The affirmative part of Colonel Reeves' argument asserts, first, that the Eighteenth Amendment was never properly adopted, and, second, that the unit of liquor control should be something smaller than the entire nation.

The Eighteenth Amendment was adopted in the same way as the others; but Colonel Reeves says it should not have been, because it is a radically different kind of amendment. All the others gave rights to the people, and you do not have to have their consent to do that. But this one alone took rights from the people, and you must have the consent of people to take something from them. Therefore the Eighteenth Amendment should have been ratified by popular vote or by conventions elected for that purpose.

This fine-spun distinction between the giving and the taking away of rights does not exist in fact. The Thirteenth Amendment gave liberty to the Negroes, but took away property in slaves. The Fifteenth Amendment gave suffrage to the Negroes, but took away political power from those who had previously exercised it to their exclusion. The Seventeenth took money away from the rich by a graduated income tax. The Nineteenth took away half the political power of the male voters by giving suffrage to women. A little penetrating thought will show that giving and taking away are always two sides of the same process. The Eighteenth Amendment took away the "right" of manufacturing and selling liquor. Its real purpose was to give the public the right of living in a country freed from the social and political perils that have always accompanied the free operation of the liquor business.

## Testing the Wet Argument

Condensed from the Christian Century (April 6, 1932)

### Editorial

THE "parley on liquor," recently conducted at the University of Illinois is worthy of attention. Without disparagement of the other speakers, it may be said that the point of liveliest interest was the presentation of the argument for repeal by Colonel Ira L. Reeves. Colonel Reeves is an authorized spokesman for the Crusaders, the shock troops for the Association Against the Prohibition Amendment and the women's organizations having the same purpose. According to Colonel Reeves' statement, these ideas must go by the board:

That alcohol does anybody any good;

That the right to drink it is a "personal liberty which must be sacredly preserved";

That the sale of it can safely be allowed to go uncontrolled;

That any system of control can be successful.

That the speaker on the wet side should make such important concessions is a great help toward the simplification of the argument. All the twaddle about the beneficent effects of alcohol as a promoter of sociability and a stimulator of artistic creativity drops at once into the limbo where it belongs. As a matter of fact, anything can promote sociability if the proper ritual and the appropriate associations are woven around it. And as to the stimulation of genius to productivity, all that alcohol can do is to paralyze the inhibitions and dull the edge of critical judgment so that mediocrity believes itself to be brilliance. The Crusader virtually conceded the point that alcohol is useless and dangerous to the user. He himself does not use it at all. "Because you recognize the evil of alcohol?" he was asked. "That is the idea exactly," he answered. Then, since the stuff never

does any good and oftener than not does harm, no practical injury is done to anyone by depriving him of it.

But it is conceivable that a political injury may be done by denying a man the right to decide for himself what risks he will take in food and drink. But Colonel Reeves thinks not, in this case. The term, "personal liberty," in the cant sense common in wet arguments is not in his vocabulary. He does not think that the right to drink what one pleases is so inalienable that government may not justly interfere with it. He completely abandoned this line of attack upon Prohibition. Society has, under proper conditions, a perfect right to restrict or deny the right to make, sell, buy, or drink alcohol, and the individual "will have to submit to the majority." Consider the magnitude of this concession, made by the official representative of an organization for the repeal of the Prohibition Amendment. The recognition of alcohol as an evil and of the right of organized society to restrict or prohibit its use, and the duty of every good citizen to respect and obey such a law when properly enacted, destroys nine tenths of familiar wet propaganda.

"We believe liquor will have to be controlled. There always has been some attempt to control it; therefore it is largely a question of the method." This candid admission that there must be some sort of control of the liquor business gets the matter where it can be discussed sensibly. It is impossible to do that so long as repealists insist that the liquor business can be treated like the milk business or clothing business, as everybody knows it cannot. Out then go all arguments against Prohibition due to prejudice against

## Spain Outlaws *the* Jesuits

(Continued from page 11)

As his speech came to a climax, he turned to the opposition, saying, "And now pardon me, gentlemen, that I may address the Catholics of the House. We have arrived at this hour, profound for the history of Spain, we heterodox Spaniards, with soul lacerated and full of wounds and deep scars, for it has been so since the depths of the sixteenth century. We are the children of the *Erasmites*; we are the spiritual children of those whose dissenting conscience was strangled for centuries. We come with an arrow driven into the depth of our soul, and that arrow is the rancor that the Church has raised by having lived for centuries confused with the Monarchy, and making us constantly the object of deepest vexations: she has not respected our persons, nor our honor; nothing — absolutely nothing — has she respected; even in the supreme hour of suffering, in the moment of death, she has separated us from our fathers."

Hardly had the orator finished, when the body of the House, excepting the few of the opposition, rushed forward to embrace the speaker. The session had to be suspended for several minutes for their emotions to subside.

It was urged that to vote the separation of the church and the state would be to vote God out of Spain. Some stated that to turn 35,000 priests off from receiving their salaries from the state would be a crime in this time of unemployment. One speaker said: "If the Catholics want sacraments and services, let them pay for them themselves."

It was urged that the Catholic religion is the religion of the people. Another speaker said: "When the Catholic religion ceases to be the official religion of the state and lives by its own means, then it shall be seen whether or not Spain is Catholic." And the interesting part of it is that the men who opposed the church were those who had been brought up in her own bosom and taught in her own schools. Protestants cannot be blamed for that.

### WARNING TO AMERICAN BIGOTS

IT WOULD have been good for the religious bodies of the United States who are attempting to regulate religious Sabbath observance by legislature to have heard Roman Catholics use the same old stock arguments. "The majority of the people are Catholic; therefore, the State should legislate for the majority." Protestants once hated this detestable doctrine of the tyranny of the majority over the minority in religious controversy. Their forefathers in the Dark Ages felt it in pinch and tear of rack and screw. How sad to see their children employ the same old unjust doctrine.

Protestantism was either burned or driven out of Spain. The Jews suffered

The greater part of the argument of this representative of the wets boils down to the assertion that liquor control should be handed over to the states, so that the policy adopted in any given area might have the support of public sentiment in that area. But is the sentiment in any state so completely unanimous on this subject? Why not turn it over to the counties? Or to precincts? Even precincts are seldom entirely agreed about anything, so why not let each family decide for itself? But everybody knows how bitter domestic differences are, so there seems no logical conclusion except to let every individual be a law to himself. And that is the total absence of control which Colonel Reeves declared at the outset to be the one impossible arrangement!

We must understand, first as last, that any form of control whatever means that some body of opinion will have to be subordinated to the will of the majority. Colonel Reeves himself sees that he must draw the line somewhere: "I won't say that I believe in local option brought down to the individual — somebody must accept all laws. He doesn't believe in it, but probably a large number will, and he will have to submit to the majority."

If that final principle holds good in a precinct to keep government from dissolving into individualistic atomism and anarchy, it holds good on the wider scale of the nation. Those who think that a better method of controlling liquor than the present one can be devised, have a right to agitate for a change. They have no right to lend their encouragement to those who are doing their best to make the present system break down. They have a right to test the popular support of present laws by making them the issue in political campaigns and by proposing their repeal by the constitutionally established methods, but they have no right to ask a special test for this one law. The advocates of repeal or revision show good faith only so long as they apply to this question the same governmental methods used in making and repealing all our other laws, and so long as they maintain toward this law while it is law the same respectful obedience all valid laws demand from all good citizens.

## Driving Out *the* Devil

(Continued from page 27)

some one, that the devil was beginning to speak, so went to see what was being done.

When we reached the place, the girl was still sitting facing the man, with her eyes fixed on the eye of the *kordangee*. When he asked a question the girl mumbled something. He repeated to the crowd what the devil was saying.

Whether the spirit, through the girl, actually said anything, and whether he rightly interpreted what it did say, or not, no one could tell. Finally he asked the devil if he could dance. The girl nodded her head. Then the *kordangee* began to sway his body slowly at first, and then faster and faster. As he did this, the girl also began to swing her body around and around. She kept going faster and faster in a circular motion until her head was making a complete circle and almost touching the ground as she went.

The people all became excited and crowded in closer around them. Some were groaning and sighing in sympathy with the girl, others were grunting approval of what was being done, while two or three old widows were squatting down near the girl, shouting to her to keep on, it would soon be over. As she continued to swing herself, her hair, which had been done up in a knot on the top of her head, came down and was flying in all directions as she went around and around. She was also making some sort of guttural noises, which were not intelligible to anyone. Finally, when the man ceased swaying his body, she also stopped.

### COMPLETELY UNDER CONTROL

THE *kordangee* then addressed the devil and held a long conversation, the devil apparently speaking through the girl. In answer to questions, the devil told who it was, where it came from, how it got into the girl, and what it wanted before it would leave her.

Everyone was listening intently to what was being said. To them it was a convincing argument that this man was possessed of powers that could make even the devils obey him.

The father, of course, in addition to paying the doctor his fee, secured the necessary presents for the devil and gave them to the man. When this was done, a nail, to which a lock of the girl's hair had been tied, was driven in a tree outside of the village. The devil was supposed to have gone into the tree through this lock of hair. By the time all this was done, the girl was completely exhausted and lay helpless on the ground. Her people gathered her up, took her into the house and put her to bed, while the *kordangee* went his way, rejoicing that he had succeeded in holding his reputation as a devil doctor, and hoping to be called back to the village again some time.

Three days later we saw the girl again, and she seemed as normal as if nothing had ever happened. She was happy and talked with us quite freely. We asked her if she really thought she was possessed of a devil, and if this *kordangee* actually drove it out of her. She replied, "They tell me that I was possessed and that now I am not. What can I say?"

more than history can tell. The last heretic was burned in Seville in 1781. The last religious execution was the hanging of Cayetano Ripoll, a schoolmaster, in Valencia, July 31, 1826. Meyrick says it was done "on the grounds that he taught the Ten Commandments in his school (omitting the Ave Maria, etc.), that he did not go to Mass, and did not kneel as the host went by."

The sad-fruit of the long reign of church and state is a defiant atheism and communism, almost anarchistic. The fruit is ripening into the destruction of both church and state. The world commends the fiery Spaniard in this, that he has restrained thus far his violent passions, and the bloodletting and violence of the French and Russian revolutions have not characterized the one in Spain. We wish the new republic well.

The end is not yet. One priest remarked to me not long ago, "Well, we are *waiting*." The new republic has a stormy way ahead. The masses, especially the working classes, are anxious to see drastic reforms in their favor. They are at times impatient. Russian communism is sweeping the country, and its literature and centers of propaganda are doing effective work. The old monarchist party and the church are working hand in hand. Any one who knows history knows that Rome never surrenders. The bishops have already urged the faithful in their dioceses to ceaseless labor for the return of the old order.

Spain enjoys more liberty and freedom of conscience today than she has for more than a thousand years. If the church presses her cause too far, there can be no doubt of the consequences. The churches and convents, and probably many of the priesthood, will fall and perish by the hands of the frenzied populace. And all religions will be looked upon as enemies of right and reason. While the Jesuits are going, no one knows what is coming.

## When the Guns Roared

(Continued from page 7)

blasts of artillery that are wreaking such deadly havoc in their midst. But it may be that from the pangs of the present affliction a new nation may yet be born.

Already the country, a few months ago torn asunder by internal strife, has sprung to the support of its common cause. Every observer from every part of the nation has the same tale to tell. From the furthestmost frontiers, the outlying parts of Manchuria in the north, Kuantung in the south, Yunnan, Kweichow, or Szechwan in the west, come stories of a new patriotic fervor stirring there. Erstwhile enemies on China's own battle fields have through this present crisis become comrades in arms in support of their common cause. The most incongruous combinations of men

have been thrown together in support of the present war.

Says the *Shanghai Times* concerning the present stand of the Chinese troops: "It is the concensus of opinion among competent observers that the courageous stand which the 19th Route Army has taken against the Japanese invaders of Shanghai has infused such an intense spirit of national self-consciousness and self-effacing patriotism in the people as has not been witnessed in centuries of Chinese history."

Expressive of this spirit that is moving the nation are the following words from Wang Ching Wei, chairman of the executive yuan: "During the past decades, China's military, economic, and material advancement have been behind the pace set by foreign countries. But the military aggression of Japan, a first-class Power, will be resisted by a determined nation. She may occupy our cities, but every man in every place will resist. Japan may send 3,000,000 troops to China, but she will find it impossible to subjugate China. Our armies may be defeated, but our nation will remain unconquered."

As we look upon the present armaments of Japan, upon her splendid battle fleets, her steel-helmeted boys in khaki equipped with all the instruments of modern war; and then as we remember that it was not so many years ago when this Japan was also part of the drowsy, sleeping East, we are made to realize what may yet take place in other parts of the Orient.

### THE EAST AROUSED

**T**HE East is not forever to remain asleep. For her a time of awakening has been decreed. Twenty-seven hundred years ago a prophet inspired by almighty God looked forward in vision to events that are to take place today: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

Note the details of this interesting prophecy: A cry is to go forth to the nations of earth to prepare for war. Nations that had been asleep are to be roused from their slumbers. Countries that had been weak are to bestir them-

selves and count themselves among the strong. All this is to take place at an hour when wickedness is great upon the earth, and at a time when the harvest of earth is ripe — which Jesus tells us is the end of the world. (Matthew 13: 39.) At that time would God arise to judge the world for its wickedness, and the coming of the day of the Lord would draw nigh.

That hour long foretold we have reached today. The events that passed in panorama before the prophet's vision twenty-seven hundred years ago, we see taking place before our very eyes. Nations that frankly admit themselves to have been among the weak are bestirring themselves and giving evidence of a new-found strength. Countries that have been noted as among the most peaceable of earth have been profoundly stirred by the spirit of war. Nations are rousing themselves from the sleep of ages and are emerging from their seclusion to take their places among the councils of the great. In Revelation 16: 12-16 special mention is made of the preparing of the way of the kings of the East as among the last movements to take place upon our earth before the final outbreak of the great conflict of Armageddon.

To just what alignments among the nations the events foretold in these prophecies may lead, we have no means of knowing. Just what the ultimate issues of the present dispute between China and Japan may be we cannot tell. But what is definitely foretold is that there will be an awakening among the nations of the East preparatory to their participation in the war of Armageddon. Already the echoes of that coming conflict are being wafted to our ears. Some day the storm will break. Some day the way of the kings of the East will have been fully prepared and Armageddon will burst in all its fury. The matter of vital importance then will not be the exact issues of that conflict for any particular nations or races of men. The matter of real consequence will be the alignment that multitudes now in the valley of decision will then take before the judgment bar of God. As the clouds of war are ominously gathering about us, and as the world's cup of wickedness fills ever nearer its brim, let us make certain that when the last great conflict breaks we may have made our peace with God and abide henceforth in the shelter and solace of His everlasting love.

## Drink Ourselves Out

(Continued from page 15)

It need scarcely be emphasized that these estimates of the amount of productive power that would inevitably be lost through the inefficiency of workmen, due to the use of alcoholic beverages, are purposely conservative. Indeed, our whole intricate industrial organization is built upon the principle of mass production; and mass production is so en-

tirely dependent upon the technical skill, steady nerves, and clear thinking of industrial workers that no less an authority than Henry Ford has said he would not even attempt to operate his factories if the "good old days" when workmen drank regularly were to return.

Another factor I have failed to take into consideration in summing up the economic ills resultant from resuscitation of the brewing industry, is the terrific loss to industry of inventive genius, technological skill, organizational talent, and executive ability were the minds of our manhood to be deadened and its energies dissipated by widespread consumption of intoxicants. It is almost impossible to estimate how many young men of promise and genius might be ruined by the liquor produced by a single brewer or distiller in a single year. Were the liquor traffic restored, it is inevitable that, as in ante-Prohibition days, it would strike down victims indiscriminately among the high even as among the low, among the captains of industry even as among the menial wage-earners, among the barons of finance even as among the street beggars—and the loss to industry were its executives, whose responsibilities are measured in billions of dollars, to impair their judgment and character with alcohol is almost inconceivable. Indeed, the invaluable contributions to America's industrial and commercial, not to mention cultural, development of which posterity would be robbed, were the integrity and enterprise of our citizenry dulled by alcohol, are so great, even computed in dollars and cents, as to stagger the imagination.

#### SHAMEFUL PROPOSAL

**T**HERE is one more economic phase of repeal, which, if they understood its true meaning, should cause anti-Prohibitionists to hang their heads in shame. That is the inescapable fact that if our manhood is to spend large sums on liquor—as it must to supply work to any considerable number of unemployed—then our womanhood and childhood must cease having these large sums spent, as they are now, on food, clothing, washing machines, radios, automobiles, and other things that make life more pleasant for them. Boys and girls will again shiver and starve, because the government whose duty it is to protect childhood has seen fit to arrange a system whereby money now spent on food and clothing for children will be spent on intoxicants, to the end that bartenders and brewery workers may have employment! For shame upon those callous statesmen who advocate that the Federal government use its resources to restore the brewing and distilling industries to prosperity, even though it would mean that wives, mothers, and children would be restored

to undernourishment, cold, homelessness, deprivation, and neglect.

From a purely economic viewpoint, it is certain that repeal legislation could do no possible good. But from a moral and social viewpoint, the evils that would be wrought in this machine age by reviving the liquor traffic are so monstrous as to cause one to blanch with apprehension. To legalize liquor and bring back the hideous pre-Prohibition days, which will ever be as nightmares to those who have lived among the glories of the dry era, looms as a ghastly crime beside which the war clamor now so rife seems almost innocent. It has been suggested, somewhat jocularly let us trust, that we engage some foreign power in warfare, that our unemployed may have work preparing lethal poisonous gases and other instruments of destruction. A ghastly and bloodchilling suggestion, even if made only in fun! But what shall we say of those who suggest—nay, demand—that our government declare war against the health and morals of its own people and use its resources to set up the machinery whereby a few unemployed workmen may have employment preparing and administering poisonous alcoholic potions that will wreck the bodies and devastate the minds of their fellow citizens?

### The World Court Sits

(Continued from page 24)

dead, small and great, stand before God; and the *books were opened*: and another book was opened, which is the book of life: and the dead were judged out of those things which were *written in the books*, according to their works." Revelation 20: 4, 12. Again, Daniel, the ancient prophet of God, had a vision of this same work. He described it as follows: "I beheld till the thrones were cast down [or set in place], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the *books were opened*." Daniel 7: 9, 10. Thus both Daniel and John, two outstanding, last-day Bible prophets, saw "books" in the judgment scene; that is, the judgment as viewed in vision by these "seers" was conducted according to the evidence written in the "books."

It is perfectly clear from the above facts that a life record is kept of each individual, a sort of phonographic record of life for each one to listen to and to have reviewed when he comes to meet his own case in the heavenly court. Such modern inventions as the phonograph, by which we are accustomed to listen to the records of individuals now dead for years, but

whose voices have been preserved, will help us to understand how such records may be kept. The radio today makes it possible for the human voice to be carried to the uttermost parts of earth. These things may help us to get some idea of how it is possible for an All-wise God to have some method of keeping records of which we yet know nothing. At least, we can well believe the Bible statement that book records are kept in heaven, giving a perfect account of all that we do and say.

#### TESTIMONY RECORDED NOW

**T**HE heavenly records will be even more perfect and unerring than the records made by man on earth, for the work of recording is done by celestial beings who cannot err. "Take heed that ye despise not one of these little ones," said Jesus, "for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Thus it is that angels are the heavenly scribes. It is easy, then, to understand how that the material of the investigation, the giving of testimony, will be taken from these "books," which both John and Daniel saw opened in the judgment. In earthly courts, witnesses testify from memory of what they have seen or heard. Often the memory is faulty, the ear and the eye may be mistaken in what they thought they heard or saw. But in the heavenly court, no such error will be possible. Only the exact transcript testimony of life's transactions will appear. How important, then, that the life record day by day be such that we each will be willing and glad to meet the record and actual transcript of his own transactions of life.

Another question of interest to consider in this connection is whether or not the trial and investigation, or judgment, is before or after, the second coming of Jesus to this earth. To Jesus has been given the right to "execute judgment." The execution of the judgment takes place at the resurrection, when "all that are in the graves, shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 27-30. Everything, both bad and good, was recorded in those "books." From those records, God the Father had conducted the judgment. (Daniel 7: 9, 10.) The verdicts of the judgment having been arrived at, and the Father having given to Him the kingdom, Christ the Son of man then appears in the clouds of heaven, and He has His reward with Him to give to every man according to his work. (See Daniel 7: 14; Matthew 16: 27; Revelation 22: 12.) Having received the kingdom from God the Father, the work of investigative judgment having been completed from the books of record, Christ now comes prepared to "give reward."

Just such a work of judgment preparatory to the second return of Christ to earth is brought to view in God's last message to the world as recorded in Revelation, fourteenth chapter: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 6, 7. Here in vision the prophet saw that "the hour of His judgment is come." The time of the judgment is clearly located by this message, just before the second coming of Christ, and the announcement of it is to be God's last message to the world. Paul said it *would* "come." John in vision sees that it "is come." Just such a world-wide announcement and warning as is called for in the message of Revelation 14 is today being heralded to earth's inhabitants, east, west, north, and south. The announcement began exactly on prophetic time, in 1844, according to the prophecy of Daniel 8: 14, and today its words are being echoed to earth's remotest bounds, in every continent, and to the islands of the sea. In over four hundred languages it is being proclaimed. The message is being preached in the heart of Africa, the Dark Continent; it is penetrating the heathen lands of the Orient where, until recent times, the name of Christ was unknown. It is breaking down the walls of ignorance, superstition, and heathenism in all lands. Yes, the message is encircling the earth, just as John saw in vision that it would do. It can be truthfully said that the sun never sets on the region where the cry, "Fear God, and give glory to Him; for the hour of His judgment is come," is not resounding. And, best of all, wherever the announcement is made, it readily wins adherents, who throw off former bands that have held them and immediately join the great and happy company of those preparing for the advent of Christ. The message brings to human beings hope and a new vision of their great privileges and opportunities. It brings a joy and peace that no earthly pursuit has to offer.

#### GREATEST POSSIBLE ASSURANCE

**I**N THESE times of financial losses, when perplexity is abroad everywhere, in a time when all things temporal are uncertain, no other message can bring to sinsick, sorrowing human hearts the joy, confidence, and peace that give the soul-inspiring assurance that soon, indeed, the judgment work of heaven will be finished and Jesus return to earth as the Prince of peace. "And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND

LORD OF LORDS." Revelation 19: 16. Each and every reader has a case pending at the bar of the heavenly tribunal. How important that each one prepare to meet God, the judge of all the earth! God has a standard by which every case will be decided. The apostle James admonishes us to bring our lives into harmony with the "royal law"—the law of royalty, the highest law of the highest Authority in earth or heaven, the law of the Supreme Ruler of the universe, in the supreme court of all courts. "According to the law and the evidence," what will be the verdict in your case? "So speak ye, and so do, as they that shall be judged by the law of liberty." "Prepare to meet thy God." Have your record in the heavenly books such that you will be pleased with the testimony when your name comes in review before the Supreme Judge.

### The World of Spirits

(Continued from page 19)

ten by apparently unguided pen or pencil; mediums talk of profound themes far beyond their knowledge; they describe persons long since dead, yet wholly unknown to themselves, and produce many other marvels.

If you, my friend, were induced to attend a Spiritist gathering; if you there met a form posing as one of your departed loved ones; if you should observe the well-known mannerism, the smile and twinkle of the eye; if you should sense the old-time touch, and list to the same sweet, familiar voice refreshing your mind concerning a secret shared by none other save yourselves alone, how would you meet the test?

The Bible asks a similar question: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards, that peep and that mutter: should not a people seek unto their God? For the living to the dead?" That is, shall the living look to the dead for help and wisdom? Never! The Guidebook replies: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 19, 20. Compare A. R. V.

The entire belief in Spiritualism and in the concept of an immortal soul is founded upon a lie. This fateful deception, in the words of the distinguished statesman, William E. Gladstone, "crept into the church by the back door. . . . It is a doctrine wholly unknown to the Holy Scriptures." Again and again, the Bible asserts death to be a profound, unconscious sleep, and declares that "the dead know not anything." Ecclesiastes 9: 5.

It also lifts its warning voice against any attempt to commune with the so-called "spirits." "There shall not be found among you any one that . . . useth divination, or an observer of

times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deuteronomy 18: 10-12.

Upon the authority of God's word let it be known to the ends of the earth that the voices that speak and the forms that appear in the darkened circles of Spiritualism, are the spirits of devils, not the spirits of departed loved ones. (Revelation 16: 14.) Knowing that his kingdom is doomed and his time is short, Satan marshals "all power and signs and lying wonders" to deceive, if possible, "the very elect." (Revelation 12: 12; 2 Thessalonians 2: 9; Matthew 24: 24.) In the final crisis, Satan will seek to imitate and counterfeit the wonder-working God. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Revelation 13: 13, 14. His apparent triumph is short-lived; for at the second coming of Jesus Christ as King of kings, Satan and his host go down to defeat. (Revelation 19: 11-21.)

In modern Spiritualism man meets a power that, unaided and alone, he can neither withstand nor resist. But the word of God draws aside the mask, exposes the stupendous fraud, and also introduces to us the mighty Deliverer who met and overcame the enemy nineteen hundred years ago, who saves "to the uttermost," and who is able to keep all His children from falling.

Satan has led mankind on a wild and perilous tangent. But, like the response to an SOS from a lost ship, the light of prophecy reveals our exact location and bearings. And the call of the hour is this: Come back to the true course in the divine blueprint; come back into spiritual balance, come back to God and to His word; come back to the joys, the certainties, and the satisfaction of a true Christian life.

### Wit's End

(Continued from page 9)

and the holders of foreign securities are to be found."

There is another and graver aspect to this problem—the threat it brings of a new world war. Norman Thomas makes this statement in a late issue of *The World Tomorrow*: "If any one doubts that the primary roots of war are economic, let him look at the news of the world." He cites as an example the present trouble between China and Japan, and the power of France in Europe. Another writer says, "There is small doubt that the present world-wide depression makes war more likely." Ominous clouds, war clouds, are casting long shadows over Europe and the far East;

statesmen and financiers, alike, are perplexed over this distress among the nations. All their brilliance, experience, and wit seem unable to solve the present problems. The Hoover moratorium, a temporary measure, has but a few more months to run, and the great minds of the nations must scheme again. France and the United States have it in their power to better the financial condition of the world. But will they do so?

To the Christian, who looks and longs for the return of Jesus, these troublous times are but signposts along the way; they call to mind the words of Jesus, in referring to the last days, "and upon the earth distress of nations, with perplexity." "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Matthew 24: 6. And in the time of distress and trouble the Christian's heart is at peace, knowing that the hour of his deliverance is at hand.

## Star Gazing

(Continued from page 13)

turn. In their desperation they are searching for false omens of safety; they put their trust in men, hoping that the future may be revealed to them through the mysteries of astrology, sorcery, or magic. If they but stopped to consider God's word they might know the things that shall come to pass.

God has always told His people of dangers before they came to pass. He has always set waymarks along the prophetic way to strengthen the faith of the Christian in his God. Peter declares: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1: 19.

Prophecy is not a man-made affair, it comes direct from the source of all life and power. "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 20, 21.

Man has changed his trust from God to human devices. Mr. Hoke declares that "mankind, it would appear, must have hope or consolation, whether from astrologer or physicist, psychic or priest. Make daily life however safe, however easy — there is still tomorrow to face." Tomorrow, what of it? Trust neither magician nor astrologer to give you what the morrow portends. Listen to the counsel of Isaiah: "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be

as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at; nor a fire to sit before." Isaiah 47: 13, 14.

There are signs of the times that show what is about to take place upon the earth. Turn in your Bible to Matthew 24 and Luke 21 if you would learn what the current events of the world mean today. Tomorrow has bright hopes for the Christian who is waiting for the second coming of Jesus Christ. While deluded millions press on to find some frail will-o'-the-wisp, God is calling men to His word and His prophecies. "Behold, I come quickly," is the warning in the last chapter of the Bible. Again, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

## What to Eat

(Continued from page 20)

the abdomen, and improves the quality of the digestive juices secreted. They are an aid to digestion.

Look upon the bright side of life. Do not fret or complain. Worry and discontent are a greater injury to the digestion than errors in diet. If inclined to find fault or feel blue, remember that the trouble probably exists within, not without.

Strive to make the world happier and better. Be a blessing to the needy. "If you are feeling blue, something for some one else go do." This is the best remedy for despondency. Talk health, talk hope, and talk faith.

Thoughts influence, favorably or unfavorably, the digestive process; therefore, "whatsoever things are true, whatsoever things are honest, whatsoever things are of good report; think on these things."

A knowledge of right doing is one of the best remedies for diseased bodies and minds.

## The Oldest Church

(Continued from page 17)

a Sabbath keeper, too! In Acts 3: 19 he speaks of the *restoration* of all things. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of *refreshing* shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the *times of restitution of all things.*" Peter spoke those words. We are living in that day now. The true Sabbath, though long neglected, is now being restored. Peter was a Seventh-day Adventist.

Was Jesus a Seventh-day Adventist? Now we tread on holy ground. Let us read 1 Peter 2: 21: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that

ye should follow His steps." What was the example of Jesus as recorded in the New Testament? Did Christ himself believe He was coming back? Read Matthew 24, the greatest prophecy of His second coming in the Bible. The great theme of this chapter is the second coming. John 14: 1-3 says: "I will come again." These are the last words He gave the church: "He which testifieth these things saith, Surely *I come quickly.* Amen. Even so, come, Lord Jesus." Revelation 22: 20. He is coming in fulfillment of the prophecies He himself gave.

Jesus believed He would come again to this earth and was therefore an Adventist. But what about the Sabbath? In Matthew 5: 17, we read: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." And as to His custom of Sabbath keeping, read Luke 4: 16: "He came to Nazareth, where He had been brought up: and, as *His custom was,* He went into the synagogue on the Sabbath day, and stood up for to read." And in view of His power as Creator, He claimed the Sabbath as His particular day — the day of which He was Lord. (Mark 2: 27.) Jesus left us this example. He walked



### A Little Jumping Goat Gave Its Name to TAXICAB

*Taxicab* is an abbreviation of *taximeter-cabriolet*—a vehicle carrying an instrument for automatically registering the fare. The name *cabriolet* is the diminutive of the French *cabriole*, meaning "a leap" like that of a goat, and was applied to this type of carriage because of its light, bounding motion. *Cabriole* came from the Italian *capriola* meaning "a somersault," from Latin *capra* "a he-goat," *capra* "a she-goat." There are thousands of such stories about the origins of English words in

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right into church on the Sabbath and preached to the people. I say it reverently—in His example and teaching, Jesus was a Seventh-day Adventist

I am a Seventh-day Adventist because I want to be like Jesus, because I believe that He is coming back again, because I long to see the King. I am a Seventh-day Adventist because I want to see the King in His glory, and I want to help send the gospel to the darkened places of the earth. I want to work for God in His service here on earth, and I want to see Jesus when He comes. Christ said: "Blessed are they that have not seen, and yet have believed" John 20: 29.

## Two Letters and a Visit

(Continued from page 22)

No, not exactly. He came back and stood by the window, running his fingers through his hair in a boyish fashion.

It was like this, he said. He'd got a picture accepted at the Academy last winter, and another one this month. He must go down to superintend its hanging tonight. He wished she'd tell Father about it. He hadn't got round to write about it yet, and he thought Father and Mother would rather like that.

Mrs Simmons thought so, too!

When little Mrs. David had cleared her table, she came and sat by her guest while the summer twilight sifted in over them.

David and she were going to have a baby! she said.

Some people didn't want babies, but she and David did!

See! A basket of white things appeared from one side of the couch.

She was to go to the hospital—that seemed wisest and least expensive; and her father and mother were coming to look after David! Wasn't that fine!

Marvelous! No sign of hysterical self-interest here, just a great concern that David be well looked after!

When it was time for Mrs. Simmons to go, she took Mrs. David in her arms to say good-by. They promised to write each other later. Then Mrs. Simmons went to her room and wrote a letter. It was to David's father and was quite a long letter. She knew just how thirstily he and the mother would drink in every detail, and she omitted nothing. Presently she wrote:

"Oh, yes! He asked me to tell you they were hanging his second painting at the Academy the night I was there! He thought you'd like to know. And I thought so, too!"

## William Jennings Bryan University, Dayton, Tenn.,

requiring additions to present faculty, wishes to get in touch with Fundamental ministers or teachers with Doctor of Philosophy degrees from universities of standing.

Then she bit the end of her pen several moments until she got an inspiration.

"No, Mr. Maxwell, I honestly do not believe David needs anything that you can do for him! You seem to have done a great deal for him—long ago; and he's doing a bit himself now. I think God is having His hand in the matter, too!"

## Scripture Problems Solved

(Continued from page 25)

is not subject to the same physical laws as human beings are. He was an angel in heaven before he fell (Ezekiel 28: 12-19; Isaiah 14: 12-14) and did not lose certain powers of heavenly beings when he was cast out. In Job we read

of his going back to heaven (Job 1: 6) to meet with others before God; so at that time he was not an air-breather necessarily, nor a walking being only, for he could transport himself beyond this earth. Then he can go from place to place "as lightning" (Luke 10: 18), can make himself invisible (Ephesians 6: 12), and can impersonate anyone he chooses (2 Corinthians 11: 14). He is "the prince of the power of the air." (Ephesians 2: 2.) Considering these attributes of his, we need not answer just where he was at the time of the Flood. We do not know. It is enough to know that he was not affected by the Flood in any way, in the sense of its doing him bodily harm, any more than were the fish of the sea. He is a spirit.

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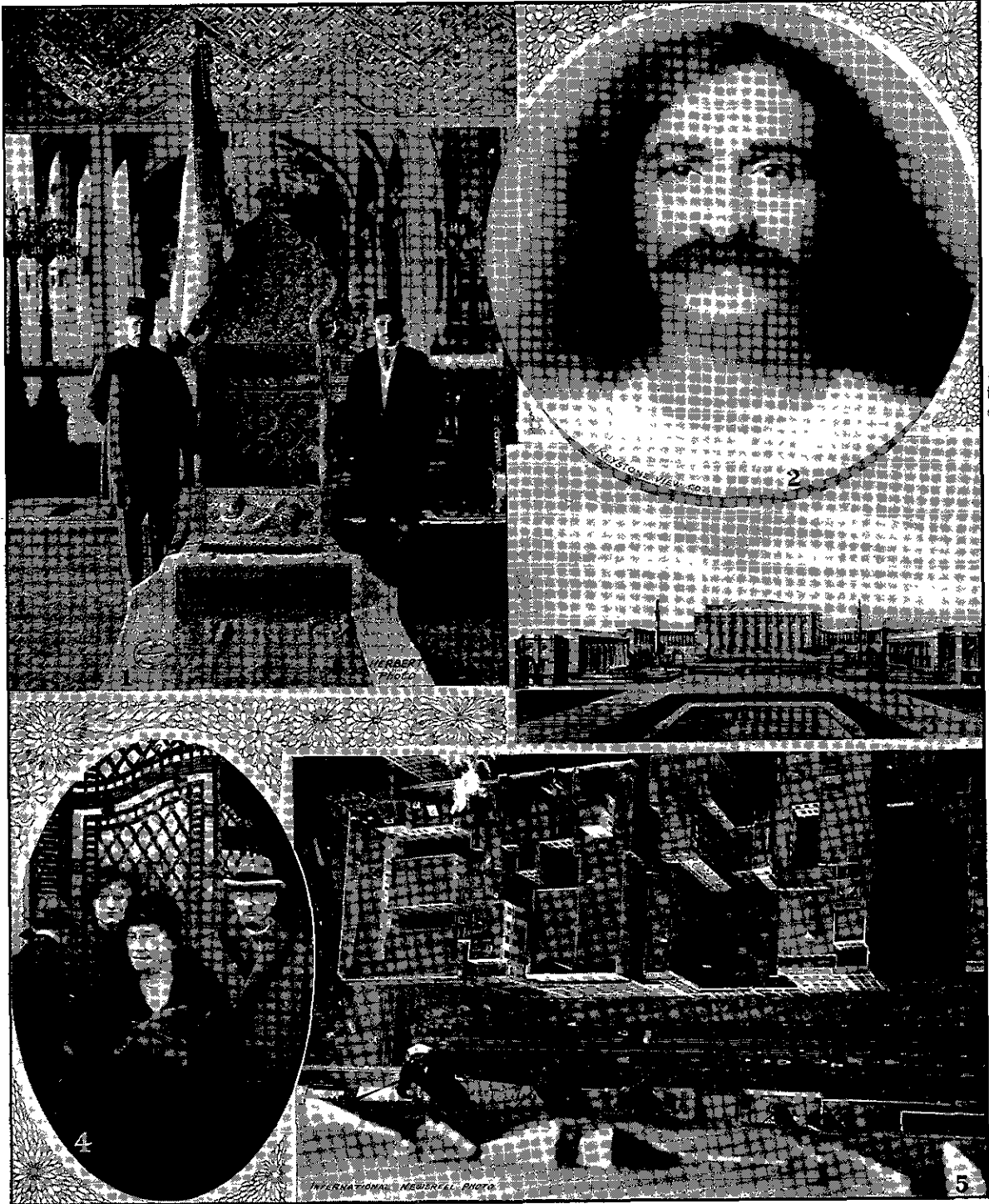
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# NEWS PICTURES



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