

The
Watchman
Magazine
AN INTERPRETER OF THE TIMES



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EDWARD KEMP, Photographer



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The Watchman

Magazine
AN INTERPRETER OF THE TIMES



Edited by Robert Bruce Thurber

The NEWSPAPER for the News

The WATCHMAN for the Meaning

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NASHVILLE, TENNESSEE

September, 1932

¶ Growing out of the economic conference at Lausanne, Switzerland, comes a decision that the nations of Europe and Japan will stop all national debt payments and await the action of America in regard to cancellation of war debts. From present indications the United States will remain adamant against cancellation.

¶ The Bonus Army is still holding on tenaciously at Washington, in spite of the adjournment of Congress, and though almost without food. Congress voted \$100,000 to take the men to their homes. When it was seen that Congress would adjourn without voting the Bonus, there were tumultuous scenes around the government buildings by the radical minority of the Bonus Army. We regret that in this column previously we stated that the American Legion was responsible for this march on Washington. We learned later that the Legion is not backing the Bonus demand.

¶ German scientists have proved experimentally that the functioning of the human brain is activated and accompanied by electrical currents. Is electricity, never yet defined, the "spark of life"?

¶ A happy sensation swept Europe when it was announced from the Lausanne economic conference that Germany's war debt had been scaled down to about one-hundredth of its original amount, giving Germany less debt than the nations who won the War. But it was a "gentleman's agreement" according to later reports, and is contingent on the United States' cancelling the debts owing to her, or making payments easier.

THE NEWS

Condensed for Busy People

¶ The World Bank (international clearing house) at Basel, Switzerland, recommends that the nations return to the gold standard. Representatives of England, Japan, and Sweden, governments which last year abandoned the gold standard, voted in favor of the return. This is taken to indicate that these three nations may soon adopt gold again as the standard monetary value.

¶ The suicide rate of the United States in 1931 reached the highest since 1915, and very nearly the highest ever known. Of every 100,000 persons, twenty took their own lives during that year. The unusually high rate is laid to the depression. But recent research along this line has revealed that the urge to suicide is lifelong, and needs only an occasion to bring it to the overt act.

¶ English scientists have at last succeeded in splitting the atom. No one has ever seen an atom, which is a theoretical unit of matter. Whatever splitting an atom signifies, it is said to be of vast moment in the development of science and discovery. We will be able later to record some of its results.

¶ In spite of the apparent swing of the country toward the wets, as shown by party platforms and loud-voiced propaganda, our statesmen are still overwhelmingly dry, as shown by a recent Senate defeat of a 3.45 per cent beer bill by a vote of 50 to 25.

¶ Under the management of Bernarr MacFadden, physical-culturist and publisher, there is being staged on a New York skyscraper a "diet marathon." Twenty-four carefully selected men and women have been divided into three equal groups; and for thirty days one of these groups will try to live exclusively on whole wheat, another on white flour, and the third on water. One may guess what this promoter is seeking to demonstrate. All who eat may well watch the result. Mr. MacFadden believes a whole family may live for a month on a bushel of wheat.

¶ Two scientists of Columbia University have discovered that the span of human life can be lengthened seven years by the use and proper balance of calcium and phosphorus in the diet. Translated into ordinary language and applied to eating, this means that consumption of milk and leafy vegetables, together with plenty of sunshine to help bodily absorption of these chemical substances in the food, will postpone your funeral. Many an individual has discovered this fact in his own diet long before these eminent chemists proclaimed it to the scientific world.

¶ A Chicago city employee, due a thousand dollars of back wages, had his home sold at auction for less than fifty dollars back taxes. We have heard before of the man, whose creditor forgave him \$10,000,000, and who attempted by force to collect a debt of \$15. While some of Chicago's financial confusion is misfortune, too much of it is selfishness; and a little application of the golden rule to the selfishness would bring divine help in extricating the city from its misfortune.

THE NEWS INTERPRETED



Scene in Anacostia Park, Washington, D. C., where the World War Veterans were camped during their attempt to persuade Congress to immediate cash payment of their bonus certificates.

At the Point of a Gun

WE ARE amazed and afraid as the significance of the following incident, reported by *Time*, strikes our consciousness:

"Murder flourished last week in Chicago, in one of the most remarkable obstructions of justice ever reported.

"On Dec. 6, 1930, six men with a machine gun held up the State Bank of Clearing, Ill., made off with \$60,000 in cash. Last April officials of the bank identified as the gang's leader one Daniel McGeoghegan, once condemned to death for murder, a hoodlum and beer runner on the Chicago Crime Commission's list of public enemies.

"At the trial one man hung the jury. Last week Assistant State's Attorney Walker Butler asked Judge John Prystalski to quash the case against Gangster McGeoghegan. Judge Prystalski later said he 'nearly fell off the bench' with surprise.

"If your reasons are not secret,' said the Court to the prosecutor, 'I would like to know them.'

"Lambert Bere and John Camp-house, officials of the bank, who

identified McGeoghegan at his first trial, asked me to do it,' replied Attorney Butler. 'They have been under guard in a Loop hotel since April 29 and their families and the bank need them.'

"I don't believe the State's Attorney should stand here and confess he is not big enough to keep these men protected,' observed the Court. 'I think Mr. Bere is big enough to take care of himself.'

"Not when he is faced with a machine gun, your honor,' ominously replied the Assistant State's Attorney.

"The Court then signed the *nolle prosequi* order. Gangster McGeoghegan, grinning widely, walked from the room free.

"Vaguely Chicago had realized that it was a longstanding practice among the local banditti to terrorize witnesses used against them by prosecutors. But citizens were aghast at this public admission of and surrender to the fact."

So justice (?) in America bows the criminal out free, when the judge himself fears the machine gun bullet in his own heart. Well may we mutter, "What is America coming to?" Whatever is

coming, unprecedented criminal audacity is already here; and the acknowledged helplessness of governmental agencies for the prevention and punishment of crime is here also.

Isaiah pictures this very situation in vivid prophecy: "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." Isaiah 59: 14, 15. But "the Lord saw it, and it displeased Him that there was no judgment." He will send His Son the second time soon, to purge the earth of crime and criminals and intimidated judges and juries and witnesses. We look for His advent as the sole cure for a world sunken in iniquity.

Dynamic Religion

TWO significant articles appeared in the better-class magazines lately, in one of which the writer tells what a college education did to his religion, and in the other a man tells why he is going back to church attendance after absenting himself for many years. Other and similar articles are appearing from time to time in the serious reading matter provided for the public. They show that more people are at least *thinking* about religion. Our readers guess rightly when they venture that that college in that instance played havoc with the man's religion, and that the straying one returned to a certain smug respectability in churchgoing.

The general run of colleges today, impregnated with the so-called scientific theory of evolution, and inculcating Modernism in religion, are in reality hotbeds of atheism. A student cannot possibly believe his instructors and continue to believe the Bible or have faith in Christianity. This college graduate, in common with many others who have passed through the same experience, analyzes quite correctly the reasons why his spiritual faith had to go by the board, and he seems quite unashamed of having lost out in the battle to retain what previously had given him much satisfaction. He deliberately let himself be duped, and is content. Sin and doubt narcotize their victims. Many a college career ends with an intellectual jag.

Two great facts stand out in these public confessions (or boastings) of men who contact the church. One is a complete misconception on their part of what Christianity really is; and the other is the idea that religion is something like a game or fad, to be followed or ignored as whim or convenience dictates.

First, belief in Christ is a doctrine, but more than a doctrine. It is an experience, a vital experience, a life-or-death matter. It is not that we attend church and make a profession of religion, that we do good in order to be good and get good. It is not in doing good at all. It is in accepting as a gift Christ's righteousness in place of our sins and our own righteousness of the past, and of living each moment in the invigorating atmosphere of asking for forgiveness and being forgiven for what we do that is wrong. And in that atmosphere we do good because we *are* saved from sin by Christ, not do good in order to *get* saved.

Second, the Christian religion is a calling, a vocation. He who is Christ's may "cobble shoes to make a living," but his chief business is to live the Christlife and win other men to live it by being born again. In the ideally divine society of God and His chosen people — the Jewish nation of old — the people were wholly religious, or intended so to be, and were happy in it. They gave from a fifth to a seventh of all their time, and from a fourth to a third of all their money and valuables, to God as a love tax. They lived their religion every day and in every way. And today, after more than nineteen centuries without the favor of either God or man, the Jews are still on the average the most virile, healthy, distinct, and intelligent people on earth, and all because religion, constant connection with God, was their very life back there. He only who "seeks first the kingdom of God" can have the substantial types of intellectuality, health, and property "added" unto him.

The people whom this magazine represents are happy in possessing a system of church-supported schools, from primary to college, where their youth can be educated to the highest standard of intelligence and skill, and still maintain their faith in God and His word. This, and this only, is the "higher education." Faith does not "insult intelligence." There is something lacking in the intelligence that can be insulted

by faith in the God who made our minds to think.

And we have churches and church members that put Christ's religion first and everything else afterward. Religion is a Tuesday reality rather than a Sabbath formality; and unless it is made the chiefest concern of man, we



Amelia Earhart Putnam, elevated to the rank of trans-Atlantic ambassadress by virtue of her spectacular solo flight across the Atlantic (the first to be made by a woman) is the guest of honor with Ambassador Mellon at a luncheon of the British Institute of Journalists.

are assured by the God of heaven that man will have little happiness in this world and no place at all in the better world soon to come.

Athens or Jerusalem?

THE news records the abandonment of the "Experimental College" at Wisconsin University. This was a plan to conduct a college without classrooms, lectures, or textbooks, and, by giving the students great freedom, to inculcate ability for independent action and superior intelligence. Sponsored by the University, it was directed by Dr. Alexander Meiklejohn, formerly president of Amherst College, where his educational innovations had not re-

ceived a welcome. Now, after a fair trial, Wisconsin has pronounced it a failure.

The method and objectives of this two-year college course is thus set forth. Speaking of the student,

"First, he was to become acquainted with Athens.

"Second, he was to become likewise acquainted with nineteenth-century America.

"And third, by comparing and contrasting these, he was to make for himself an understanding of what a civilization is.

"But further, it should be noted, there was implied in these arrangements still another activity which was to come after the completion of the college course—that of taking this newly won insight into the life of twentieth-century America and using it there as an instrument of intelligent human living."

In our opinion, the "noble experiment" failed, not because it was new and liberal, but because it took for its ideal a pagan system of education and civilization. It began "with Athens." It patterned after Plato, the philosopher of doubt. Youthful minds were saturated with heathen ideals of living. Turning from the "living fountains" of Christian ideals in education, they drank at the "broken cisterns" of a false philosophy of science and government. Evolution and atheism must have had prominent places in this pantheon of modern liberal education. Says one commentator, "Dr. Meiklejohn seems to recognize intelligence only when it is applied to social and economic problems." The wisdom of the Spirit was left out.

Thank God that Protestant America is yet too well established in the great truths of the Reformation to take kindly to a civilization that exalts mind at the expense of spirit. Atheism and pagan teachings may yet predominate in American schools, but we are yet some distance from a harking back to Athens and Plato for our ideals of the perfect state in which to live. The college that starts out to teach wisdom by aping Athens will end by teaching foolishness.

Read the seventeenth chapter of Acts. Paul the apostle sized up Athens quite well when he visited that idolatrous city in its heyday. "His spirit was stirred in him, when he saw the city wholly given to idolatry." Like Dr. Meiklejohn and Wisconsin University,

the Athenians were also always trying "some new thing" in education. In their "wisdom" they "ignorantly" worshiped a god they did not know. The apostle stood forth on their college rostrum and with a ringing voice testified to the anti-evolution doctrine of a divine creation of the heavens and the earth, and called on the men of Athens, in view of the judgment, to repent and turn to their Creator and Redeemer.

The thunder tones of Paul echo today for the schools of America. The majority, as of old, will say, "We will hear thee again," and will ignore the plea. But some few will emulate the students of Greece, in that day, who "clave unto him, and believed."

Invisible Gold

A WRITER in the *Living Age*, after a detailed description of the subterranean bank beneath the streets of Paris, where is hoarded the fabulous sum of seventy billion francs in French gold, makes an observation that is well worth the attention of those who think gold and more gold would dissipate the well-known depression. It is true that gold in circulation would go far toward bringing back prosperity; but after all, it is not gold that we need. But to the observation:

"Then still more corridors, and we come upon the very heart of the building, the vaults where the actual bars are lying. No intruding foot may enter this immense sanctuary of gold.

"Perhaps this was just as well. The strange power that gold exercises in the modern world is due chiefly to the fact that it is invisible. As long as we could lay hold of it we had hardly any reverence for it at all, but since it has fled it has become sought after. Formerly it never occurred to anyone to think and talk about the gold of France, for in the old days its ringing music would be heard on the tables of cafes and on the zinc counters of tobacco stores. Coined gold passed through the hands of thousands upon thousands of people, and by wandering freely about acquired an almost human warmth. But now that it is lying still in cold and mysterious hoards, it is agitating the whole world.

"Now we are standing at the threshold of its inaccessible resting place. Behind this wall of steel and cement we know that there reposes a hoard of gold that has become legendary, and when

one touches this cold metal wall one has touched the earth's axis at the present time. Yet if gray sand or some worthless waste material lay here, if some valueless mineral were behind the artificial barriers of concrete, the stillness could not be any different. It is not what actually lies behind the cold bare wall but what we believe lies behind it, for only so long as we give this yellow metal value will it be worth more than any other substance. Matter itself has no creative power; only our belief in it can give it that.

"If this scene were viewed from some other star, from Sirius or Aldebaran, would not the inhabitants of that distant world smile at this strange, two-legged race, which inhabits this earth of ours? In spite of the sovereign power of the intellect, mines are carefully constructed in South Africa where the dullest of all metals is dug out of the earth and then shipped thousands of miles to be deposited in an even more carefully constructed mine. Even the cleverest of us cannot detect any real purpose in this expense of energy.

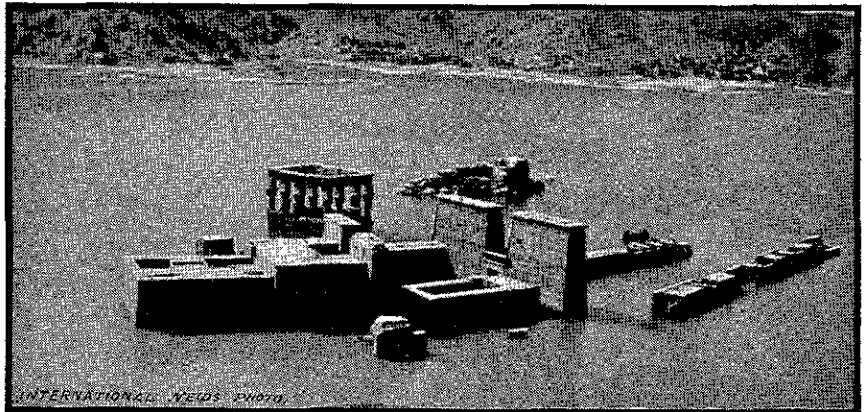
"Yet this gold has become almost a religion. It is the oldest form of madness there is, dating back thousands of years. But the gods themselves change and alter as generations pass, and a future race of men will perhaps pass by

"trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Timothy 6: 17.) Mark this, you who covet riches: Value inheres in anything only as value is placed in it by men or God. We value gold because all men have agreed to make it valuable. And it has been chosen as a monetary substance largely because it is comparatively scarce. But the nations could, and might, agree to cease its use as money. In such a case it would be reduced in value to use as an ornament; and many other substances are more beautiful.

But there is a standard of riches that cannot be reduced, always remaining at par; because God has valued it, and He does not change. It is described in the verses following the above text: "Charge them that are rich in this world, . . . that they do good, that they be *rich in good works*, ready to distribute, . . . *laying up in store* for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Are these riches so valuable because they are even more scarce than gold? It seems so. Anyway, they cannot be hoarded or controlled, but are free to all who will take them.

They need not be so scarce, for Jesus counsels us to buy of Him spiritual riches "without money and without price."



Aerial picture of the temple of Isis, one of Egypt's most treasured antiquities, the submergence of which for several months of each year is the price to be paid for increasing the height of the Assuan Dam and thus irrigating 7,000,000 acres of soil now lying barren.

this structure and all its technical wonders and improvements with indifference."

Yes, and the One who said, "The gold is mine" (Haggai 2: 8), because He made it, also said, "Riches certainly make themselves wings; they fly away" (Proverbs 23: 5). And He tells us not to

¶ The "B. E. F." (Bonus Expeditionary Force) driven from Washington, D. C., is in pathetic plight. Better had these unemployed remained in their own communities. Without commenting on politics, we offer James 5: 7-9 as the safest and sanest way out for all wronged or supposedly wronged persons.

MODESTY---WHERE

*[We have reached the Age
of Nakedness unashamed]*

By Robert L. Boothby

IN RUSSIA, men and women are bathing stark naked together, and one day a group of Russian young people boarded a Moscow street car with nothing on but rolled stockings and sandals. In Germany, the nude cults are rapidly gaining membership. They now have an approximate membership of 25,000 made up of men and women in all walks of life. At the nude resorts both sexes wear no clothing whatever, only as sheets and blankets are used to keep them warm at night.

America closely approaches this nude condition. At this writing I am in a city on the Pacific coast. It has a beautiful beach where men and women come by the thousands to wash in the ocean and play in the sand. It is a great sight for what is called civilized America. The beach is literally crowded with bathers. Men and women, both old and young, are lying together in the sand. Ladies have on scanty shorts and very narrow brassieres. The brassieres are mostly imagination. In fact, one wonders if they are not worn more to arouse passion than to cover nakedness.

Middle-aged men and young men get off easier yet than the girls, for they wear only the trunks, or shorts, and truly they are short. Young men pull the young women by the feet and roll them in the sand, pour sand over their almost naked bodies, and handle their sun-tanned flesh freely. It is a picture that reminds one of the artist's paintings of Sodom. Sodom was the city with a name for immorality and vice.

BREAK-DOWN OF RESERVE

First the ladies shortened the dress to above the knees, then they abbreviated the waist, then took the back out of the dress, then rolled the hose, then they took off the stockings, and then they began to appear on the streets in pajamas, which were at one time thought only for bedroom wear.

The world has become today morally rotten. A policeman in one of the large cities said that in that city there were

no longer any arrests made for adultery, that each policeman came off from his beat at night reporting from six to eight acts of adultery. It was said that if all guilty of adultery were arrested there would be no room to jail the other prisoners.

Among a group of young people one girl became a mother out of wedlock. When the matter came to light, another girl was remonstrated with by her family and asked why she kept company with those of such questionable character. Her reply was: "With whom would I keep company? They are all that way." Now we know there are some fine, virtuous young people today, but there has been a tremendous breaking down of moral reserve.

MORAL FIBER HAS SNAPPED

Will Durant, who is inclined to take a very liberal attitude toward the moral sins of this evil age, confesses: "We stand between two worlds—one dead, the other hardly born; and our fate is chaos for a generation. We are conscious that morality of restraint and fear has lost its hold upon men. . . . Chastity, which had been a virtue, became a joke. Modesty disappeared."

Miss Maria Ward Lambin, under the auspices of the Advisory Dance Hall Committee of the Women's City Club and the City Recreation Committee, prepared a report in which she said: "Much objection has been raised to certain features of the dance halls, such as the sensual dancing, drinking, the ease with which promiscuous acquaintances can be made. But in justice to the dance hall, it must be noted that these are characteristics common to all classes of society. They can be no more easily observed in a large dance hall than in upper-class homes and hotels, but they are present in both places."

This is a cigarette-puffing, hilarious, obscene age. All classes of society reek

with moral filth. It seems like something in the moral fiber of mankind has snapped. Human passions seem to have broken loose from all restraint. Adultery travels today in elite society as truly as it does among the slums and low-browed.

SIGN OF LAST DAYS

Much prominence was given to the attack made upon Mrs. Thalia Massie by some Hawaiians. The crime was emphasized not because of its peculiarity but because the woman involved was socially prominent. There has been an epidemic of such crimes. Even little girls from ten to fifteen years of age have been brutally forced into satisfying the animal passions of men.

When upon earth, Jesus likened the days preceding the coming of Christ to when Lot went out of Sodom. We read a description of the condition in Lot's time: "But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, Where are the men which came in unto thee this night? Bring them out to us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof." Genesis 19: 4-8. So completely were the inhabitants of this wicked city given over to serving the filthy passions of their bodies that they were employing force to satisfy their desire for sexual practice.

The happenings of today, of which Mrs. Massie's experience was only one of many, ought to convince any candid thinker that these days parallel with the days of Sodom, and manifestly declare that these are the last days and Jesus Christ is soon to come.

Paul in writing to Timothy named several of the sins that would mark the

last days, and in this catalogue of sin was incontinency. We read: "This know also, *that in the last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, *incontinent*, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof: from such turn away." 2 Timothy 3: 1-5. Surely the sin of incontinency is seen everywhere, and we can know of a certainty that these are the last days.

These sinful times demand a straightforward denunciation of sin. It is time that preachers and churches declared the solemn message of God's word in such an unsparing manner that all might realize the enormity of the moral sins of this corrupt age.

GOD'S STANDARD OF DRESS

God with His own finger wrote: "Thou shalt not commit adultery." The Scriptures say: "Sin is the transgression of the law," and "The wages of sin is death." Exodus 20: 14; 1 John 3: 4; Romans 6: 23. God denounces

the immodest dress of today. He says: "In like manner also, that women adorn themselves in *modest apparel*, with shamefacedness and sobriety." 1 Timothy 2: 9.

Sodom was destroyed by fire because of her iniquitous condition, and Peter says of her destruction: "And [God] turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." So the punishment of the inhabitants of that wicked city is but a sample of what shall come upon all the ungodly.

THE EARTH PURIFIED

Some day those who persist in sinning will be destroyed by fire. Peter further says: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Peter 3: 10, 11.

Malachi, a prophet of the Old Testament, has written: "For, behold, the

day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4: 1.

CLEANSING AND SALVATION

The day of punishment is soon to come and from it there is no escape for the one who has refused the provisions of salvation; but thank God the vilest sinner can come to Jesus now and be saved. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Soon these offers of mercy will no longer be extended. Soon probation will close and Jesus will come to punish sinners and redeem His saints. O sinner, come to Jesus now. Come, as the song says,

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come.

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come."



Coney Island affords relief from the heat to 700,000 New Yorkers over the week-ends. If it were just for convenience in surf dipping that scanty clothing is worn, less protest might need to be made.

The WORLD

STOPS, LOOKS, LISTENS ■ ■ ■

■ By L. ERVIN WRIGHT ■



THE world is in the fog. At any moment it may bump into an unforeseen obstacle and wreck itself. The high speed at which the world has been traveling has been slowed. The world stops to look and listen. In America alone we find eight million in idleness, labor in rags, smokeless smokestacks, empty dinner pails, silent wheels of industry, money hoarded and idle, six thousand bank failures, bankrupt industry, delinquent taxes on thousands of pieces of property, interest in default, and confidence stilled by fear. Can the world find its way out of the fog without a wreck? Can America find its way out?

Not long ago, Justice Brandeis, of the United States Supreme Court, remarked that "existing conditions threaten even the stability of our capitalistic system."

"Behind it all," states a writer, "explaining it all, is greed, the worship of money, the idea we have been trained to—that the one mission of worthwhile men is to pile up money, no matter how ruthless the method."

Ominous clouds of resentment against the rich in the United States, which may result in the future in almost anything, manifested themselves in the United States Congress early this spring.

A newspaper man tells the story: "Last week in the House the members of both parties broke loose from the leadership of both parties, and things were said on the floor that one does not often hear except in revolutionary days. In the days preceding the revolution in France, that country was battling with a deficit which the government was unable to meet. Minister after minister was intrusted with the task. Nothing suited. Nothing met the situa-

tion. And the result was that the country lost faith in the government.

"When the people lose faith in the government, anything can happen. Among other things—when people lose faith in the government they lose faith in everything and everybody. And that means a period of something like chaos. . . .

"The revolt expressed itself in bitter demands that the rich be made to pay until it hurt. Wartime taxes were voted. . . . The long prevalence of the state of feeling expressed last week would mean, in the end, legislation to limit private fortunes through taxation. . . .

"We are passing into the most critical period civilization has known since the crumbling of the ancient civilization and the fall of feudalism, and most of our industrial and political leaders are in utter ignorance of the fact.

"The ignoring of the human equation is bitterly resented.

"And it was reflected last week in the House when so many turned in resentment against the rich and powerful.

"It was a solemn warning."

WEALTH HELD IN TRUST

☛ Last fall Senator William E. Borah made several statements which commanded nationwide attention. Among other things, he said: "The men and women who want work and who are unable to find work are not going to be permitted to starve, children are not going to be permitted to go hungry and physically undermined and crippled for life.

"If the wealth of the country does not voluntarily contribute to the end that we may take care of them, there is only one thing to do, that is, to feed those people from the treasury of the

United States and increase the income tax, particularly in the higher brackets, to enable us to do it.

"I take the position that men who have acquired fabulous fortunes do not hold those fortunes free of all obligations to humanity and to the welfare of the country. They hold them in the last analysis in trust for the benefit of our common country."

After all, it is labor that has contributed to these fabulous fortunes, and why shouldn't capital contribute to labor? Perhaps, had the profits of business been a little more evenly divided in good times and even now, the present situation would have been avoided. We must not forget that "in the ten years ending in 1929, real wages increased only 13 per cent, while the returns of all industry increased 72 per cent. During those years the wealth of the country became so centralized that 1 per cent of the people owned 60 per cent of the wealth."

SINISTER THINKING

☛ In Philadelphia last October, General Smedley D. Butler said that fourteen multimillionaires, representing wealth of \$5,000,000,000, had announced themselves willing to give 50 per cent of their money for the governmental education of all youths. "He warned that unless the plan or a similar one, was put into use soon," stated an Associated Press dispatch, "mob violence and revolution would face the United States as a protest against poverty, widespread unemployment, and unequal distribution of wealth."

If anyone thinks the masses of the people are not thinking along this line, it would be well to stop the first dozen ordinary men out of jobs and engage them in conversation.

Guglielmo Ferrero, one of Europe's leading living historians, overheard three young men in a Geneva cafe remark that they "must create a revolution." The historian tells us that "half the world is in a state of anarchy; the whole world is menaced by general bankruptcy. But how was it possible that a system which there was every reason to consider thoroughly solid could be thrown into such disorder in less than ten years? Because no one in Europe or America, in the two continents which directed the affairs of the world, thought such a catastrophe possible. We had imagined that the social order under which we lived was eternal, like the cosmic order; at present we see that it is full of fissures, crevasses, and cracks. From one moment to another, we may expect that it may

crumble away, and we seek for architects to rebuild it. We are caught in the Apocalypse."

The vice-president of the General Foods Corporation, Ralph Starr Butler, former New York university professor, speaking recently before the conference of the school of business administration alumni at the University of Michigan, predicted that "unless the defenders of capitalism find some way to curb the basic cause of social revolt, the chance to cure conditions may be taken out of our hands."

PROBLEM OF DISTRIBUTION

☐ The head of the American Federation of Labor, William Green, at the fifty-first annual convention of the Federation, in an address to the Metal Workers, pointed to the number of millionaires in the United States as evidence of "inequitable distribution of wealth created by industry."

"The problem," he remarked, "is how to bring about a sound and just distribution of the nation's wealth. Unless this is done through the payment of wages, then it will undoubtedly come through taxation.

"Inheritance taxes should be increased. Income taxes must be increased in the higher brackets. *We must serve notice that there is to be no perpetual accumulation of wealth in a few private hands.*"

For years the wages of the laboring man have been sacrificed on the altar of dividends. "Some employers have learned their lesson," says M. J. McDonough, president of the building trades department of the American Federation of Labor; "others have still to learn it. Putting dividends ahead of labor is economically unsound from every standpoint.

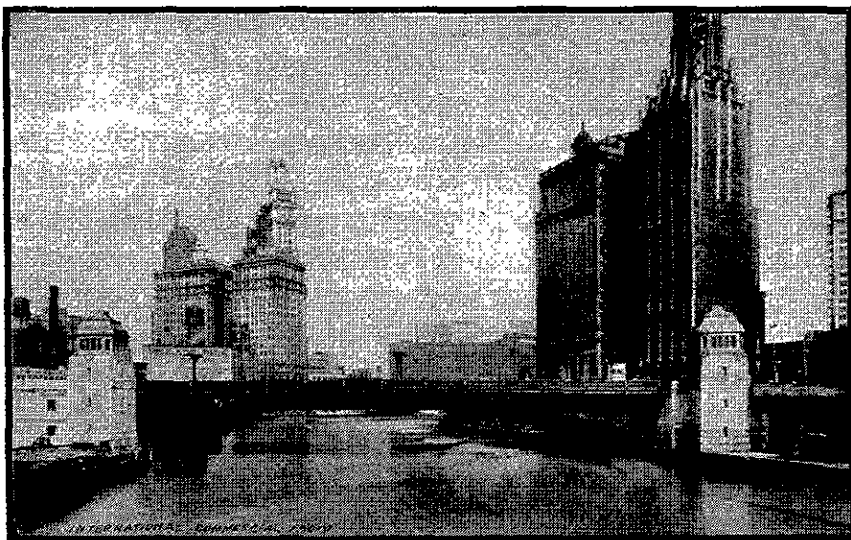
"When corporations learn that steady employment of labor is more important than the payment of fat dividends there will be no more armies of unemployment.

"Recently the United States Steel Corporation cut wages 10 per cent. But I notice it did not cut the price of steel.

"The purpose of the cut was to pay dividends.

"The buying power of the nation is vested in the man who works for his living. Take his job from him or cut his wages, and you have a vicious circle that dividends to the prosperous will not cure."

From another labor leader, Matthew Woll, vice president of the American Federation of Labor, speaking in the



The glory of American industrial life is best pictured in a scene like this of the Wabash Avenue Bridge in Chicago with its background of towers. But what about the homeless, jobless millions in Chicago and elsewhere?

Cathedral of St. John the Divine in New York City, come these words: "This nation is equipped with the resources and the mechanism to maintain every American, man, woman, and child, in comfort and decency, on a level above that ever enjoyed by any people anywhere in the past or in the present. And yet the paradox of starvation beside the heaps of plenty. You cannot in this temple and in communion with your God maintain that in naked truth this thing is right and righteous. I say that an industrial order that over the last decade has steadily raised the volume and value of its product, while steadily decreasing the number of the employed, faces a day of reckoning that demands a drastic readjustment. I am not a prophet of despair solely, because I believe this nation will have intelligence enough to work that readjustment. If that fails—but it cannot fail."

But what if it does?

In a not far distant day, according to the prophet Ezekiel, "all hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Ezekiel 7: 17-19.

The time is at hand for the prophecy of Zephaniah to be fulfilled. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day

is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Zephaniah 1: 14-18.

WHAT IS REALLY COMING

☐ The approach of times more dreadful, more fearful, and more terrible than anything we have yet seen is sensed by writers and leaders and men everywhere. H. G. Wells puts it this way: "It's practically all over. There will be hell to pay east of Suez; the Red flag will advance to the Rhine, maybe to the Atlantic. Down will go Western Europe in one awful smash. Anarchy will seize these doomed United States. Mankind will take to caves and skin panties."

Whether Mr. Wells has foreseen the exact factors which will cause the break-up of the present order of things remains to be seen. But the fact remains that serious days are ahead for the world.

But it is the coming of Jesus Christ that ends the history of this age. Mr. Wells sees nothing ahead but the race returning to the so-called cave-man age. Men will take to the caves and holes of the rocks in the near future, but for

(Continued on page 13)

SELF-EXPRESSION

Shall we let it have its way,---and offer our children as sacrifices to the fire god?

By ARTHUR W. SPALDING



DEEP in the subconscious fears of the race has always appeared the figure of an inescapable master—demon, incubus, jinni, ogre, spirit of evil—who in the beginning of man's necessity might appear as a friend, but in the end would remain as a dominating tormentor. The spirit might sometimes be sportive and amazing; it might at other times be fiendish and terrifying. To be possessed of a demon was to be in communion with the gods—and mad.

All this was the superstition of the childhood of the race. Now that we have grown up, we laugh at these fears. Science has brushed away the cobwebs of mythology, yes, of theology—and lo, science has woven about us a net of steel. We are entangled no more in superstition; we are held rigid in the unyielding bands of a *sciomania*.

So far as science is science, it is a benefactor; for science is knowledge, and knowledge is power. But the trouble with man's science so often is that it is imperfect, untrue. Man has always had science. There was science a thousand years ago, two thousand, five thousand. There was a science of religion, but in most of the peoples of the earth it was a science mixed with pseudo-science. The mythology that was not truth was mingled with the theology that was truth or approximated truth. And under this superstition the race walked burdened.

SCIENCE FALSELY SO-CALLED

Today in the name of science there rides upon the shoulders of the race a pseudo-science as mischievous as ever demonology was. It is called evolution. It is a superstition masquerading under the name of science. Superstition? Yes, for its devotees hold for it such excessive reverence that neither its inherent absurdity nor the ever-recurring scientific evidence of its falsity can shake their faith in it. It is an attempt to get away from God as an intimate factor in men's lives, as

Creator, Redeemer, Friend, or Guide; and the result is a spirit of evil that rides men hard.

Evolution assumes no separate province as a science; it seeks to permeate every department of life and every phase of thinking. It dictates man's knowledge of the past, prescribes for his present, and denies him a future. It presumes not only to declare how the material world was formed, but how the psychic world shall be directed. With one flourish of a fragment of rotten bone it sweeps the gamut of life, discovering at once that man is ten million years older than the creation and that his further evolution depends upon his ignoring the laws of the Creator.

IT MIGHT BE FUNNY

If its tragic aspects did not so overshadow its ridiculous postures, there might be cause for laughter. We might find diverting the spectacle of two learned savants, each with a string of titles after his name, coming together to discuss who was the most ancient man; one of them bringing as his proof a fossil elephant's tooth, and the other a dingy piece of osseous tissue which may once have been part of a human skull. The one argues that the tooth belonged to an elephant which, since the enamel on his tooth was comparatively thin, must have lived 1,500,000 years ago, whereas no other tooth yet found belonged to any elephant of greater age than 920,000 years; and as man always ran with the elephants, this man, seven tiny fragments of whose frame were found with the million-and-a-half-year-old elephant's tooth, must have been the first man to antedate Adam. The other doctor of evolution, discounting the method of measuring man's life by an elephant's tooth, comes out with the theory that in the early times man's cranial contents were of less importance than the thickness of his cranial integument; and as he has a bone dug up on the opposite side of the earth, a bone which may have been part of a man's

skull, and since this fragment of skull is thicker than any other he has ever seen, this other-side-of-the-world man must be the oldest. It may be funny; but that is only the sportive side of this Old Man of the Sea now fastened upon the intellectual back of humanity.

SNIPING AT THE HOME

Looked at in other relations, evolution presents to us such elemental changes of ideas of God, religion, morality, and all human conduct as to raise the question whether we are not being headed back into paganism and barbarism. The forces of evolution are strung out along the whole front of human life. While one wing is shelling the strongholds of Christian faith—creation, degeneration, incarnation, redemption,—another wing is sniping at the home, social ideals, and sex morality. The university contemptuously elbows God aside, while the modernistic pulpit makes apology for Him; and down in the elementary school the innocent child is being filled with the poison of infidelity in the most subtle way. As a teacher remarked: "Of course we teach the children evolution, but we don't call it that. We just fill their readers and their geographies and their histories with the substance of evolution, and let the name go."

Almost all modern literature is permeated with this false philosophy, often dragged in with evident effort to contribute the author's mite of homage to the common god. A recent book on child psychology and religious education, while presenting some very excellent ideas as to the nature of the child and methods of teaching, has, every other page or so, to cast its pinch of incense on the altar of evolution. Apparently no advance was possible in the pedagogy of religion until evolution was born! Once we were so simple as to take literally the Semitic folk tales recorded in Genesis, but evolution has delivered us; once the doctrine of predestination bound Christian (*sic!*) parents and children to fearful fore-

bodings of impending doom, but evolution has delivered us; etc., etc., etc. The reader is evidently to infer that the "perfect love which casteth out fear" was never heard of till Darwin and Spencer, and that Jesus Christ was incapable of interpreting God to humanity because He never studied evolution. This throwback to Greek mythology to despise Christian revelation! This child of the philosophy of Aristotle to cast a contumelious eye upon the teachings of Jesus!

SOCIAL ASPECTS OF EVOLUTION

¶ But evolution is not content to deal with formulas and tenets: it dips its warlock's staff in the troubled waters of society and makes of them a witch's brew. Ever since Lamech, at least, men and women have sinned socially, and the scheme is not new of trying to destroy the ugly image by smashing the mirror. Every pagan religion has provided sanctions for licentiousness, and the cult of evolution, in its social aspects, is no exception. We hear from every quarter and in every form, suggestions that inhibition of sex impulses is sure to result in disastrous mental complexes and neuroses; that the life of freedom (meaning license) is the only way to free the spirit from bondage; that marriage in its present form is but an episode in man's social evolution, and that the family institution is all outworn. Where political circumstances permit, as under a communist government, the family is attacked by every open and every underhanded means, and a social state that is in effect sexual promiscuity is diligently cultivated. What is there seen in fruitage is inherent in the seeds of social evolution everywhere taught.

A recent number of one of the foremost parents' magazines contained an article by a well-known writer upon social subjects, answering the queries of a typical anxious parent who is worried by the libertinism of this age known to the young participants as "petting," or more recently "necking," or perhaps by this time something more frankly descriptive. This typical mother thinks her Phyllis is too young to be in love and in fact Phyllis disgustedly protests that she does not love any of the boys with whom she pets. Why, then, do it? Phyllis cannot tell, because she is only yielding to biological impulses which she cannot analyze; but she has an interpreter in the famous author, who speaks with all the authority of an oracle of the great god Evolution. Evolution, indeed, is not mentioned: we recognize it only by its basic prin-

ciple, so clearly applied in this article, that whatever is, is right; that natural impulses are not to be interfered with on pain of neurosis; that in its own blind, passionate way the race is struggling upward, and we must have faith in its evolution, though the juggernaut crush beneath its weight all that is dearest and holiest to us.

"Is petting necessary?" asks the parent; "and is it anything to worry about?" And our oracle, with a great deal of "scientific" explanation, replies, "Yes, it is; and no, it is not." Of course, "petting" is a term of such loose application that it may mean anything from hand-holding to the grossest practices of the brothel; but with good finesse this apostle of social evolution implies in "petting" (for Phyllis at least) only non-orgastic communion.

In brief, his argument runs that conjugal love is compounded of two elements, spiritual love and body love. The child and young adolescent has had experience in spiritual love through his affectionate regard for father and mother, and so is equipped in this element, requiring only to transfer it from parent successively to, let us say, one's history teacher, big brother Bill's college roommate, and finally the husband ordained by fate. But the

physical side of conjugality, the body love, is altogether new in the adolescent's experience. The girl cannot be fitted to bestow this kind of love upon the mate to be selected at marriage until she has experimented with it for a while upon a promiscuous lot of boys in a succession of petting parties. This, says the author, is very natural and very necessary for the proper education of the girl for marriage. A very modern version of the ancient cult of Babylonian Ishtar, where every virgin worshipping at her temple must prostitute herself to a stranger, and so become fit to marry!

Of course it would never do, in a respectable American journal devoted to the education of parents, openly to advocate lubricity. Why be so crude as to suggest such a thing? But the American parent, and particularly the Christian parent, confronted with more or less of knowledge concerning the results of "petting," faced with the fact that the license of the times is producing unexampled licentiousness and degradation—this parent is insistent upon knowing whether, in the pitifully inadequate words of Phyllis' mother, "there is anything to worry about." And our oracle has his answer.

DELUSIVE SECURITY

¶ Why, certainly there is nothing to worry about in Phyllis' case. Of course others, not so fortunate as she, may go astray—but not Phyllis. There are, it seems, two traditions of social management of the young. One is never to allow two young persons of opposite sex to be in each other's presence without the attendance of a third party, a duenna, a chaperon; this is the Latin tradition. The other is to trust them without chaperonage; this is the Anglo-Saxon tradition. Does petting lead to overt sex affairs? Well, perhaps, in those brought up in the Latin tradition and suddenly exposed to the Anglo-Saxon, or in those who have had lack of love in the home, or in those who have economic or social maladjustments. And how many young persons immune to sex blandishments does this leave? Well, it leaves Phyllis. As for the others, now listen, dear folks: we don't need to be so disturbed about them. We have come, in our generation, to be more liberal in our attitudes. Sex affairs are not necessarily tragic: young people can learn from them how to grow up worthy men and women. Anyway—and here I quote verbatim: "We cannot, in order to make adolescence safe for girls who come out of neurotic homes, deny
(Continued on page 15)



This self-expression of joyous childhood is beautiful and innocent; but self-control is the foundation of noble manhood and womanhood.

Here is a man seeking for *A BETTER WAY*

By W. E. Gerald



HAVE come to the conclusion that the secret of most of the opposition to the prohibitory law is because its success overbalances its failures. With yellow journals, subsidized by wet millionaires, printing lurid tales of drunkenness, corruption, bribery, speak-easies, racketeering, and kidnaping—all attributed to Prohibition—the mob spirit is being inflamed to a white heat and thousands of well-meaning but undiscerning people are being swept off their feet by the almost universal cry: Away with Prohibition! Crucify it! It was the mob spirit that sent Christ to Calvary; and it is the mob spirit that may spell doom to the Eighteenth Amendment, though I hope not.

Those folks who think the prohibitory law is responsible for the most of our ills are believing as dangerous a deception as was ever found among the errors that undermine society. Rather it is the trash that is seeking to evade a righteous law that is making what trouble we do have on our hands from this score. What a monstrous delusion clings to the minds of those who think that a stroke of the pen, eliminating the Eighteenth Amendment from the Constitution, will instantly change those gangs of bandits and bootleggers to law-abiding citizens! That class would scarcely bat an eyelash over the change.

The Boston *American*, waxing eloquent over the desertion of Mr. Rockefeller from the dry ranks, said in its editorial that "it was an obvious fact that moderation can best be established by judicious governmental regulation and persistent moral suasion." Now this is how I view "moral suasion" and "governmental regulation" as compared with Prohibition in their relation to this "underworld," which seems to be the chief stigma that wet advocates attach to Prohibition:

BAD TIME FOR PERSUASION

Alcohol is a narcotic poison, wholly unfit to be introduced into the alimentary canal of man or beast, useless internally in sickness or health. Dr. W. A. Evans, formerly commissioner of health in the city of Chicago, and now professor of Sanitary Science, Northwestern University, and editor of the Health Department in the Chicago *Tribune*, said in a radio talk: "It was once highly esteemed as a cure for consumption. A long time ago this use of

alcohol fell into disrepute. The old-time remedy for blood poisoning was whisky in pretty good doses. It was found that alcohol, so far from destroying pus germs, paralyzed the white cells and handicapped them in their combat with bacteria. At one time, alcohol was an outstanding remedy in the treatment of pneumonia. It is not now used for that purpose. Based in part on this experience, and in part on other basic facts, the conclusion is justified that alcoholic beverages have no place in the treatment of disease."

I am a firm believer in moral suasion at the proper time and for the proper class. But suppose I come to my store and discover bandits chiseling away at my safe. Which would be the wiser thing to do: Call the minister to come and preach to them, while the choir sings "Come to Jesus Just Now," or call up the patrol wagon while I cover them with a well-loaded automatic? "There is a time for everything" the Bible says; and I believe the time to preach and sing or use any other kind of moral suasion with your gangster is when he is disarmed and behind the bars.

FALLACY OF "PERSONAL LIBERTY"

That the wets have not tired of hiding behind the smoke screen of the "personal liberty" plea is evident from the *American's* quotation from Lincoln: "It is not much in the nature of man to be driven to anything, still less to be driven about that which is his own business." If he said it, it was in harmony with Longfellow's "Psalm of Life":

"Be not like dumb, driven cattle!

Be a hero in the strife!"

If men have no better sense than to put into their stomachs the liquid poison which dulls their wits and corrupts their morals—as witness the Thaw-White episode of pre-Prohibition days—they may have to be treated as cattle and be driven by the strong hand of the law. It is true that a man should not be driven about that which is his own business, providing he is engaged in a proper business. Of course you can't legislate goodness into a man who persists in being hell-bent; but you can restrain him from putting a stumbling-block in the way of the man who has an ambition for higher things, and has the initiative to be, as Longfellow says, "up and doing, . . . still achieving,

still pursuing." And a truly civilized society must restrain the man who is so greedy for filthy lucre that he will purvey his weaker fellows with the liquid poison that brings family discords, rags, and abuse of little children. That is a business that no self-respecting, sane man will be engaged in. The curse of God and of every decent man is upon the individual, or the nation, which engages in it.

NO MIDDLE GROUND

When the plans of the wets are all disclosed, it will be seen that there is no middle ground: it is more intoxicants and an easier way to get them, that is wanted. The American people must choose between Prohibition and the licensed saloon, after all is said and done. This is evident from the citation in the *American* of the position of Ezra P. Prentice, a well-known New York attorney, and son-in-law of John D. Rockefeller, Sr.: "Sale of light wine and beer by the glass, to be drunk on the premises, should be permitted at beer stores, under license and careful supervision." Pray what is the difference between an old-time saloon and a beer store, except that in the latter case Uncle Sam hires the bartender? As Patrick Henry in his day warned against the siren song of peace through compromise, so we would lift our voice against the specious claims of these wets that they are aiming "to promote temperance by providing government supervised distribution of intoxicants." But neither license, "careful supervision," "persistent moral suasion," nor ever so "judicious governmental regulation" will ever eliminate the bootlegger, prevent "financing the underworld," or make the nation one bit soberer than it is now. I am as sure as can be that the situation will be worse.

Another editor expresses the hope that the future administration will save us from the "folly of law-made sobriety." Imagine, if you can, the ridiculousness of the doubt expressed here in regard to the efficiency of law.

THAN PROHIBITION and failing to find it

What a beautiful sample Boston gave us of sobriety without law when the police went on strike, and Calvin Coolidge furnished a sample of sobriety that is made by more law, when he called out the National Guard to hold back the horde of thugs and vagabonds that came out of their hiding places like a kettle of fat boiling over on a hot stove. When such theorists have had a good taste of their own logic, when the safeguards of law are once taken away, they may be cured of such rash statements.

Then here comes one of those demagogic politicians calling upon the people in his "ad" to end what he terms the "four-billion-dollar-bluff" and "stop waste and graft by junking the whole Prohibition machinery and substituting something sensible and practical—

call it about the biggest bluff I ever knew if the people take stock in any such monstrous perversions of truth. It would be necessary to ignore the well-known facts that we have fifty per cent less abuse of children (according to the Society for the Prevention of Cruelty to Children), less destitution (according to the Salvation Army), increased savings accounts, less drunkenness, fewer deaths from alcoholism, fewer industrial accidents, elimination of "blue Mondays" and women storming the mill gates for their husbands' pay envelopes, almost complete closing of over 200 Keeley Institutes, and scrapping of the Salvation Army Rescue Homes and ten-cent lodging houses.

FAILURE OF CANADIAN SYSTEM

It is nothing short of Bolshevism that prompts such an outrageously slanderous charge as that our government is guilty of blind despotism in putting down the rum business. Does this man mean to say that he takes his position alongside the rumrunner, the bootlegger, the speakeasy operator, and sympathizes with all attempts to break down the Eighteenth Amendment? Would he have us forget the despotism of that legally entrenched liquor business and its domination of state and municipal politics in pre-Prohibition days? He would substitute something "more sensible and practical." He will have a job on his hands to do it. The biggest question mark in the world should be placed after such a proposition. Right before our eyes is a sample of government supervision, in Canada, which is overrun with bootlegging, and in British Columbia, in which, as Albert Earl Rowell, state organizer of the California White Cross Anti-Narcotic Society, says: "There are about 400 government liquor stores and beer parlors, and fully twenty times as many bootleggers and blind-pig operators, who make their own brand of intoxicants."

When you sift to the bottom the specious plea of "the people's rights," you find it amounts to asking for the right—or rather the disgraceful privilege—of introducing another floodtide of family and street brawls, poverty, and bleary-eyed soak. A supervisor of the General Electric Company estimates that in one of our large cities of America, \$200,000 a week is now taken home that formerly went into the saloons.

The catch phrase of the wet politician is, "Your taxes will be less." But it won't go down with those whose brains are not in a whirl from the vertigo of wet sophistry. Let me tell you, Mr. Taxpayer, that if your Uncle Samuel goes into the business of selling liquor to his own family, he will take the profit out of his own hide. For if the government received a revenue of \$500,000,000 from the sale of ten billion dollars worth of liquor, then how would the equation read? Why it would stand like this: The people would have a deficit in their household economics of just ten billion plus a proportionately debauched manhood; while the brewer would have a surplus of nine and one half billions plus the infamy of having outraged justice and the golden rule. Very little of the money would ever travel in legitimate channels. It would go into a sink-hole.

When the history of this crusade against Prohibition has all been written, it will be seen that Hoover, like Washington, had a whisky rebellion to deal with, and that some men who were leaders of thought were guilty of inciting an insurrection. The Eighteenth Amendment says: "Congress and the States shall have concurrent power." "Concurrent." Mark the word. Did New York, or New Jersey, or Rhode Island, concur? They have utterly refused to concur. They have practically rebelled. That is an ugly word, but it does not overdraw the seriousness of the situation. May the impious hands that would lower Old Glory from the Prohibition mast only to hoist it over the licensed saloon again, be paralyzed in the attempt, is our fervent prayer.

The World Stops, Looks, Listens

(Continued from page 9)

a very different reason from the one given by Mr. Wells.

Here is the picture given by Inspiration: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Let us be able to say: "Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25: 9.



Human squirrels—riveters at work on the steel frame of a New York skyscraper. What would wine and beer do to the precision and safety of their workmanship?

something that savors less of blind despotism, and more of a due regard for the people's rights." Now on this subject I prefer to take the word of Professor Irving Fisher, Dr. Lyman Fiske, and other reliable economists, before that of this wily politician. And I am sure that we have come nearer to saving four billions than wasting it, by the Prohibition experiment. I should

A sane estimate of

The LIQUOR QUESTION

By W. S. RITCHIE

THE spectacle of Congress considering a return to legalized liquor is not a reassuring one to those who are able to discern real values in building national prosperity. Modern scientific research has demonstrated to a finality that the use of intoxicants inhibits the physical, the mental, and the spiritual progress of mankind. It is a strange kind of philosophy that reasons that there can be in reality a national income derived from the sale of something that is inimical to the well-being of the masses whose powers to produce are the source of material prosperity to the nation.

It is puerile reasoning to say that the liquor will be drunk anyway and the government might as well, in these strenuous times, derive a revenue from it. It is like the crook who explained to the court that he would not have robbed the old gentlemen, only he knew he was going into a district where thieves abounded; and he knew that if he did not take his money someone else surely would.

The moral effect of now rescinding Prohibition would be unspeakable. For 120 years through the tears, the heartaches, and miseries of every kind occasioned by liquor, a gradually increasing, intelligent, righteous indignation against the liquor traffic has been growing. This has finally taken definite form in an amendment to the Constitution. This amendment was made at a time when the nation had fresh before it the feats performed in the late war on simple and even restricted food, without the use of intoxicants. The harm of liquor, its uselessness and futility for good, were never more apparent. The nation was humbled through the awful losses of the war and the time was ripe to put the ban on liquor.

SELFISHNESS THE MOTIVE

The men who had grown rich through the war were satiated with wealth for the time and there was little organized opposition to the amendment. But when their incomes were taxed to pay the expenses of the war, they cast

around for some method of putting this burden upon the masses of the people. They devised the plan of deriving an income to the government from liquor that would take the place of income taxes. They would be willing to go back to the horrors of legalized liquor.

We cannot again stand in the same moral relation to government-regulated liquor traffic as in the old days when we had the supervised saloon. That was a station on the way out of the miseries of the days of ignorance. Greater light is shining today and we would be more culpable to return now to our "wallowing in the mire." A second or third offense is in courts of justice counted more incriminating than the first youthful one. We do not dare to go back to legalized liquor again, if we are to be the nation who is to teach wisdom to the world.

SHORT MEMORIES

It is said that after a great war the nations are restrained for a time from war by its horrors or until another generation arises who know war only through the glamor of history. Then through some pleasing inducement of advantage or gain, with the world off its guard, war breaks out again. The class of men who start wars for their own gain and profit may not see the present as an opportune time to persuade another war, but evidently they do see that the time is such that a revolt against Prohibition may be incited that will, if successful, bring them wealth at the expense of the lives of others.

But the evils of liquor exceed even war. Listen to the voices from the past of men of good judgment who lived in the time when liquor was untrammelled, and knew its sorrows.

Gladstone said: "Intoxicating drinks have produced evils more deadly, because more continuous, than all those caused to mankind by the great historic scourges of war, famine, and pestilence combined."

Bacon said: "All the armies on earth do not destroy so many of the human race, nor alienate so much property, as drunkenness."

Shall we relax our guard, and allow these miseries to be repeated?

WHO WANTS LIQUOR BACK?

There are three classes who want the return of legalized liquor. First, some supremely selfish rich men, the same class of men who bring on wars for their own profit, who see in a general tax levied on liquor a relief from the heavy income taxes they have been compelled to pay. Second, another class who see in legalized liquor an opportunity for business investment in its manufacture and sales. They remember the "good old days" when we had both the saloon and a degree of prosperity and imagine that if the saloon came back it would bring prosperity with it. In this they show inability to reason from cause to effect.

The third class is one that has been persuaded by the hue and cry raised by the others that in some way their liberties are infringed upon by laws against liquor. They have been made to believe that they are martyrs whose rights of conscience have been taken away. They have been educated by the designing ones to think that a glorious era of liberty would be opened if restraints on liquor were diminished. Their greatest thrill consists in defying the restraints of laws.

These are mere tools in the hands of the other classes.

The plan of the liquor interests is apparently to confuse the American people by making it appear that the sentiment against Prohibition is overwhelming, and that it is the cause of lawlessness, crime, and financial distress. Apparently writers in magazines are paid to portray in their heroes the manly ability to drink. Men of good repute in the country, but who have given little intensive thought to the subject, are somehow induced to write

against Prohibition. Thus hue and cry produces more hue and cry, until some even fairly poised, good people are beginning to wonder what is wrong with Prohibition that there should be so much said against it.

"It pays to advertise" is a slogan that the foes of well-ordered society have adopted to the full. By dint of a continual ringing in our ears and keeping it continually before our eyes, they hope by mere insistence to break down the convictions concerning liquor that resulted in the Eighteenth Amendment. If they can persuade the people merely that it should be changed for some other legal regulation, it will be a great victory for them, for it will be an admission that straight prohibition of liquor is wrong in principle or at least impracticable, neither of which are true and cannot therefore be admitted of liquor more than of other crimes against the well-being of society.

Let people of sound minds, who know what is good for the health, happiness, and prosperity of our country, remember that they also can advertise. They have as much, and more, of talent and means at their command as have the others, and with the immortal principles of

truth on their side to weight the balance in their favor, they may meet effort with effort and know for a certainty that right must triumph in the end. But the part that each one is to have in that glorious victory is determined by the faith, proved by works, that he now has in right principles.

Self-Expression

(Continued from page 11)

Phyllis her petting parties. They are, for Phyllis, a natural and wholesome part of growing up emotionally into womanhood. Run along, Phyllis! We won't worry about you."

To such apostles of Molech are parents and children now delivered. Gradually, subtly, the public mind has been prepared to accept as veriest truth whatever is proclaimed in the name of evolutionistic science. The parent with a background of Christian faith and Christian morals, but with little knowledge of philosophies or of the history of religions, is confronted with the dicta of the priests of evolution, and is told that unless he wishes to be cast on the rubbish heap of the

old-fashioned and ignorant, he must accept these tenets and scrap his social scruples. In other words, he must devote his children to the service of a god that in theology is atheistic and in social life is vile.

Evolution is no new god: it is the gods of all the heathen revamped to fit the modern mold. It exalts man in his own estimation, while it debases his own nature. In its social aspects, we are face to face with all the lascivious gods of old: Venus, Aphrodite, Ishtar, Ashtoreth, and Baal. The influence of this vile religion is flowing over the Christian world as the influence of Baal and Ashtoreth overflowed Israel in the days of Jezebel and Ahab. To every one spokesman for Jehovah there are four hundred fifty prophets of Baal and four hundred of Asherah; and among the millions of the multitude there may be but seven thousand whose knees have not bowed to Baal, nor their mouth have kissed him. Yet Jehovah is God, and will vindicate His name by fire. It is time for the challenge to sound forth again that rang of old from Carmel's height: "How long halt ye between two opinions? If Jehovah be God, follow Him: but if Baal, then follow him."



Patrick Henry electrified the hearers of his famous "Give me liberty or give me death" speech in 1775. Will his posterity let a false "personal liberty" appeal deceive them into alcohol-besotted slavery?



RITZ KREISLER, the world's distinguished violinist, bears this remarkable testimony:

"I never look upon the money I earn as my own. It is public money. It is only a fund intrusted to my care for proper disbursement. I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world."

Now view a striking contrast. We are told that the late Hugo Stinnes, German multimillionaire, took delight in showing his friends a huge roll of bank bills and securities; then placing them again in his pocket, he would exclaim, "All mine!" Born and reared in poverty, he rapidly rose to become the financial giant of Central Europe, controlling steamship lines, coal and iron mines, sixty newspapers, and numerous other interests. During the four years he was a member of the Reichstag, it is reported that he made but one speech; and that was for legislation favoring his financial interests by forcing longer hours upon the workingman. How aptly the philosophy of his life was expressed in those two words, "All mine!"

Is the money we earn and the property we hold, our own? The Book of books replies:

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." "The silver is mine, and the gold is mine, saith the Lord of hosts." Psalms 24: 1; 50: 10-12; Haggai 2: 8.

GOD OWNS ALL

☪ The earth and its teeming millions belong to God by right of creation. Man sold himself for naught; but again the Lord intervened, and paid an infinite price for his redemption. Whether we recognize it or not, we are the children of our Maker and Saviour in a double sense. An honest, diligent search of the title deeds in the divine

YOUR MONEY IS NOT YOURS

We have what we have in trust

By Roy Franklin
COTTRELL

hall of records gives unquestioned proof of the absolute ownership of God and the stewardship of man. In the beginning, the heavenly Parent placed man in the Garden of Eden as a trustee. But man defaulted in the sacred trust and was banished from Paradise, yet not without hope.

In spite of the Father's love, however, and the witness of His "wondrous works," the majority in every age have not desired "to retain God in their knowledge." They have preferred to believe in an absentee, impersonal God, and in a world that somehow evolved itself; hence the pagan idea of human might, prowess, conquest, and possession. Because of these mistaken notions, what an aggregate of war, bloodshed, and misery!

Today a new paganism, known as Modernism, masquerades under the names and forms of Christianity. But like heathenism of old, it is built upon the false philosophy of evolution,— "the struggle for existence, and survival of the fittest." It tells man that he is his own architect, savior, lawgiver, and proprietor; that his conscience is "the highest court in the universe." It stimulates the growth of a ponderous "ego," and urges deceived, bewildered, yet boastful, man to assert like Stinnes, *all mine, all mine!*

As a safeguard against pride and covetousness, and in recognition of

the divine sovereignty, God required man to render in a special way to his Maker one seventh of his time and one tenth of his net income. Abraham, termed by another "the loftiest figure of all antiquity," paid "tithes of all" to Melchizedek, "priest of the Most High God." Genesis 14: 18-20.

A century later, when Jacob fled from the wrath of his brother Esau, he slept one night in the open field and was given the vision of the mystic ladder connecting earth with heaven. Awakening, he exclaimed, "Surely the Lord is in this place." Profoundly grateful that God had not forsaken him in his exile, Jacob made a solemn vow: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: . . . and of all that Thou shalt give me I will surely give the tenth unto Thee." Genesis 28: 20-22.

The penitent fugitive from home meditated upon the deceitfulness and selfishness of his past life, and determined to yield himself wholly to God. Since heart consecration and purse consecration go hand in hand, he promised to be faithful to God in tithe paying. It is significant that he did not pledge an eighth, or a twelfth, of his income, but the precise amount God has ever required—a tenth.

A DEFINITE REQUIREMENT

☪ Before the nation of Israel entered Canaan, the financial obligation of every family and individual, was explicitly stated: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Then follows the positive statement, "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." Leviticus 27: 30, 32, 34. Man may not follow his own desires in this matter; for God gives him a clear, distinct command from the same mount from which in thunder tones He proclaimed His eternal law. The tithe is "holy unto the Lord," and every portion of it is to be sacredly devoted to gospel work.

In an hour of peril and apostasy, the tribe of Levi stood true and steadfast. God honored their fidelity, and called them to officiate as priests, pastors, and teachers for the entire nation. On entering Canaan, the Levites received no allotment of farm lands as did the

other tribes; neither were they to follow any secular occupation. Said the Lord: "I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Numbers 18:20,21.

CHRIST COMMENDED TITHING

Throughout Old Testament times every pious follower of Jehovah recognized the sacred duty of tithing; while with the dawn of the Christian era, Christ also emphasized this obligation. "Ye pay tithe of mint and anise and cummin," He said to the scribes and Pharisees, "and have omitted the weightier matters of the law." Matthew 23:23. Jesus did not condemn them for being too particular, neither did He suggest that tithing is a matter of little consequence; but He forcefully pointed out their inconsistency. The scribes and Pharisees were very exact in tithing the value of insignificant herbs. This cost them little, yet it gave them the appearance of great piety. At the same time they oppressed the widow and fatherless, destroyed respect for sacred office, and disgraced the sanctuary service. While professing holiness, they neglected "the weightier matters of the law," justice, mercy, and faith. "These," said Christ, "ought ye to have done, and not to leave the other [tithe paying] undone." Even to the smallest amounts, the Master placed His signet of approval upon this heaven-ordained plan of church finance.

Writing to the believers at Corinth, the Apostle Paul drew this parallel between the ancient sanctuary service and the work of the gospel: "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Corinthians 9:13, 14.

For the support of religious work, how infinitely superior are God's plans! The Brahman and Buddhist priests go from door to door, from shop to shop as veritable "beggars." Many popular churches throughout Christendom resort to suppers, socials, raffles, entertainments, theatricals, and other diversions to provide the necessary funds. But He who perfected the laws that guide the stars and rule the seasons has made definite provision for the support of the gospel ministry and His work in the earth.

Jehovah's ownership rights are supreme. As the tenant remits his monthly rental, so we as dwellers and stewards in our Father's house, should recognize Him as the beneficent landlord, and render to Him the pledge of fealty. Man's power to labor, his intellect, and all other good gifts are from above; yet, because of his inherent covetousness, the warning is sounded: "Beware that thou forget not the Lord thy God," and "say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." Deuteronomy 8:11, 17, 18.

Tithe paying is not to be regarded as a mere financial plan. It is not a gift, but a debt; yet it is not a tribute exacted by an arbitrary God from travelers along the King's highway. Neither is it the entrance fee to the city of God; for "reserve seats in the kingdom are not on sale for cash." Remember that no labor or sacrifice of man can merit the divine favor; for all things good and desirable from our Father above are free,—free gifts of His infinite love.

SPIRITUALITY OF TITHING

Tithe paying is a symbol of complete consecration; it is an act of worship indicating spiritual partnership. To the converted heart, it is no longer a mercenary, metallic transaction. With the surrendered life, mammon is no longer king. While the lure of wealth is stronger than the natural will of man, and stands between many a poor soul and God, while "the love of money is the root of all evil," Christ came to break every yoke, and place before us noble objects worthy of our devotion and affection.

Are you grieved when your minister talks of money and possessions, instead of giving "a gospel sermon"? Listen: in the "gospels" of Matthew, Mark, and Luke, a proportion of one verse in every six deals with the money problem, while of the twenty-nine parables of Jesus, sixteen tell about the Christian and his money. He does not ask, "How much do you own?" but "What

are you doing with it?" He came to lift you and me out of our own sordid selfishness, and guide our steps along the way of faith to the mount of blessing.

Like the Sabbath, the tithe is declared "holy unto the Lord"; and the true Christian accepts it, not as a stern duty, but as a loving privilege and service. "If a man pays tithe," says Dr. A. M. Fraser, "from a mercenary motive and because he thinks it will increase his income; if he does it in a self-righteous spirit, that he may have the glory of men; if he does it in a legalistic spirit, grudgingly and of necessity, because he thinks he must, and because he is afraid of the blight that follows disobedience; if he does it out of curiosity, as a novice would play with chemicals; if he does it in a superstitious spirit, as one would pry into the occult; if he does it carelessly or perfunctorily, as one would do it quickly and be done with it, he cannot expect much if any wholesome effect in his spiritual life and character."

"My son," rings the heavenly appeal, "give me thine heart." "I seek not yours, but you." God desires your presence and mine at the coming jubilee. He would have us recognize the infinite price paid for our rescue. He would have us know the joy of partnership with Christ in all the activities of life—an intimate partnership that is too precious for selfishness to mar. Not only the one tenth, but the nine tenths that remain, are also sanctified; and the believer finds supreme happiness in overflowing the measure of tithes and offerings, that the gospel of Christ may be rapidly proclaimed in all the earth.

To us who live in this most fateful, momentous era of all history, God sends a startling reproof and appeal:

GENEROUS PROMISES

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:8-10.

Christ makes this supreme bid for our love and loyalty. We cannot afford to be classed with thieves and robbers. We would not grieve the Holy Spirit, close the windows of heaven, and forfeit the gifts and blessings that our Father waits to impart. Let us accept the divine challenge and prove the worth of His priceless promise.



The NEXT WAR



It is

By JOEL M. COWARD

IN ALL God's dealings with His people, He has never permitted a great crisis to come upon the earth without giving due warning through His prophets. On this point, He has given us this assurance: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

Accordingly we find a number of lines of prophecy giving successive political changes down through the centuries to Christ's second coming and the end of the world. Also many other prophecies portray very vividly unusual conditions that would arise in the affairs of men just before the end, so that the honest seeker after truth can know of a certainty when the close of earth's drama is nearing, and the world will be left without excuse.

In the vision of Daniel, beginning in the tenth chapter of the writings of that prophet, the angel said to him, "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." (Verse 14.)

RISE AND FALL OF EMPIRES

Then in the eleventh chapter, verses 2-4, begins the information that the angel had come to impart. "Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."

Thus do we have a concise prophecy of the decline and fall of the Medo-Persian Empire and the rise to power of Greece under Alexander the Great,

written many years before its fulfillment; and history records the fact of its correctness in the minutest details.

Alexander became suddenly the master of the world, and after a reign of only a few years was cut down by death in the prime of life; and his kingdom was divided into four smaller ones. And these divisions did not fall to his posterity either, but passed into the hands of four of his generals. The eastern and western divisions soon lost their identity; but the history of the northern division, known as the king or kingdom of the north, which territory finally came to be the Turkish Empire, is traced on down through the ages to the end of time in the verses that follow.

THE CLIMAX OF EMPIRE

Committing all except the last specification, we read in verse 45: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Then follows in chapter 12: 1, 2 the last scene in earth's history: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

In different language the same thing is told in Revelation 16: 12-14, 16: A. R. V., "And the sixth [angel] poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which



PUBLISHERS' PHOTO SERVICE

While the sound of the forging of weapons rings of the Prince of peace is heard in all lands, and w

go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. Behold, I come as a thief. . . . And they gathered them together into the place which is called in Hebrew Har-Magedon."

brewing in the East



through the world, the proclamation of the advent
trustful joy we look forward to the end of warfare.

From Revelation 17: 15 we learn that water used as a symbol stands for "peoples, and multitudes, and nations, and tongues."

It is plain, therefore, that this does not refer to the literal drying up of the river Euphrates, (which would in no

sense be necessary to make way for the kings of the east), but the dwindling away of that power lying about that river—the same power referred to in Daniel 11: 45 as coming to an end—which is none other than Turkey.

The time of trouble among the nations mentioned by Daniel is here called the "war of the great day of God, the Almighty," and that Christ's coming, and the redemption of God's people is near at this time, as mentioned by Daniel, is proved by the admonition in Revelation 16: 15: "Behold I come as a thief."

STORM CENTER OF THE WORLD

Are there any indications that the nation occupying this territory is coming to an end, or drying up? Turkey at one time consisted of Asia Minor, northern Africa, the Balkan and Danube regions, and Greece. A struggle for independence started by Greece in 1821, resulted in the defeat of the Turkish forces at the battle of Navarino, October 20, 1827. The independence of Greece was acknowledged in 1830; and from that day, Turkey has declined until today her territory consists of a small strip south of the Black Sea in Asia, and the city of Constantinople in Europe; while the sultan has been deposed and the caliphate abolished and a republican government set up at Angora.

And some day, not far away, according to both these prophecies, Turkey will come to a full end and, in some way, open the way for the greatest war of all time, which will involve all the nations of the earth, and will be a world war indeed.

The forces of all the nations were gathered for this conflict into a place called Har-Magedon, or Armageddon. This has reference to the plains of Esdraelon in Galilee and Samaria, in the center of which stood the town of Megiddo. On this plain occurred many bloody and decisive battles in ancient times. It seems to have been the inevitable battle ground of southwestern Asia. It was the meeting place of Israel and her enemies.

Some think the term is here used in a purely symbolic sense, but the most reasonable conclusion, in the light of these prophecies and modern methods of warfare, is that this final conflict will have its inception there; and that many conditions exist there today that are fraught with potential causes for international misunderstanding and conflict will presently be seen.

Palestine, and that area of which it is the center, occupies a peculiarly strate-

gic position with reference to three continents, commanding the gateway to each, separating and connecting the three. There is the rivalry between the East and the West. There are ominous rumblings of discontent among the dark races of the East against the expansion and domination of the whites of the West, and those peoples are eagerly working forward to the day when they can throw off the yoke of the foreigner.

Upton Close in his books, "The Revolt of Asia," says: "We have come to the end of the white man's domination. If he resigns himself to this historic evolution, he will save his world and the Asiatic world. If he resists, he will likely bring about the destruction of both."

Add to this political and racial rivalry, religious hatred. The West is nominally Christian while the East is largely Mohammedan with other sympathetic groups.

As Palestine lies directly between these conflicting interests, one can see readily that it would be the coveted prize, and the natural place of beginning for a world struggle.

It is evidently to this religious phase that Revelation 16: 12-16 especially refers. Palestine is sacred to Protestants, Catholics, and Mohammedans. There is already talk of reviving the caliphate, or spiritual rulership of the Mohammedan world, with the caliph's throne in Jerusalem, as indicated in Daniel 11: 45.

Palestine bids fair to become the most coveted commercial prize also. It has been found that the Dead Sea is rich in mineral resources. This potential wealth is estimated at 1190 billion of dollars, or two and four-fifths times greater than the entire wealth of the United States. A British syndicate has obtained a concession for reclaiming and exploiting this wealth.

PERPLEXED NATIONS

Nations, like individuals, are deeply stirred by the possibilities of wealth. Then there is the attempted revival of the ancient claims of the Jews, which can but aggravate the situation as regards the Mohammedans.

Our Saviour, speaking of the time just preceding this world cataclysm said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke

(Continued on page 30)

HEALTH SERVICE



Children's lunches, whether eaten at home or school, should be well planned for balanced body-building elements and attractive service.

SCHOOL LUNCHESES AGAIN

By Emily Usborne, Dietitian



SEPTEMBER, school, new play-mates, pleasant teachers — all these mean happy days for the children. But the ringing of the school bell interrupts the mother's all-too-short vacation dreams and she finds herself again perplexed and unprepared for school lunches. Surely some help along this line is in order at this season of the year. How many mothers are in favor of some practical suggestions for the lunch box? Hands up, please, for the count! I see all the hands going up—the vote has carried. It's unanimous.

Every mother is anxious, of course, that her child's lunches be health building as well as tasty. By following just a few standard rules this is easily possible. Science has taught us, first of all, that as in every meal, all the foodstuffs should be represented in the food of the luncheon box. This means, in other words, including in the lunch in the right proportion the food principles, carbohydrates, fats, proteins, minerals, and vitamins. And all this, you'll soon see, is not half so complicated as it sounds.

Since bread forms the basis of almost all box lunches, the sandwiches should be made not of white bread but of breads such as graham, whole wheat, and rye. And here is our introduction to carbohydrates; for breadstuffs, like cereals, furnish plenty of wholesome carbohydrates, better known as fuel

and energy re-chargers — and who could need more energy foods than the ever-active school child? In addition to fuel, these whole-grain breads supply vitamin B, one of the most precious of the vitamins. It is this vitamin, you know, that stimulates the child's appetite, protects his body against nervous disorders, and promotes his growth.

Undoubtedly you, like every other mother, have experienced having your child bring his sandwiches home. Possibly this can be explained by a lack of variety. Here are some suggestions for sandwiches that will disappear like magic:

Grated carrot and pecan
Cottage cheese and marmalade
Hard-boiled egg yolk and raw spinach
Apricot and coconut
Baked bean and pimiento
Pineapple and cheese
Peanut butter and honey
Cream cheese and Savita or Vegex
(a vegetable yeast extract)

VEGETABLES GALORE

☞The lesson of the day seems to be vegetables, vegetables, and then more vegetables. Not to be wondered at—is it?—when they are such important "carriers" of minerals and essential vitamins? They also supply bulk in the diet needed to keep the child regular. Incorporate as many vegetables in your child's lunch as possible in sandwich fillings and in raw forms to be

eaten as salads and relishes. It is imperative to cultivate the child's taste for vegetables at this early age, as they play such an important role in promoting healthful, sturdy growth.

MILK DISGUISED AND OTHERWISE

☞The slogan, "A quart of milk a day," for the child will be adopted by every wise mother. It is easy to include a portion of this in the school luncheon; for in many schools children now have access to milk. When this is not possible, they may carry milk in a thermobottle, either as a beverage or in this form of a cream soup. And a cream soup, by the way, is an excellent place to disguise vegetables. Through milk, children receive an excellent form of protein for strength building and the calcium which assures them well-formed teeth and bones. Surely milk is very appropriately called "the fountain of youth."

The additional protein necessary in the lunch box and also the fat needed can be furnished by cottage cheese, eggs once or twice a week, and by nuts and nut products, such as vegetable meat preparations.

And now we're ready for the dessert. An excellent idea is to alternate simple puddings with fruits. To the mother who has a *terrible* time getting her child to drink milk, the pudding and custard offer a solution. The use of fruits cannot be overstressed for they

belong to that important quartet with milk, whole grains, and vegetables, the protective foods that guard the body against deficiency diseases. Dried fruits have a higher caloric value than fresh fruits, and thus satisfy in a healthy way the craving of the sweet tooth.

Of course, if you are so fortunate as to have your child at home for his noon-day lunch, your problems are greatly simplified; you will find it easy to offer him a variety. The child's meal need not vary much from the meal served the remainder of the family. The lunch should be ready for him when he arrives, to give him ample time to eat; as hurried eating upsets digestion.

If you feel that your ideas for school lunches have become threadbare, here are some suggestions. Try these for a change.

At Home

Baked potatoes
Creamed carrots and peas
Whole-wheat bread and butter
Orange tapioca
Milk

Vegetable soup
Lettuce salad Brown bread
Rice pudding
Milk

At School

Cottage cheese and ripe olive sandwich on graham bread
Raw carrot salad
Baked apple
Milk (in thermos bottle)

Cream of asparagus soup (thermos bottle)
Peanut butter and raisin sandwich on whole wheat bread
Orange

In addition to balancing the lunch-box meal properly, attractive preparation of the food and neatness in packing are essential in making an inviting lunch. An occasional surprise for the child—the cutting of sandwiches in novel shapes, including rolls in place of bread, a bit of color such as a colored gelatine mold, stuffed dates, a few nut-

meats or a fruity cookie—will give the child a keen interest in his lunch.

Surely proper diet should go hand in hand with proper instruction. In order to take a live interest in their work and play, children must have the right kind of food.

Good health! Do you realize fully what it means to your child? What could life offer you if you did not have good health? It is good health that gives the school child energy, vivacity, and the power to achieve. A balanced diet will go a long way toward guarding this greatest treasure. As winter comes on, your child will be in a much better condition to ward off colds and other diseases if he has had the food needed to build up his alkaline reserve, mainly fruits, vegetables, and milk. Surely you are one of the mothers vowing to make your child's lunches this year an improvement over last.

Won't you sit down now, take out your pencils and paper, and make out some new school lunch menus for next week?

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.

Ringworm of the Scalp

My grandson has ringworm of the scalp. What is the cause of it, and what can be done for this condition? M. L. R.

Ringworm of the scalp or of any other part of the body is caused by a definite organism, and care should be taken that other members of the family do not get it from the one affected by it. The head should be shaved and the following ointment applied:

Precip. Sulphur	2 parts
Salicylic Acid	2 parts
Petrolatum	30 parts

A skull cap can be worn to protect others.

Nerves and Sleep

I recently read in your column the statement that "nervous people do not need as much sleep as others." This seems to differ from what I have been taught, and I am much interested in a further explanation. G. P. L.

When a person is nervous, or suffering from some nervous disorder, it has been found that he does not go to sleep as readily as do other people, and that also he does not seem to lose weight because of this. The thing that seems to cause people to lose weight is that they

begin to worry about themselves. The body will take the necessary amount of rest, if it can be free from worry. What a nervous person must learn to do is not to worry if he does not sleep as much as other people do, but to learn to relax and get rest, if not sleep; and he will find that the nervousness will pass away, and then more hours of sleep will come, and he will find that he has not lost weight on the program either.

Mechanical Exercise

My situation is such that I have no chance for physical exercise outdoors, and I am gaining in weight. Is there any value to the apparatus so much advertised for reducing and exercising indoors? G. A. P.

The value of the apparatus that is advertised for reducing and exercising indoors is that it is a substitute for the real thing, and does give you systematic exercise, if you are faithful in carrying out the instructions. Exercise out of doors is preferable, for then you get the benefit of sunshine and fresh air at the same time. Perhaps you might find that you can get more out-of-door exercise. Walk to and from work. Walk with head erect, and breathe deeply. Then on

vacations and other free days, take an outing in the fresh air. But if it is impossible for you to get out-of-door exercise, take the exercises indoors, with windows open in order to get plenty of fresh air.

Germs and Sore Throat

I read in Doctor —'s health column recently that sore throat is the result of germ infection. Is all sore throat due to a germ infection? M. H. M.

All acute sore throats are due to germ infection. When the throat becomes irritated or congested, it causes an inflammation of the mucous membrane, and that picks up, or harbors, or fails to kill, the germs that are always present in even the noses or throats of any healthy individual, and a sore throat is the result. When there is more or less chronically hypertrophied mucous membrane in the nose or throat, there is a sluggish circulation; and this allows often a simple, non-infectious inflammation of the throat or nose when there is any irritation of the member, and so would cause a more or less chronic sore throat without the presence of a germ infection.

HOME and CHILDREN



ONCE read of a minister whose wife had died at the birth of their little one, leaving her entirely in her father's care. One Sunday this minister selected for the topic of his sermon, "The Mother." As he spoke very feelingly on the influence of a godly mother in the home, with his little four-year-old sitting just in front of him, looking admiringly up into his face and listening intently, he asked with tears in his eyes and a trembling voice: "What is home without a mother?" Forgetful of her surroundings, the little one answered aloud: "Papa will do just as well!"

Never having had a mother, she knew no better; but a father can never fully take the place of the mother in the home. It is the mother that shapes the home, and maintains the spirit of its inmates. Upon the mother chiefly rests the burden of shaping the lives of the children, and I might say even the husband's success in life depends largely upon what the homemaker is. This reminds me of a little incident in my own experience. In my front office several women patients were seated, and, as is frequently the case, they were talking of the virtues of their physician. My son-in-law, who chanced to overhear the remarks, ventured to say, "Do you know Dr. Lauretta, Doctor Kress' wife?"

They said, "No."

He then said, "Well, Dr. Kress' wife has made him what he is."

One of the patients, who had had an unfortunate marriage and was separated from her husband, spoke up and said, "If she *did*, she had good material to work with."

CREDIT TO MY MOTHER

While I am willing to admit that my wife had very much to do with the shaping of my life, I cannot give all the credit to her. I had a godly mother—a mother who when I did wrong would talk to me in a calm manner and then, kneeling by my side, ask God to forgive her boy and to keep him from repeating this wrong. I never knew my mother to cuff my ear, or to punish me in any way, in an angry spirit. With my mother, as far back as I can remember, I went to prayer meeting every week and to church and Sunday school each



This mother, asking God's blessing on her lonely meal, has been a mighty factor for good in the lives of the children she has given the world.

MOTHER'S INFLUENCE

H in the HOME

By Daniel H. Kress, M. D.

Sunday. Whatever good I may have accomplished I have to attribute *first of all* to the life of my godly mother and her influence in the home, and then I am ready to acknowledge the part my wife has had in it; for had I unfortunately been attached to a different life companion, my career would probably have been altogether different.

An ancient proverb says: "As is the mother, so is the daughter." There are, of course, exceptions to this rule, but it is safe to say that nine times out of ten we find it to be true. I do not mean that nine times out of ten the daughter lives what the mother has taught her out of books, or even what she has taught her out of the Book of books; what I do mean is, nine times out of

ten the daughter lives what the mother has taught her by example. In other words, the life of the mother is reproduced in the life of the daughter.

NO SELF-MADE MEN

I have just read an obituary that illustrates my meaning. It reads: "Mrs. Peterson was born in Sweden, sixty-five years ago, and died in Portland, Oregon, Dec. 19, 1931. She was the mother of John Peterson of Japan (a missionary), Paul and Philip Peterson now in medical college, preparing for medical missionary work, Grace Peterson-Brown who with her husband, Dr. Brown, is a missionary in Africa, and Alice Peterson, a teacher in a religious school. Her faithful husband, and *devoted children remain, and her works live on.*" This dear mother, being dead, still lives. In the lives of her devoted children, she still speaks.

There are no self-made men. Men who have in the past exerted the greatest influence for good in the world, as a rule had godly mothers. The mother of George Washington, the man whose principles we glory in today, made a practice each morning of spending an hour in prayer, devotion, and Bible study, before attempting to conduct morning worship with her family. Family worship in her home was not a mere form.

The life of Abraham Lincoln, it is well known, was shaped by his godly mother. When Lincoln was less than

ten years of age, he promised his mother as he stood beside her deathbed that he would never use alcohol or tobacco. She had observed the influence of these narcotics upon others. That promise was never broken. Had it not been for the life of Lincoln's mother, the world would probably never have heard of the man whom it reverences today.

The lives of John and Charles Wesley stand forth as monuments of a mother's influence. Although the mother of eighteen children, she found time for daily secret prayer and Bible study. She was the teacher of her children. Speaking of John Wesley, the "Encyclopedia Britannica" says: "He was the fifteenth child. *His mother's training laid the foundation of his character, and under her instruction the children made remarkable progress.*" The great work accomplished by this man of God is too well known to need any further comment. The mother's life was reproduced in the son. Charles, his brother, who was the eighteenth child, wrote, it is said, no less than 6,500 hymns. What a testimonial this is to the influence of a godly mother! The fact is that whenever God had need of a man in the past, He had first to search out a woman; for

heredity and early environment, as a rule, determine the future of children.

In his letter to Timothy, Paul gives the secret of the success of that young man in the gospel ministry. He said: "I call to remembrance the *unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.*" This *unfeigned* faith was transmitted through *heredity and early training* from grandmother to mother and from mother to son.

JOHN BAPTIST'S MOTHER

☞ The life to which the Bible bears the greatest testimonial aside from the life of Christ is that of His forerunner, John the Baptist. He is spoken of as "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." John came preaching "and saying, Repent ye: for the kingdom of heaven is at hand," and, "Bring forth therefore fruits meet for repentance." Of this man, Jesus could say: "Among them that are born of women there hath not risen a greater than John the Baptist."

What a marvelous testimonial to this man—this great teacher of reforms!

Naturally we are led to inquire something about this man's mother. In the life of his mother we have the explanation of the source of his power and mighty influence. We read: "There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth, and they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1: 5, 6.

This godly pair prayed that God would present them with a son. God heard that prayer and an angel was sent with the message: "Fear not, Zacharias: for thy prayer is heard: and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb." Luke 1: 13-15.

Of John's mother we read even before his birth, "And Elisabeth was filled with the Holy Ghost." Verse 41. It was not surprising that from his birth this

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A Home Maker ANSWERS Parents' QUESTIONS

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

Teaching Children to Love Church

Should parents punish little ones, two, three, and four years of age, for moving and continual twisting in worship, and also in church? Is there danger of making them dislike the worship and church? I have a little fellow, and already he dislikes to go to Sabbath school, though we have a very interesting school.

It is wicked to punish children for wriggling and twisting. Danger of making them dislike worship and church? Well, rather! How would you like to go to a lecture hall and sit perfectly still for an hour while you listened to a lecture in Chinese or Choctaw, not one word of which you could understand? And you are grown up, and are supposed to have learned decorum, and to have passed that period when every impulse of your mind and body is to be on the move.

God puts it into child nature to be active mentally and physically. A good part of the time he must be on the move, in order to exercise his

muscles, relieve his nerves, and promote his growth. To set him down and command him to keep quiet, without anything to grip his attention and interest, is cruel. Of course children differ greatly: some children are naturally less active than others; some children are too high strung. But in no case is the remedy punishment.

There may be infrequent occasions when, after the parent has provided conditions as ideal as possible and then the child persistently disobeys a direction to be quiet, he may be brought to attention and obedience by some form of discipline.

A smart spat—or more than one—on the little kicking legs, a firm, settling hand on the too-active shoulders, may change his current of thought, and focus his attention on the parent's command. But that, rightly speaking, is not punishment; it is a constructive piece of discipline, designed so to change the child's current of thought as to bring him to attention.

But the fretful, nagging efforts of a parent to keep the child from activity are unnatural and damaging to the child's body, mind, and soul. Instead of strait-jacketing the child into our grown-up mold, we should fit the conditions to his needs.

Shall we, then, allow the child to be unruly at worship or at church? No. The remedy is to engage his interest. For a short period, varying in different individuals, the child can and will keep quiet if his attention is thoroughly caught.

Take worship. It should be a brief service. It should contain elements which will attract the child's interest. First, sing. Sing songs in which the child will be interested (they need not all be "children's songs"), and teach him to sing with you. Even his untrained, disharmonious voice is pleasing to the angels; he is taking part. Second, read or tell a story that will interest him. Third, make your prayer brief,

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BIBLE RELIGION



An old Japanese woman strokes this bronze bull-god in the hope of getting relief from her rheumatism. The true God, the Creator, is the source of all life and healing.

A CALL TO WORSHIP GOD

By Alfred R. Ogden

WORSHIP is a natural instinct of the human heart. Heathen in whatsoever state of ignorance and superstition are prone to worship something, if nothing more than a stick or a stone, an insect or a bird, a tree or a mountain. Some in these modern times, we believe, are prone to worship the almighty dollar.

The text of the last gospel message to go to the world calls all to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7. Calling the people of earth to worship "Him that made" is a call to the worship of the Creator. Everything made must of necessity have a maker—a creator. Things do not, and have not, come into existence by mere chance.

The last great message of God to earth's inhabitants, found in the fourteenth chapter of The Revelation, is shown in verse 6 to be the announcement of "the everlasting gospel." The gospel is to be proclaimed in its fullness, in its everlasting purity, in its everlasting power, in its everlasting purpose. And this proclamation is to be worldwide in its scope, "to every nation, and kindred, and tongue, and people." (Verse 6.) In other words, it is to be the whole gospel to the whole world in this last generation — the message that is to prepare a people to stand in the day of the Lord.

This message is also to culminate in the judgment-hour proclamation: "Fear God, and give glory to Him; for the hour of His judgment is come." Verse 7. Definite Bible prophecy makes it clear that we are living in that time, or "hour," of God's great investigative judgment preparatory to the return of Christ to earth. This judgment work is made necessary in preparation for the return of Jesus when He shall come as "King of kings and Lord of lords." The time is here and the message is here on time. It is being proclaimed in this our generation and is rapidly spreading over the earth, as it is being announced at the present time in over four hundred languages and dialects.

PREPARE FOR THE JUDGMENT

Along with the "everlasting gospel" proclamation and the "judgment hour" message comes the call of our text, to "worship Him that made heaven and earth." Why such a call at this particular time? Why such a call in connection with the announcement of God's great judgment? The answer to these questions must be self-evident. Without a firm belief in the Creator, an appeal from heaven to earth's inhabitants to prepare to meet Him in judgment would be futile. A belief in God's creatorship is fundamental to man's relationship to Him. If there is no Creator, there is no God. If there be no God, why give any attention to any message purporting

to come from God? If there be no Creator, man is dependent on no power outside or above himself and his own works. If there be no Creator, there is no need of a Saviour. If no Creator, no need of a Redeemer. Hence, the sacrifice and death of Christ on Calvary's cross is meaningless. So again I repeat that a belief in God as Creator is fundamental, if the Christian religion is to stand.

ESSENTIAL JUST NOW

In these days of skepticism, when apparently the whole world is having its faith tested, and millions even of professed Christians and nominal believers in the Bible as the word of God are being turned away from the divine record of creation to the theories and notions of evolution, it appears to the writer that just now, above all times, the message to "worship Him that made" is timely and of supreme importance. Now every professed Christian, and all others, too, should face the issue and determine whether or not he will stand upon the divine record: "In the beginning God created the heavens and the earth." He did not evolve things, but He "created." A belief in God's creatorship is vital to the endurance of the Christian religion. By it, it will either stand or fall. The message of Revelation being God's last appeal to the human family must of

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— Just What the Bible Says —

The Conquest of Fear

1. With what fear has the human race been tormented, and how is relief from this fear found?

"We see *Jesus*, who was made a little lower than the angels for the suffering of death, . . . that through death *He might destroy him that had the power of death*, that is, the devil; and *deliver them who through fear of death were all their lifetime subject to bondage.*" Hebrews 2: 9, 14, 15.

2. Because of His own triumph over death, what glorious hope does He hold out to us?

"I am He that liveth, and was dead; and, behold, I am alive for ever more, Amen; and *have the keys of hell [the grave] and of death.*" Revelation 1: 18.

"I am the resurrection, and the life: he that believeth in me, though he were dead, *yet shall he live.*" John 11: 25.

3. Do we have life, or immortality, in ourselves?

"The blessed and only Potentate, the King of kings, and Lord of lords; *who only hath immortality.*" "Now unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Timothy 6: 15, 16; 1: 17.

4. What is the nature of man?

"*Shall mortal man be more just than God?*" Job 4: 17.

5. How only is immortality obtained?

"*He that hath the Son hath life*; and he that hath not the Son of God *hath not life.*"

6. When will this immortality be conferred on us?

"*At the last trump*: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

7. What is the condition of man between death and the resurrection?

"*The dead know not anything.*" Ecclesiastes 9: 5. "He that goeth down to the grave shall come up no more. *He*

shall return no more to his house, neither shall his place know him any more." Job 7: 9, 10. "So man lieth down, and riseth not: till the heavens be no more, *they shall not awake, nor be raised out of their sleep.*" Job 14: 12.

8. Who, then, are the spirits that purport to be our dead who return in seances?

"They are *the spirits of devils*, working miracles." Revelation 16: 13.

9. What warning does the Bible give against communicating with these spirits?

"The soul that turneth after such as have familiar spirits, . . . *I will even set My face against that soul*, and will cut him off from among his people." Leviticus 20: 6.

10. Where can we go for guidance and help?

"When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: *should not a people seek unto their God?* On behalf of the living should they seek unto the dead? *To the law and to the testimony!*" Isaiah 8: 19, 20, A. R. V.

SCRIPTURE PROBLEMS SOLVED

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

Replenish the Earth

In Genesis 1: 28 God told the first pair to "be fruitful and multiply and replenish the earth." Were there people on the earth before Adam and Eve? Or is this a mistake in the translation?

The mistake is in the definition of the word "replenish." Consult Webster's large dictionary and note that the first two definitions of the word convey the thought "to fill" and do not carry the idea of filling *again*. These definitions are rare and obsolete now, but were the definitions in use when the King James version was translated centuries ago. Modern translations, such as Moffatt's, read "fill." The original Hebrew word here translated "replenish" has the following uses in English: to fill, be full of, accomplish, confirm, fulfill, be full, become full, overflow, furnish, gather together, satisfy, have wholly—not one of which conveys the meaning of filling *again*. There is no revelation in the Bible which justifies a conclusion that there were human beings on the earth before Adam.

Prohibition and Sunday Laws

Please explain how you can be in favor of Prohibition, and yet be opposed to Sunday laws, since both of them take away your power to do something you like.

For the same reasons that we favor laws prohibiting murder and would oppose a law compelling worship of the President of the United States as a god. The principles upon which the laws are based make the difference. Prohibition is not a matter of religious belief; that is, we do not support this purely civil law from the standpoint of religion. We do believe that our God requires of us temperance in all things, and that we are responsible to Him alone in the body-destroying habits we indulge, except when those habits endanger, or subtract from, the rights of others. Liquor drinking leads to irresponsibility in the drinker and hence makes him dangerous to his fellow men. Civil governments and laws are instituted for just such cases (See Romans 13), and so the Prohibition law is on a par with the statute against robbery. On the other hand,

the observance of a day of worship is wholly a matter between a man and his God, and interferes in no way with his fellow men. If anything about its observance should inconvenience his fellow or deprive him of similar rights, then the *manner* of such observance should be curbed by civil government. But ordinarily the keeping of a day for worship, and respect for others who keep a different day, is a private matter and yields only good results to the keeper and those he contacts. But when a man drinks intoxicating liquor, and to the degree he imbibes becomes irresponsible for his actions, then his drinking becomes a public matter, yields evil results, and should be restricted by civil law for the public good.

The Great Pyramid and Prophecy

Is there any truth in the idea that the measurements and carvings of the Great Pyramid (Cheops) in Egypt contain time prophecies and forecasts of the "signs of the times" now?

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The Month's Reading

Condensed Articles from the Leading Magazines



Wars and Rumors of Wars

Condensed from Current History (July, 1932)

James Thayer Gerould

IS ANOTHER great war just over the horizon? The question is not fantastic, nor can the problem it propounds be dismissed by a negative answer engendered by faith in paper guarantees or our heavy armament. Probably no nation wants war; memories of 1914-18 are far too vivid. But apparently none of them is intelligent enough—or willing—to shape its policies so that the causes of war may be removed. That is the situation, and it may as well be faced. National poverty may make for international amity, but it may, on the other hand, be an incitement to conflict, as in modern Japan. Every country, moreover, has its munitions lobbyists and those who, still finding glory in war, belittle its horror and its tragic waste.

For a good many years, in military and naval circles at home and abroad, there has been talk of the inevitable conflict between the United States and Japan. Henry F. Pringle, in his recent life of Roosevelt, gives some idea of the idle gossip that produced the war scare of 1907, and probably that of 1920 had little better foundation. But during the past month or two rumors have again been flying about Washington. That the policies of the two nations with respect to China are squarely opposed is evident. Despite the acquiescence of Japan in John Hay's doctrine of the Open Door in 1897, and her reaffirmation of the principle in the Nine-Power Treaty, she has again and again insisted on the validity of her special interests in China, and particularly in Manchuria. They were, in fact, recognized in the Root-Takahira notes in 1908, and again by Bryan in his note of March 13, 1915, but this understanding was abrogated by the treaties of 1922. Japan was bitterly humiliated when she was compelled by Russia, France, and Germany to release her hold on the Liaotung peninsula, which she had acquired in the Sino-Japanese War of 1895, and the feeling was intensified when, in 1922, she was required to give up Shantung.

During the past ten years the economic and financial situation in Japan has gone from bad to worse, and there has been increasing irritation by the politicians and grasping financial interests. The army, which has no responsibility to the civil government, evidently determined on the Manchurian adventure, and, later, on the Shanghai invasion, in the hope that it would improve conditions at home. The Japanese military men have become deeply incensed over the "loss of face" incident to the withdrawal from Shanghai. The new National Government, in which they have a controlling voice, seems likely, so far as its international policies are concerned, to be more intransigent than the last, and it will be very difficult for it to recede in Manchuria. Its claim that Manchukuo is independent is transparently a fiction. Behind every Manchurian official is a Japanese who pulls the strings. Even if it is admitted, for diplomatic reasons, that Manchukuo has a *bona fide* government, the manner of its establishment can hardly be reconciled with the note of Secretary Stimson of Feb. 7, 1932, and the subsequent action of the League.

Both the United States and the League have stated, in language that cannot be misunderstood, that they do not intend to recognize the Manchukuo Government. If we intend to maintain the Open Door policy and the doctrine laid down by Mr. Stimson, coercion might be necessary. It is exceedingly unlikely that we would be so foolish as to act alone. Such action would be both unsafe and in flat violation of the Pact of Paris, for we could hardly claim that "self-defense" was involved. If we were a member of the League, the situation would be relatively simple, for it is distinctly probable that a threat of coercion would be enough. Joint action with the League is possible, but, as has been shown during the past months, it is difficult and beset by many hazards.

A *casus belli* exists also between Japan and Soviet Russia because of the con-

flict of interests in Manchuria. Obviously, neither is looking for trouble, but, with Japanese armies operating all along the lines of the Chinese Eastern Railway, "incidents" are difficult to prevent. If the fires are once lighted, it may become extremely difficult to put them out.

It is in Europe even more that danger of war lies in almost every direction. When the Peace Conference [of Versailles] assembled, the forces of reaction were in complete control, and negotiations took place in an atmosphere of passion and hatred that was as unintelligent as it was violent. The leaders were not to be blamed. They expressed the opinions of the majorities behind them.

Seven entirely new nations came into existence, and the European customs boundaries were lengthened by many hundreds of miles. Avenues of trade, open for the transit of goods for centuries, were blocked or obstructed. In each of the new states there had to be a completely developed bureaucracy, with hosts of officials, greater or less, all of whom had to be supported by taxation.

Poisoned by the virus of economic nationalism, the governments, and the people back of them, plunged madly into new excesses. Tariff walls rose yearly to greater heights, preventing as effectively the export of their own goods as they did the entry of those from neighboring states. Trade languished. The promised prosperity never came, but the will-o'-the-wisp was still pursued. It was always just around the corner; and there were always plenty of resounding slogans to cheer people on.

Here and there voices of protest were heard. Far-sighted men in every country in vain warned their compatriots of the dangerous abyss just ahead. Economic conferences, summoned by the League, recognized the peril, but they were not able to avert it. Their resolutions were quietly dropped into the official scrap-basket.

Superimposed upon the burden that Europe was compelled to carry in consequence of its folly was the tremendous load of war debts and reparations. The Treaty of Versailles was, in effect, a blank check signed by Germany. The figure of 132,000,000,000 gold marks, assessed in 1921, was a large reduction from earlier estimates; but, even at the

time, competent financial authorities warned the politicians that the amount was fantastic and could never be paid. The Dawes Plan of 1924 was discreetly silent about the total, and the Young Plan reduced it to 37,000,000,000. All the world knows that the payment of the annuities from year to year was possible only because of heavy borrowing abroad, and that the net obligation of Germany was not reduced. So long as the loans flowed in, there was fictitious prosperity.

When the crash came and the bankers called their loans, the bubble burst, and had it not been for the Hoover moratorium Germany would have been forced into complete bankruptcy. As it was, the conditions imposed by France were, and are, so severe that, until they are modified, recovery is impossible. Millions of German families are today living on a dole of less than \$13 a month. In such a situation, demagogues flourish, and the limitless promises of Hitler are accepted at face value. No more reparations, a complete revision of the Versailles Treaty, the suppression of the Polish Corridor, even the return of the colonies, seem quite possible if the Nazis can obtain control of the government.

The issue between France and Germany is clearly defined, and its settlement cannot much longer be postponed. Before this article is published, the world will know what has happened at Lausanne. If a settlement has been made, the road will be open toward normal economic and financial conditions. If, instead, there is another postponement, Europe is in grave danger not only of national bankruptcy but of Fascist or Communist uprisings that may have far-reaching consequences. Germany may, as she did at Genoa in 1922, confront Europe with another treaty of Rapallo—an alliance with Russia. In such a situation the position of Poland,

to say nothing of the Baltic States, will be precarious.

In the disarmament conference, in the discussions regarding financial rehabilitation and in advocating treaty revision, Italy is supporting Germany rather than France. Without impugning her sincerity, we may recognize that this policy is related to the perennial problem of Franco-Italian naval relations, unsettled since the London naval conference. Italy demands parity, as we did with Great Britain in 1921, and for the same reason—national prestige. She has no intention, immediately at least, of building up to the French tonnage. If for no other reason, it is financially impossible. Her national pride will not permit her to acknowledge that she ranks below France in the scale of European powers. France is willing to grant parity on the Mediterranean, but she insists that her colonial commitments require, in addition, an Atlantic fleet. The argument is plausible enough, if one accepts the conventional naval premises, but the Italians are quite well aware that in the event of war the distinction between the two fleets would vanish immediately and, along with it, all possibility of naval success.

Should the present economic stress be prolonged, a state of mind may evolve which regards war as a welcome relief. It is a natural human impulse in troublous times to shift the blame to some one else rather than to assess it against our own ineptitude or stupidity—to strike out blindly, regardless of the consequences of the blow. In our present abnormal mental state, international controversies which could in better times be adjusted without great difficulty are magnified and become dangerous. How great that danger is is recognized by many political leaders—and by Marxists, who see in another world conflict the destruction of capitalist society.

And so we are putting forth a splendid demonstration of the technique of living off the land. The gardens in this community, for example, are the largest and best in local history. There also is adequate co-operation in their use. A farmer with a surplus of some vegetable usually gives it to his neighbors, if they want it. Most of the folks have all the poultry and dairy products needed at home, and produce a surplus for sale.

Incidentally, there is a far better appreciation of the food value of such commodities among the people here than existed ten years ago. Flour commonly has been obtained with no cash outlay, by trading wheat for the finished product at the smaller mills. There is an abundance of fruit. The wild fruits are usually plentiful, and normally go to waste in large amounts, but more effort than common has been made to save them in the last year.

The women are canning about three times as much food as was processed five years ago. Huge amounts of potatoes, turnips, apples, cabbage, and similar crops were stored last fall.

The net result of all this effort, obviously, is to make the farmers largely independent of the grocery stores. Only a few items, such as coffee, sugar, and salt, must be purchased.

Work clothes are amazingly cheap, and farmers dress for field tasks as well as ever. There has, however, been but little purchase of "Sunday" clothes recently.

Farmers are not operating cars as much as usual, but their use has not been restricted entirely to essential business trips. There is some pleasure driving on Sunday.

No machinery of the larger units is being purchased. There is lending and borrowing of equipment among neighbors. But they are buying the smaller items required in farm operations, such as spraying materials, in about average amounts.

Crop acreages are normal; all the land is growing something. More than the usual amount of work has been done on ditches and in improving pastures, as the season has been favorable for the ordinary field tasks, and some surplus time has resulted. Apparently the poor markets have had no effect in restricting farm improvement where labor alone is required. But farmers have practically stopped building and greatly reduced painting.

The men spend more time in keeping equipment in condition than in the more prosperous times, when they could afford to be liberal in the purchase of new tools. In some cases this is an asset, from the

Fifteen Hundred Miles from Broadway

Condensed from New York Times Magazine (July 10, 1932)

F. B. Nichols

[The city bows under the depression. But what about the country? Here is the picture of a rural community, 1,500 miles west of Times Square, which is carrying on valiantly and unafraid.]

THERE is no unemployment in our community—West Buffalo, north-west of Buffalo, Kans. Every one has plenty to eat, and an abundance of such other human essentials as shelter, fuel,

and water is available. Not only that, but we also are surrounded by influences which promote peace of mind and healthful living.

But our incomes are low. Agriculture has been in a subnormal economic position as compared with American industry since 1920. And in the last two years the drop in farm prices has been more rapid than prices for non-agricultural commodities.

standpoint of human satisfaction, for those who take a pride in their ability to do the "rough-and-ready" type of mechanical work for which farmers are more or less noted.

No time is being lost in this community in looking "around the corner" for the turn in the business depression. The folks have accepted the situation with as much grace as possible, and are looking forward to seeing economic conditions similar to those of today, or worse, for a considerable time. And they do not regard such an attitude as one of losing hope, but merely that of facing facts.

As a result, their conversations on business problems usually are somewhat academic. They consist mostly of comparisons of market prices now with those which existed in the 1890's. There is no demand for the government to "do something" about the depression in agriculture among the farmers here, although we read of such projects in other communities. The reason for this negative attitude is that the people think any such effort would be futile.

Most of the people in the community are members of either the Grange or the Farm Bureau, or both. The local units function in a decidedly helpful manner.

There is a considerable discussion of political problems, but such conversations contain no heat or enthusiasm. The folks would like to see more economy in government, and are getting results from our township and county organizations. They have little hope, however, of seeing much of a cut in State expenses. And the people have no confidence at all in the ability of the Federal Government to make reductions which would be of substantial value.

In other words, the farmers in the West Buffalo community have no solution for the economic problems of the world, except that of taking the time required to wear down the forces which are retarding recovery. The belief is general here that prosperous times will not return until the prices paid for goods and services are approximately on the pre-war ratio.

And so we have settled down to our job of living off the land. We hope to keep our taxes paid. Some of the folks who have heavily mortgaged farms doubtless will lose them; others, however, through the strictest economy, will be able to meet their payments, as cash still flows into the neighborhood, although the stream is tiny, as compared to some past years. Most of the farms, fortunately, are free of debt.

Perhaps our way of life leads to this relatively calm and conservative accept-

ance of economic fate to a degree greater than is possible in some other lines. We have our day-by-day struggles with the soil, weather, insect pests, and the multitude of other problems with which farmers are confronted. And the farm project, no matter what it is—corn, wheat, hogs, cattle or what have you?—never works out exactly as we had planned. But we must accept what nature sends, after we have put forth our best efforts to help her. And apparently we also must take what is handed to us by these mighty national and international economic forces which mostly determine the prices for what we buy and what we sell.

So we get used to the variations, and our luck is not always bad! In a few seasons, even during the last ten years, in a period of relatively low prices for farm products, we have produced a high yield of some crop, such as corn, in a season of low national production, and

thus have obtained a good profit—from one crop for one year.

Occasionally one hears some idle speculation (I hope it's idle!) on what will happen to our community if the depression grows progressively worse on somewhat the same ratio it has followed in the last two years. The answer, apparently, is that it will cause practically a return to the living standards of the pioneering days so far as the items which must be purchased from outside the community are concerned.

Even with the worst situation which can be imagined, there still should be plenty of food, water, fuel, and shelter unless we encounter some great calamity, such as drought or floods. And if economic forces so require, we can return to pioneering life. It would mean, essentially, the use of horses and mules for power, hauling, and traveling, and a further reduction in the purchases from stores.

Blowing Off Some Froth

Condensed from *The American* Issue (June 4, 1932)

William E. Johnson

HERE and there, self-appointed messiahs inform us that, under Prohibition, more liquor is to be had, that people are drinking more and more. Their general proposition is that the remedy for the evils of drink is more drink, on the ancient theory that like cures like. The hair of a mad dog is a sure specific for rabies.

Let us examine this. If it be a fact that the people are drinking more liquor than ever before, what on earth are these thirsty brethren kicking about? If that be true, then Prohibition must be a real boon to all business. If the people are drinking more than ever, more people must be employed to make the stuff, more people must be employed to sell the product, more people must be employed to transport it, more workers must be employed to clean the spittoons, to sweep out the places where it is sold, and more bouncers must be needed to throw out those who have had too much. If Prohibition should be repealed, thousands of worthy people would be thrown out of employment, all because of the great decrease in the rum traffic(???)

We are solemnly informed that there are ten times as many speakeasies as there were licensed saloons in the good old days, meaning that if the dry law were repealed, nine tenths of these liquor-selling establishments would have to close their doors. Thousands and

thousands of business localities would become vacant and there would be a serious slump in the real estate business caused by the closing of these establishments.

Again, the repeal of Prohibition would result in great disaster for the farmers. For if Prohibition has caused such a great increase in drinking, it follows that there must be a greater consumption of materials used in the manufacture of the drink, which materials the farmers provide. Booze cannot be made out of wind. It is the farmer who provides the rye, the corn, the sugar, and the malt. Hasn't the downtrodden farmer enough troubles to contend with already? Why deprive him of this enormous market for his crops that the moonshine industry provides?

And here is another thing. Almost every day, revenue and Prohibition agents destroy hundreds of thousands of dollars worth of valuable fixtures, machinery, and equipment used in the manufacture of moonshine. Countless thousands of mechanics and artisans employed in the manufacture of stills, vats, bottles, corkscrews, and things would be stranded were Prohibition abandoned. The repeal of our dry laws would throw tens of thousands of workers out of employment, thus piling up misery, of which we already have a great surplus. How are these earnest workers

to live and support their families if this gigantic industry is to be destroyed ruthlessly by the repeal of Prohibition laws?

Here comes William Greene, head of the American Federation of Labor, with some pungent remarks. He comes conclusively proving that the repeal of the dry amendment would have just the opposite effect; that the repeal of the Eighteenth Amendment would be followed by an enormous increase in the demand for the farmers' crops; there would result a vast amount of new labor employed in the manufacture, transportation, and selling of liquor. The employment issue would thereby be settled, and that old ogre, depression, would be cast into the ditch where he belongs.

All this is confusing. If Prohibition causes more drinking, thereby consuming more materials, how is the repeal of Prohibition going to produce exactly the same effect?

If Prohibition has multiplied by ten the number of workers employed in the manufacture of booze, its transportation and selling, how is the repeal of Prohibition going to produce precisely the same result?

Now come others, announcing that this world-wide economic depression is caused chiefly by Prohibition. If some meddlesome parson humbly asks why it is that the value of American money and securities are the only ones unquestioned throughout the world; if he asks why it is that this same economic depression exists in other countries where they have no Prohibition, the inquirer is told to shut up and go back to his pulpit where he belongs.

Then comes Mathew Woll, vice president of the American Federation of Labor, with his contribution to the discussion. He argues that this horrid kidnaping epidemic is a natural result of Prohibition. He discreetly avoids saying anything about the wholesale kidnaping activities in China and Italy, where Mr. Volstead has never been heard of. This very act of kidnaping is prohibited by law. So, manifestly, it must be that this prohibition of kidnaping causes kidnaping, and not prohibition of liquor after all. Why not solve the kidnaping problem by repealing the laws prohibiting that crime?

Every criminal law on the statute books of America, or any other country, for that matter, is nothing but a prohibition act. Every law regulating human conduct promulgated since the time of Moses has been a prohibition edict. If we should repeal all prohibition laws, there would be nothing left. Some of us fail to comprehend why every one of the

prohibition laws operate to discourage certain conduct, but when such acts are applied to the booze business, they have precisely the opposite effect.

It appears that many people, who are perfectly rational in most matters, simply go floozy when they approach the question of Prohibition of the liquor traffic. Even Prohibitionists are not entirely free from this malady. Some of them prophesied that Prohibition would entirely eliminate drink and all the evils of drink, forgetting that, in all the history of the world, prohibition has never completely eliminated anything, not even piracy, arson, theft, or slavery. All these offenses have been reduced to a minimum, and that is all. Even the traffic in impure drugs and foods still continues to some extent in spite of prohibition laws. But where is the man, outside of the institutes for feeble-minded, who will proclaim from the housetops that prohibition of these offenses has operated to increase the practices thus inhibited?

There is no law in America prohibiting a man from drinking liquor. He can soak in all the booze that his hide will hold and thus violate no law. That is regarded as an individual act in which society is not directly concerned. The Volstead act even provides for the traffic in alcohol for useful purposes. It is only the dealing in liquor for purposes destructive to society that the law prohibits. If there are any reasons for the prohibition of the common traffic in rotten meat, such reasons, in an even greater degree, counsel the prohibition of the indiscriminate selling of alcoholic beverages.

Proposed alternatives to the Eighteenth Amendment comprise a medley of more or less restrictive projects, mostly contradictory in character, running all the way from government sale or control down to propositions to destroy the bootleg industry by selling liquor below cost. Most of these proposed programs contemplate some form of government control more or less mythical in character and scope. But as a matter of fact, it was the debauchery and corruption growing out of these same systems that drove America into the adoption of the Eighteenth Amendment. It was the utter failure of these systems, after centuries of experience, that gave birth to the Federal Prohibition Act.

In the faraway times of Moses, beer shops were operated by lewd women where bogus beer was sold—a local product called *hak* peddled about as *gede*, said to have been imported from Syria but which, in fact, was a concoction actually made in the Delta of the Nile.

The walls of Egyptian tombs are still decorated with drawings showing drunks being carried home on the backs of slaves. Other drawings pictured drinkers vomiting, staggering about, greatly to the profit of the brewers of 4,500 years ago. The brewers of the period were the same greedy rascals that have characterized that business for more than four thousand years.

Two hundred years before the time of Moses, Babylon enacted the first known law seeking to regulate the drink traffic. It was in this same Babylon that, in B.C. 323, Alexander the Great drank himself to death on "light wine and beer," the art of distillation being unknown until fourteen hundred years after the time of Alexander. So all the drunkenness that we read about in the Bible or in ancient history was the debauchery of light wine and beer. For more than four thousand years the governments of the world have been trying to regulate the drink business—always seeking to get rid of the evils of the drink without getting rid of the drink itself, the cause of these evils. America concluded that 4,000 years of failure was quite long enough.

On the street corners and in pool halls, our ears are pestered with proposals to cure the evils of drink by putting the traffic in the hands of good people, or turning the traffic over to the government, thereby removing the bad effects of the drink. What difference does it make who sells the stuff? If the booze is sold by a bishop, would it not result in the drinker going home to beat his wife, throw the baby over the transom, upset the stove, and burn his house just the same as it would if sold by a sinful man?

We are invited to adopt the Canadian system of peddling liquor, in spite of the fact that, during the past five years, the consumption of liquor and the increase of arrests for drunkenness in the Dominion have increased faster than in any other country on earth except Russia, and Russia has the same system.

We are asked to adopt the French idea in spite of the fact that, in proportion to population, the arrests for drunkenness in Paris have run more than twice that of New York City and in spite of the fact that there are nearly 7,500 inmates in French lunatic asylums, brought there by drink.

We are asked to adopt the Swedish system of "scientific rationing" in spite of the fact that in the past ten years the arrests for drunkenness in Stockholm, in proportion to population, have averaged from nine to ten times the number in New York City.

We are asked to adopt the German idea in spite of the fact that there are now ten thousand confirmed drunkards in Munich.

We are advised to follow the plan of Britain, which has been trying to regulate the drink traffic for upwards of a thousand years. Britain has enacted more than 300 laws seeking to regulate the business, and now London has more than three times the number of drink arrests as Gotham. Each year, from five to seven hundred babies in England are killed by overlaying; that is, suffocated to death in bed by drunken mothers rolling over them in their sleep.

Civilization has nailed its taboo to the doors of many enterprises. Piracy in the interest of promoting trade on the high seas has been done away. Human slavery conducted in the name of human liberty is no more. Lotteries and public gambling in the interest of thrift are in the discard. Brothels operated in the interest of chastity have been hooted out of existence for the most part. Peddling whisky in the interest of temperance is now staggering along the ragged abyss of oblivion.

Here and there, some white hope rushes to the rescue of the harassed liquor business, slashing the air with brimstone speech, furiously denouncing us meddlesome wowsers, snorting disagreeable adjectives, but we go about our business, knowing that hard words break no bones, and realizing that he who labors in a just cause is duly armed. The sun of human liberty is rising high in the skies. The earth in the fullness thereof is rapidly becoming a fitter place in which to live.

Answers to Parents' Queries

(Continued from page 23)

a half minute or a minute. He can't kneel nor keep quiet during a long prayer. Teach him a prayer also, and let him pray it. Fourth, come with reverence, though with cheerfulness, to family worship. Impress upon even the baby that it is a time for quiet behavior. If he is very little, hold him. Whisper, "Sh-sh," into his ear when he becomes restless—and shorten your service. Make your service brief, to the point, and filled with childish interest, and he will come to love it.

Church service is more trying because it is longer. But the child trained in family worship will recognize the relation of that to the church service, and will have ingrained the habit of reverence. The very little child may be induced to take a nap in church, his head in mother's lap. Since, unfortu-

nately, most church services are not designed to catch the attention of children, the little child must be interested some other way. By no means let him down and out-of-hand, to run about the floor; nor let him turn around and stare over the church, perhaps to catch the attention of other children for fun making.

Instead, interest him with a picture, or with quiet paperfolding, or with pencil and paper. When he is old enough to understand, you can perhaps begin to interest him in the sermon by having him watch for some familiar name, "Jesus" for instance, and mark on his paper how many times he hears it. If the minister is awake to his duty toward the lambs of the flock, he will begin to catch the attention of the children before they are very old.

Let it not be understood by what I have said against punishment for activity, that there is to be no discipline of the child. In some cases the child is so obstreperous that decorum must be helped by a little discipline. But that discipline must be, in the mind of the parent, not punitive but constructive. It must be given, not because the child has done wrong, but in order that the child's overplusage of nervous energy may be subdued.

In the Sabbath school, the kindergarten is perhaps the best preventive of restlessness. Even then it is often difficult, in the crowded condition of the department, to hold the child's attention profitably. Of course the ideal is a room for each class. It is a question whether one large class, as in the day kindergarten, is not better than the confusion caused by many small classes. If, however, the mother finds the child disliking to go to the kindergarten Sabbath school, and if she cannot find a way of remedying this state in the Sabbath school, then there is little value to the child and certainly little joy to his teacher, in forcing him to go. A kindergarten lesson at home might substitute. But really, the condition is so unusual that it indicates the necessity of looking into the methods in that particular Sabbath school.

Unique missionary work is that of Jack Miner, Canadian bird lover. Besides maintaining a sanctuary for migratory birds, he uses these birds as evangelists. He bands their legs with aluminum bands stamped with Bible verses. Eskimos, Indians, hunters, and men in many parts of the world have been affected by these winged Scriptures. The enterprise is being incorporated, so as to go on after Mr. Miner's death.

The Next War

(Continued from page 19)

21: 25, 26. We have seen the signs in the sun and moon and stars, and evidently that period of perplexity is here.

As if commenting on this very scripture, United States Senator Morris Sheppard, in a speech in Houston, Texas, June 17, 1931, said: "A nameless dread is weighing on mankind."

Of course there are the industrial and economic troubles peculiar to this age; piling up of billions of dollars by the one class, and unemployment and want by the millions of the other class; overproduction of the necessities of life on the one hand, and thousands facing starvation for lack of money wherewith to buy; earthquakes, tidal waves, and floods taking their toll in millions of human lives and property. All these things add to the cares of those upon whom the burdens of government rest, but there are other matters more ominous and more disquieting.

FEAR

Mr. James Douglas writing in the London *Express*, Nov. 13, 1927, says: "The heart of the nations is sick with fear. The peoples tremble as they hear of wars and rumors of wars, of nation rising against nation, and kingdom against kingdom.

"All over Europe their voice is audible in a deep undertone of anger and fury against war-mongering and war-mongers. Statesmen with their ears to the ground are terror stricken and perplexed.

"The war volcano is in eruption."

The New York *Christian Advocate* of April 30, 1931, said: "Listen to the music, the music of marching men—30,000,000 of them, including active reserves! These men are not make-believe soldiers. They are real soldiers. They carry upon their shoulders 30,000,000 rifles, and their eyes are trained to shoot to kill. They are marching toward war."

The "next war" is indeed the cause of perplexity. Notice the frequency of international conferences in the hope of reducing armaments or of staying the enormous expenditures on war preparations. Notice the oft-repeated attempts to promote national friendships and iron out national differences by friendly and informal visits by national representatives. Notice the peace pacts being negotiated, and the efforts to establish a permanent Court of International Justice. Notice the organization of hundreds of peace

societies, ninety-two in Great Britain alone, fifty-eight in the United States, and 400 in other countries.

Why all this anxiety concerning future wars? Is it inspired merely by a dread of war? If meant in the sense of war a quarter century ago, no. But if meant in the light of modern methods of warfare made possible by the marvelous developments in transportation and communication, and the discoveries of science in the realm of death-dealing agencies, both mechanical and chemical, yes. The real cause is well stated in just five words by Count Johann Heinrich Bernstorff, who was the kaiser's ambassador at Washington when the United States declared war upon Germany: "Civilization cannot survive another war."

END OF CIVILIZATION

David Lloyd George, in a speech at Manchester, England, just after the Armistice, declared: "This must be the last war—the last, or, if this is not the last war, there are men here today who will see the last of civilization."

Why do men inured to the devastation and carnage of war arrive at this conclusion? Let us seek the answer. Arthur Brisbane, in one of his syndicated articles, Sunday, January 11, 1931, says: "It takes the highest civilization to show how to kill scientifically at wholesale. If another big 'white' war comes, you will see real killing, with civilians murdered in hundreds of thousands, by poison gas and bombs from airplanes striking at economic centers."

It is admitted by such men as Joseph Caillaux, a former premier of France, that the next war will be a war of airplanes and gases. The laboratories of the nations have been busy since the late war developing new and more deadly poisons. It is said that more than a thousand new gases would have to be reckoned with in case of a general war, and far more deadly than anything dreamed of in the last war.

The German officer, Endres, in his book, "The War of Gases," says: "The terrible and hideous part of the new system of warfare is not simply the employment of gases as a weapon, but the change made in the objects of war. . . ."

"Wholesale slaughter of the civil population as a system and object of war; the fact that the one who kills the greatest number and not the individual of the greatest genius, will win the final victory, this is the affrighting prospect that beggars the imagination.

"The modern soldier must knowingly cut down and murder women, children, and the sick; he must, in making a cowardly attack upon them in their sleep, annihilate human beings unaware of their fate."

Major Nye, an English specialist, says that a thousand bombs, weighing five pounds each, would be enough

says in the *Berliner Illustrierte Zeitung*: "It is a fact which cannot henceforward be overlooked: a handful of airplanes is capable of reducing to ashes the metropolis of a great power."

And now in confirmation of all these assertions of men who have made the science of war a study, is the report to the League of Nations, by Professor Meyer, in which we read: "There is a very important aspect of chemical war; viz., the possibility of utilizing poisonous gases against large cities and the centers of life of the belligerents. . . . However reprehensible such conduct may be, there would be no technical difficulty in having bombs filled with poisonous gases dropped onto the places essential to the political or economical life of enemy countries."

And thus do we see that the stage is set for the last great war,—different from all other wars,—which was foreseen and graphically described by the prophet of the Lord 2500 years ago. "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And all the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, or buried; they shall be dung upon the ground." Jeremiah 25: 32, 33.

A Call to Worship God

(Continued from page 24)

necessity bring all to the deciding point as to whether or not they will stand upon the divine record of creation.

A belief in the Bible and its record of creation is fundamental; otherwise the Christian religion is a myth, and the whole plan of redemption as revealed in the Sacred book is bogus. But it is not a myth; it is not bogus. The ways of faith are surer than the ways of reason. Faith is spiritual. Reason is intellectual. And spiritual things are more certain than mere intellectual things. If there be no God, the grave is the end; there is no hope beyond the tomb. This life and this world is all that mankind has to live and plan for. There is no future, if there is no God, no Creator. But if there is a God, a Creator, then He as Creator has the legitimate right to call all to "worship Him." The record of God's creatorship is found in the Bible. To deny this record is to deny the authenticity of the Book of God. The world today needs the Bible more than all other books; that is, the world could get on better without all other books than without the Bible, the inspired word of God.

Minute Meditations

By a Bible Lover



Because I am an Adventist—

I should not miss trains.—Being ready is the spirit of the life of one who looks for his Lord.

I should not keep others waiting for an appointment.—Time, every minute, is valuable to one who looks for his Lord to come soon, and must finish His work first.

I should not set my heart on personal adornment.—The patriotic citizen spends neither energy nor money in social parade while his country is at war. We are at war with the enemies of our King. Eternity will be long enough for wearing jewels after our Lord has triumphed over His foes. The loyal wife saves her best appearance till her Beloved returns. We are the Lamb's bride, and we long for His return, when He himself will deck us with the ornaments of eternal glory.

I should never put off till tomorrow what I can do today.—How know I there will be a tomorrow? Who knows how soon probation will close, and it will be too late to write that comforting letter, visit that shut-in, pray for that struggling soul, do that good thing I mean to do "sometime"? For one who truly watches for Christ's return there is no "some time"; there is only "today."

Matthew 24: 44; 2 Timothy 2: 4; 1 Peter 3: 1-6, James 4: 13-17

under favorable circumstances to gas a city like London. "It is therefore," he says, "not a case of the enormous bombs of former times. Consequently, a modern commercial airplane can carry six hundred of these bombs. Thus we see that any commercial airplane whatever can now be used for war purposes, and that only two of these planes would be needed to gas an area as great as that of London and its suburbs."

Lieutenant Colonel Seigert, the Inspector General of German Aviation

In three verses of the Bible we have more of fact and of information than in all of the books that all men of all ages have written as to the existence of things. "In the beginning God created the heaven and the earth. . . . And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind. . . . And God said, Let us make man in our image, after our likeness." Genesis 1: 1, 24, 26. No man can go back of or peer beyond the beginning. And "in the beginning God created." No evolutionist ever created an atom. No biologist or zoologist ever created the tiniest "bug." He may have discovered it, but it was in existence before. God had already created it. Man was not the originator, the creator.

Men may speculate as to the number of millions of ages during which a certain rock was being formed. They may theorize as to the great length of time for a certain insect or merest speck of plant life to be evolved. But after all is said and done, it is mere speculation. God did it all in the act of creation by merely speaking the word. "He spake, and it was done; He commanded, and it stood fast." Psalm 33: 9. He did not have to speak twice nor thrice; but He spoke once, and the task was accomplished. It requires faith to believe it. But faith is an essence of the Christian religion. "Without faith it is impossible to please Him." And it is to this fact of God's creatorship that we are brought in the phase of the message that we are considering. The message calls for a recognition of Him "that made heaven and earth." Clearly the last conflict will be waged between the belief in the Creator and the belief in man's own accomplishments—the doctrines and theories of evolution. Again I repeat that the belief in God as Creator is fundamental to the existence of the Christian religion. The significance and importance of this fact may be more fully comprehended as we proceed in our study.

SUBLIMITY OF THE CREATOR

¶ "To whom then will ye liken God? Or what likeness will ye compare unto Him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? Have ye not heard? Hath it not been told you from the

beginning? Have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. . . . To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of His might, for that He is strong in power; not one faileth." Isaiah 40: 18-22, 25, 26. "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding." Verse 28.

Yes, surely God the Lord is Creator. His understanding cannot be searched out or comprehended by man. It can be believed and accepted by faith.

AN ETERNAL MEMORIAL

¶ Since God is Creator and as such must be distinguished from all false Gods, He would naturally have some distinguishing mark, sign, seal, or memorial of the fact that He is Creator of heaven and earth. Has he as Creator given to His creatures any such sign or memorial of His great creative work? Has he instituted any memorial by which we can show our recognition of that great work appropriately? The Psalmist positively states the fact that there is such a memorial. "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Psalm 135: 13. In this verse two important statements of fact are made: First, God has a memorial, and it remains, like His name, forever. Again we read: "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious; and His righteousness endureth forever. He hath made His wonderful works to be remembered." Psalm 111: 2-4.

A memorial is defined as being "a thing intended to keep in mind a certain person or event." No event of all time can compare, so far as this world is concerned, in importance with its creation. What memorial—since God has a memorial—has He given of that great creative work? "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh

day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2: 1-3.

Thus it is clear that by God's resting on, blessing, and sanctifying the seventh day in the creation week, this day has become the established memorial of the creation. And as already noted from the Psalmist, "His memorial endureth forever." So the seventh day of the week, God's Sabbath, is His everlasting memorial. Not only do the facts of creation testify as to the establishment of the seventh-day Sabbath as the memorial of creation, but later, when declaring His Ten Words, He placed the Sabbath in the very bosom of the Decalogue. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

The mere reading of the commandment points to the facts of creation as the reason for the existence of the Sabbath as an institution. The reason for commanding all to "remember the Sabbath day to keep it holy" is "for in six days the Lord made heaven and earth." It is the sign, therefore, of His creatorship. It is to this fact that the message of Revelation calls our attention.

DEFINITELY NAMED

¶ The seventh-day Sabbath is definitely and specifically called the "sign." (See Exodus 31: 12-17.) It is given as a "perpetual covenant." "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them. . . . And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord thy God." Ezekiel 20: 12, 20. Thus repeatedly the Lord states that the Sabbath is the sign. Not only is it a sign of creation, but to the Christian it becomes a sign of re-creation, or redemption.

Christ in His earthly life both by precept and example left His seal of approval on the Sabbath instituted at creation. He declared that it was lawful—according to law—to do well on the Sabbath day. His "custom" was to go into the synagogue and teach on the Sabbath day. (See Luke 4: 16.) It

was likewise recognized and observed by the followers of Christ at the time of Calvary, in harmony with "the commandment." (Luke 23:56.) The Sabbath of Calvary, therefore, is the same as the Sabbath of the commandment, which is the seventh day, the Sabbath of the creation.

Not only is the Sabbath a perpetual "sign," or memorial, throughout the annals of time, so far as this present world is concerned, but the prophet Isaiah tells us that in the "new earth" all flesh shall come to worship before the Lord from one Sabbath to another. (Isaiah 66:22, 23.)

From all of the foregoing it must be manifestly clear to every thinking mind that the call to "worship Him that made heaven and earth" is God's final call to earth's inhabitants to return to Him and to the observance of His memorial of creation—to the keeping of the seventh-day Sabbath, which for so many generations has been trampled beneath the feet of man.

That others than the observers of the seventh-day Sabbath recognize the fact that the seventh day is the outstanding memorial of creation is made clear in the following statements made by the well-known Alexander Campbell. He says:

"The oldest commemorative institution in the world is that which records the voluminous fact that nature—that familiar, indefinable and appreciable something admired by all and worshiped by few—is herself an effect, and not a primary cause. It is in this sublime and philosophic way that the man of true science views that primeval solemnization of time called the Sabbath, the first and one of the most important of all patriarchal institutions.

"Heaven left not this fact, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a monumental institution which was as universal as the annals of time, as the birth of nations, and as the languages spoken by mortals. An institution, too, notwithstanding its demand not only of the seventh part of all time, but of the seventh day in uninterrupted succession, was celebrated from the creation to the Deluge, during the Deluge, and after the Deluge till the giving of the law; and which, when transcribed by the finger of God from the tablets of memory to the tables of marble, begins with the very word, 'Remember,' the only word which is legitimately inscribed in every land and language upon every sort of monu-

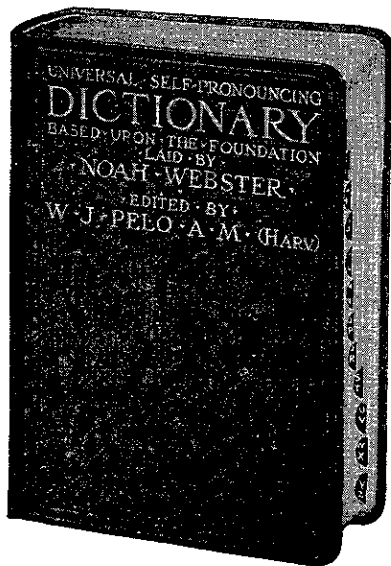
mental record, natural, religious, moral, or political. The humblest pillar that rises in honor of the dead has either 'in memory of' inscribed in fact or by circumstance upon its front; and so reads the fourth precept of the everlasting ten—'Remember that in six days God created the heaven and the earth, the sea, and all that in them is, and rested on the seventh; wherefore remember the seventh day to sanctify and hallow it.'"—*Alexander Campbell in "Popular Lectures and Addresses," pages 283, 284.*

Scripture Problems Solved

(Continued from page 25)

We have been well supplied with literature on this subject, and have been warned that we turn a deaf ear to it at our peril. Nevertheless, with all due respect to the earnestness and sincerity of the believer in it, we must say that we take no stock in the pyramid prophecies. We take the Bible only as our guide in prophecy, and we find in the teachings of pyramid enthusiasts many things contrary to Bible principles and prophecies. We find no parallel in Bible history of God using numbers and inscriptions connected with the tomb of a heathen king, built, as far as is known,

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by people who knew not God, to carry an important message for the world millenniums later. The Word says the sun, moon, and stars would be used for signs (Genesis 1: 14; Luke 21: 25) and that there would be signs in the nations, the sea, the church (1 Timothy 4: 1-3; 2 Timothy 3: 1-5) in society, in the air and the earth; but we are not told to look for signs in the pyramids. It is easy to find fanciful significations in hieroglyphics and remarkable coincidences in the science of numbers. But for dependable truth we prefer to stick to the known and proved signs as recorded in the prophecies of God's word.

Mother's Influence in the Home

(Continued from page 23)

child, too, was "filled with the Holy Ghost." This forever refutes the teaching that there is nothing in heredity and that early training alone is responsible in the training of children. What a child will be may frequently be determined by what the mother is before its birth. We should never forget that the training of children begins before they are born. Failure in after years may have a partial explanation here.

To the wife of Manoah, at the time when Israel needed a deliverer, God gave the promise of a son, with the admonition: "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." Here again we are taught that the training of the child in right habits of eating and drinking begins before its birth. What the child will be after its birth may frequently be determined by what the mother's habits are before its birth. Self-control begins with the mother, and if ever there is a time when self-control should be practiced by a woman, it is when a little one is expected. "And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times." Marriage to the wrong kind of woman marred his future, but through this man, although he was side-tracked for a time, God wrought for Israel. There is a lesson in this for young men whose parents have done their duty in rearing them. The life may be wrecked through heedlessness in the selection of a wife.

When the children of Israel were in bondage in Egypt and the time had come for their deliverance, God raised up a deliverer. Before it was possible to have such a deliverer, God must first find a woman to whom He could trust the training of that deliverer.

For the early years of his life, the mother of Moses had him as her pupil. After this he became the son of Pharaoh's daughter and the prospective heir to the throne of Egypt. "When he was full forty years old," after having received the training to fit him for his future position, "it came into his heart to visit his brethren the children of Israel." (Acts 7: 23.) We see from this that his mother's training was never effaced. "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." Hebrews 11: 24-27.

What an encouragement this should be to mothers to be faithful in the training of their children! If more godly mothers would carry the burden of educating their children up to the age of ten or twelve years there would no doubt be more men like Moses. The trouble is that their training is committed to others too early in life.

DANIEL HONORED HIS MOTHER

Nothing is said of the mother of Daniel, but undoubtedly to his mother could be attributed chiefly the virtues possessed by Daniel. At the age of about eighteen years, when as a captive in Babylon he was commanded to eat at the king's table laden with delicacies, meats, and wine, "Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank," but said, "Let them give us pulse to eat, and water to drink." He requested that he might have the food his mother had taught him to eat in early childhood as the food most conducive to health and to the development of a spiritual life. Had it not been for the character of Daniel's mother, there would have been no character like Daniel.

In the prophet Samuel we have another example of a mother's life and influence. Hannah was childless, and she earnestly prayed for a son. God heard her earnest, heartfelt prayer, and gave her the son. She on her part promised to dedicate him to the service of God forever. This promise she kept. During the early years of Samuel's life his mother taught him with this in view, and then at a tender age she presented him to the Lord. In Eli's household dwelt his wicked sons, who were "sons of Belial." Samuel was uninfluenced by the course pursued by these young men, and grew to become a man with whom God could communi-

cate early in life. Later he became one of the most devout men of God. When God needed a Samuel, He had first to find a woman of prayer, a Hannah.

Of Christ we read, "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. To make possible this Deliverer, God had first to go in search of a Mary. To this godly young woman were the words addressed by the angel: "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call His name JESUS. . . . And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word." Later when she had gone to visit Elisabeth, under the inspiration of the Holy Spirit Elisabeth said: "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour." Luke 1: 30-47. To this woman Christ was born, and to this woman was intrusted His early training. Without such a woman there could have been no Son of God born to be the Saviour of men.

MOTHERS MADE KINGS

Among the kings of Judah, it frequently happened that although the king himself was a worshiper of idols and wrought wickedness, the son of the king, who later ascended the throne, led a righteous life and was a worshiper of the God of Israel. In such a case it will be found by searching that he had a godly mother, under whose influence this righteous character was developed.

There is a saying, "The hand that rocks the cradle is the hand that rules the world." The power of woman in shaping the destinies of men and of nations has always been greater than that of men. We have always expected women to live purer and better lives than men. So long as women are what they should be, even if men go wrong, there is hope of the future; but when women go wrong there is nothing to hope for.

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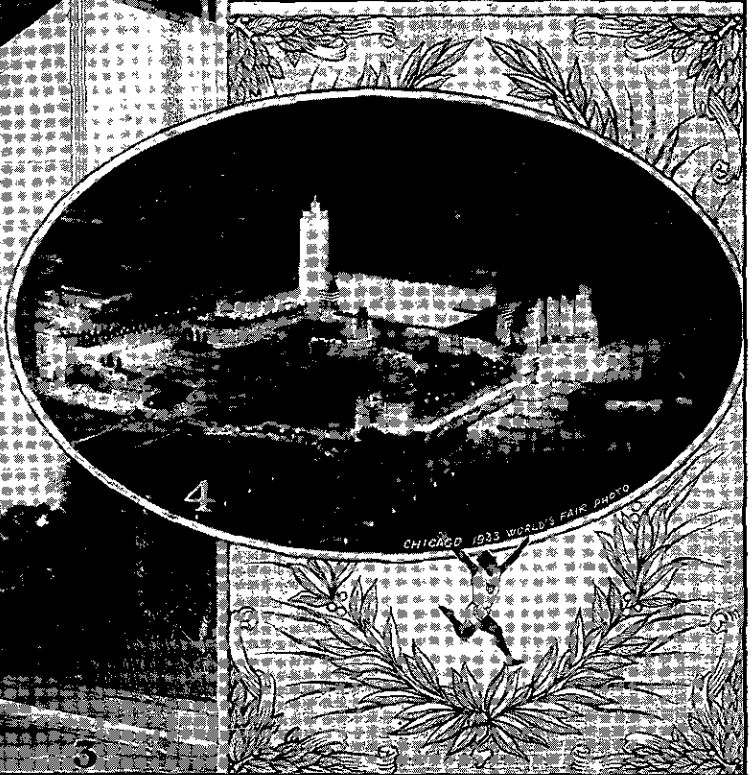
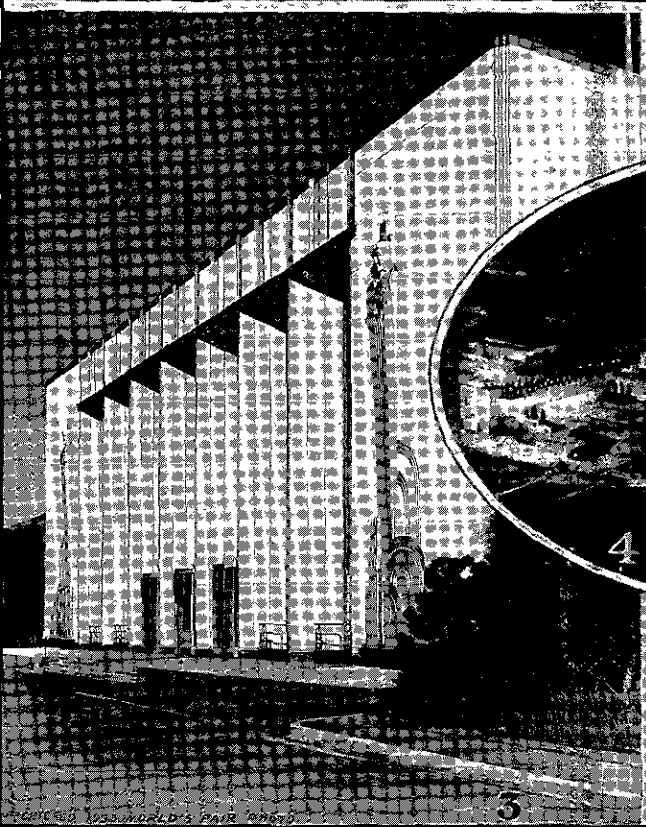
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