



The
Watchman
Magazine
AN INTERPRETER OF THE TIMES



IN THIS ISSUE . . .



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The NEWSPAPER for the News

The WATCHMAN for the Meaning

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NASHVILLE, TENNESSEE

October 1, 1932

Early in August the remnants of the Bonus Army, unemployed World War soldiers seeking Federal aid, were driven out of Washington. Their fares largely paid by the government, they scattered toward their homes. Repudiated by the American Legion, and frowned upon by thinking citizens, the movement must be labeled a lost cause.

For thirty days during July and August the Imperial Economic Conference of the British Empire convened at Ottawa, Canada. Its purpose was to attempt a solution of the world's deplorable economic situation, but especially to revive British trade. It resulted in trade agreements that will give preference to raw materials and manufactures produced within the dominions of the empire. It is estimated that the diminishing or abolishing of certain inter-dominion tariffs will injure the foreign trade of the United States to the extent of \$100,000,000 annually.

The magazine *Fortune*, after a nation-wide survey, predicts that there will be eleven million jobless men in the United States the coming winter. Survey engineers accuse the leaders in relief work of much waste thus far, and urge that Federal and State aid be better organized and administered than heretofore.

Stirred by the rapid increase of shameless nudity in nudist colonies and cults, and by the nakedness seen on bathing beaches and in theaters, the Prussian Government has seen alarmingly low morality as a result, and has recently enacted legislation to curb open nakedness by imposing severe fines on offenders against public decency.

THE NEWS

Condensed for Busy People

The farmers of Iowa and neighboring states are trying new methods to boost the prices of farm products. A "farmer's strike" is attempting to prevent any farm produce being delivered to the cities. At this writing the effort has reached the violent stage, and a number of officers and farmers have been injured in clashes over the stopping of trucks and trains loaded with produce for the cities. The movement threatens to grow, and is alarming middle-west State governments.

Convinced that both major political candidates and platforms are committed to repeal of the Eighteenth Amendment (Prohibition), the organized Drys of the United States are turning to fight for the election of dry legislators to Congress. The legislative, rather than the executive, branch of the government will decide the fate of Prohibition after all. The dry-wet tilt promises to be a war rather than a battle.

For some weeks there has been an upward trend in Wall Street stocks. Cotton, tobacco, and steel have risen in price. This boomlet has been widely heralded as an indication that the peak, or bottom, of the depression has been reached, and we are coming back. Increase in wage rates, employment, building, and volume of sales would be a surer indication of prosperity. The public is skeptical.

On August 19, Captain J. A. Molison, a Scotchman, flew the North Atlantic alone from East to West, the first time that feat has been accomplished. This much more difficult trip than going the other way was started in Ireland and ended in New Brunswick, Canada.

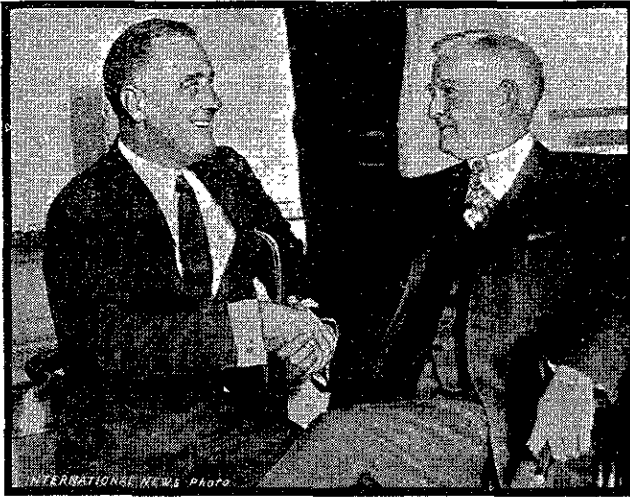
Much was hoped for in the Disarmament Conference. It was heralded as a supreme effort for peace. But it ended in talk about humanizing warfare. But "hope springs eternal," and the world looks forward to the next effort.

Professor Auguste Piccard, the Belgian who last year ascended in a special balloon to heights unreached before, has again penetrated the stratosphere to exceed his former upper-air mark; with an assistant in his air-tight car he sailed over ten miles above the earth. Valuable scientific findings are the result of his risky flight.

Italy has lately retired from active service 130,000,000 tons of naval vessels. This is acclaimed by peace lovers as a radical step toward disarmament. But the retiring war craft are obsolete or unnecessary to Italy's parity of armament with France, and the men released are being transferred to more modern and efficient vessels now being built.

Earth, the only planet in our solar system which has its moon so placed that a total eclipse of the sun can occur, thrilled to another of those rare phenomena, August 31. At great expense scientists prepared for views, tests, and photographs of the totality, visible over a large part of New England. Clouds marred the spectacle, however, and few scientists got satisfactory results.

THE NEWS INTERPRETED



Governor Franklin D. Roosevelt, of New York, and Speaker of the House of Representatives John Nance Garner, of Texas, the Democratic presidential and vice-presidential candidates of the United States for 1932.



Growing Nationalism

NATIONS are becoming more and more self-centered, and in consequence their peoples are becoming more selfish. It was said, and we had hoped, that trade interdependence of the world would draw the nations together in common brotherhood and good will; that the manifest futility of wars would bring peace; that closer communion among differing peoples by means of marvelously rapid and efficient transportation and communication would make for better understanding, and therefore greater love; in short, that because the world is getting smaller its nations would be drawing closer together.

But not so. Dictators rise in Italy, Russia, Germany, Poland, and other states, crush democracy to only a name, and shout for greater Italy, greater Germany, greater this and that, and would demolish any other nations that stand in the way of their attaining their "place in the sun." The only concessions made to neighbors are granted solely because any nation in these times of interdependence is working against its own interests when it becomes too arrogant and self-contained.

Japan, China, Russia, India, lose faith in the so-called benevolent dominance and interference of Western powers in their affairs, and draw within themselves more than ever. The very rubbing together of peoples in supposedly friendly intercourse, such as in

trade, sports, and education, causes friction rather than fraternity.

Trade relationships between nations are increasing causes of strife. The terrific depression at the present time drives commonwealths almost frantic as they seek a solution of business stagnation. The United States raises higher its tariff walls, and the other nations retaliate, culminating last month in the Imperial Economic Conference in Canada. Such a gathering, ostensibly directed to keeping a preponderance of British business within the Empire, is sure to force other bidders for world trade to deal in the same coin. It is futile to say who did it first. It is being done the globe around. We are dividing up into a number of little worlds, in spite of noble efforts to forge bonds of international friendship.

"Nation shall rise against nation," said the Prophet for these days, and continued: "Ye shall hear of wars and rumors of wars." (Matthew 24: 6, 7; Luke 21: 9, 10.) And the rumors of wars seem to be more expensive and tragic than the wars. For competitive armaments, in fear of intended attack, are ruining the credit and confidence of otherwise well-meaning nations. God's prophecy for this time gives no expectation of a closer union of kingdoms and peoples. Rather, it indicates that, as we near Armageddon, we will have greater international discord. "They shall not cleave one to another," is said of the nations that divide the world among themselves. (Daniel 2: 43.)

We are living in the days when the God of heaven will set up a kingdom, and it will be universal in its sway over the world, and will never be destroyed. (Daniel 2: 44.) Our chief concern is that we may become citizens of that kingdom now, while it is in a state of free grace and its people are being made up, so that we may escape the destruction that will fall upon all other nations when Jesus comes.

Through the Air

THERE was a notable revival of risky sky-flying in August. The first solo flight westward across the Atlantic was made; two women broke the air endurance record for their sex. Several attempts were made in flights from America to Europe. Ocean crossings by air have become commonplace. And commercial and army and navy flying goes on apace, in spite of tragedies. It is being demonstrated that there is just as much safety in the air as on the earth or water. While the great majority of people refuse to become air-minded or even to try to reach a state of flying-ship consciousness, we are told that they are of the older class, and that youth today takes to the air as readily and with as little fear as their fathers took to the water.

It is surprising how much is said in prophetic Scripture about the use of the air in the last days of this world's history. The last messages of warning to the world are carried by an angel flying (Revelation 14: 6-12), symbolic of the air as a carrier of God's word to men. Satan, who will oppose God to the utmost in His work of message-sending, is called "the prince of the power of the air." Ephesians 2: 2. Airplanes seem to be referred to in a number of forecasts of the scenes of the last days—"as a cloud to cover the land" (Ezekiel 38: 16), "the host of the high ones that are on high" (Isaiah 24: 21); and God's messages are sent with a "loud voice" (Revelation 14: 7), "magna vox," suggestive of the radio. The saved will "meet the Lord in the air," when He comes again. We desire to be air-minded enough to be ready to meet Him in peace. If air is to be our carrier as well as a necessity of living, we will not be the last to be borne "on the wings of the wind."

Depression, Bitter or Sweet?

TROUBLE does two things to people. It either drives them to bitter railing against their fellow men, circumstances, fate, and God, or it leads them to readjustments, resignation, patience, and fortitude. The same hardships produce radically different results in different persons. The difference is in the attitude of those who suffer, not in any varying degrees of the woe.

The present economic slump is affecting everyone to some degree, rich and poor, high and low, young and old. It does not do for the poor to say

necessarily in this life. God spreads His justice over eternity. Rather say, "What good does a loving Father have in this for me?" And, even if it is a reaping of what we have sown, that very attitude on our part transforms it into a discipline. And even Christ was disciplined. He was made perfect through the things that He suffered. Then why not we?

A firm and implicit faith in God turns the depression blues to rose pink. And it does not take a master artist in spiritual things to change the color. It takes a humble, teachable spirit, actuated by love for God and fellow man.

alcohol is a dangerous indulgence, and in most cases inevitably leads to the use of more and more. Moderate drinkers are not temperate in the true sense. It would be better to coin another word to describe the stand that must be taken to be free from enslaving narcotics and intoxicants. But for lack of that, the word temperance, in the parlance of the free man, expresses entire freedom from any habit that injures his body, with the enjoyment that comes with moderate use of those foods and drinks that God gave man in the beginning as his diet.

To get to the root of temperance, and make it easy and supremely satisfying, we must consider that men drink intoxicants because they have a thirst for them, and that that thirst was created by the thirsty one by forced use of the intoxicant at the beginning, or by indulgence in some milder intoxicant or narcotic as an approach to the stronger. The use of certain soft drinks, headache powders, hard cider, tea, coffee, tobacco or any of the numerous "dopes" on the market only leads on to alcoholic addiction. The desire once created, stronger and stronger nerve ticklers or killers are needed to satisfy it. Let the drows begin at the root of the tree of intoxication, if the whole system is to be curbed.

And one can start a veritable whisky still in his stomach by eating wrong combinations of perfectly good foods, or by overeating. The roots of intemperance probe deeply. If man would try as hard and be willing to suffer as much to be temperate as he does to be intemperate, America could not possibly find a political issue over what people drink.



Perhaps no country is feeling the depression more than Japan, as this "rice line" testifies.

the rich do not suffer, just because they may have enough to eat and wear. Among which class are most of the suicides found? And a man suffers the mental torture of the damned before he takes his own life. It isn't what we have of things that counts, but what we let things do to us or for us.

The God of heaven did not bring this depression on us, but He is utilizing it to benefit us, if we will. And if we will recognize His hand working for our good, it becomes a discipline rather than a punishment. There is a vast difference. Let no one say, "What have I done, that this trouble should come upon me?" It is a mistake to suppose that everything that we suffer comes as a result of some wrong we have done. All must reap what they sow, but not

Temperance, Now and Ever

AS TO the liquor problem—there would be no liquor (alcoholic beverages) and there would be no problem, if the true principles of temperance were carried out. Temperance itself has almost been lost sight of in the discussion about the virtues or vices hidden in the Eighteenth Amendment. Temperance is self-control—the control of self to totally abstain from all acts and habits that injure the mind and body; and to use moderately those things that are good in themselves. It used to be thought that moderate drinking of alcoholic beverages was not harmful. Hence, temperance in those days meant refraining from excesses in the drinking of intoxicants. Now we know better. Even a little

"The Hungry Fellows"

YEARS ago, a dollar-bloated plutocrat was discovered erecting high and barbed fences around his estate, and arranging facilities for sudden flight. He said he wanted to be ready "when the hungry fellows break loose."

Have we reached that time? Made bitter and desperate by unemployment and low wages for mined coal, the miners of Illinois and other sections are rising in such strikes and riots as America has not seen in years. The farmers of Iowa, and other states in the Northwest, driven to poverty and the sales of their farms for taxes because of low prices of farm products, have arisen

in what they call a "farmers' holiday," and are resorting to violence to prevent the delivery and sale of farm products, that prices may thus be forced to a higher level. The farmers have plenty to eat of their own products, but ruin awaits them if they cannot get cash enough to pay their taxes. And this is just the situation of hundreds of thousands of small land owners in the middle West and South. Another winter faces us, promising more suffering and poverty than ever. Crops are good, money is plentiful; but neither are reaching the ones who need them and deserve them and are willing to work for them. A bloody economic rebellion impends.

Rising prices in Wall Street are not taken seriously by the ordinary American working man. He has come to distrust high finance. And he says political interests may be boosting prices, till after election. Confidence in government and leadership has broken down. And it will require much honest dealing to restore it. To get an accurate prophetic picture of the situation we need only to read James 5: 1-6:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

"Your riches are corrupted, and your garments are moth-eaten.

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

"Ye have condemned and killed the just; and he doth not resist you."

The consolation to the suffering and oppressed righteous is found in the verses following (7-9):

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

"Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door."

Attention to this advice and instruction is the one way out for the down-trodden today in America and the world.

A Spree of Lying Propaganda

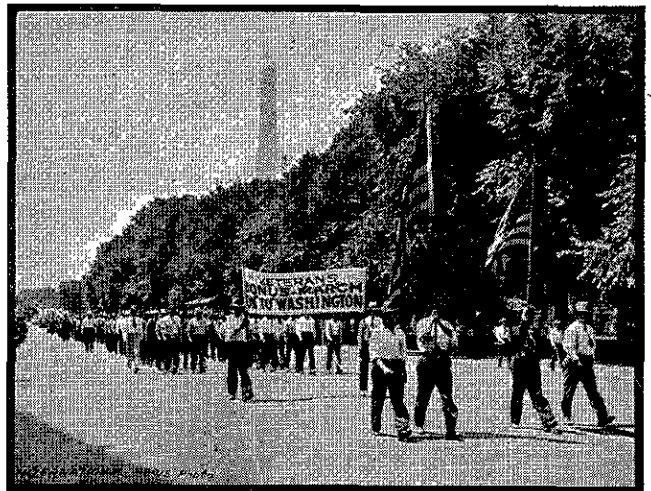
THE wets, financed with money supplied by conscienceless and greedy capitalists, have spread deceptive propaganda till they have brought many an honest man to a state of bewilderment. Too many of the American people are intoxicated with false reports, garbled statistics, and illogical arguments. The American mind has the "jitters" over this liquor problem. Like a man at the North pole who, whichever way he goes, goes south, so they think any direction from here is sure to be better, that any place to jump will land us in a better situation than we are in now.

Absolutely *all* of our troubles are blamed on Prohibition, when the truth is that most of them are to be blamed on disobedience to Prohibition. If the

country? Better reasoning would be that, Prohibition brought prosperity and more recent extreme disregard of it has brought adversity, *if* Prohibition has had anything at all to do with the present economic slump.

There could be far worse conditions than exist at present, and the return of licensed alcohol and the saloon would bring them. Our country is gorged with food, clothing, money, and every commodity for our comfort, regardless of the fact that these things are not justly distributed. Many seem to think whisky will wash everything to the level of fair adjustment. But it will not, as sorry experience has proved. Drowning our trouble in free beer will not cure our economic ills. The very men who are responsible for the unequal distribution of wealth, and are grabbing and hoarding, are the men who are supplying the money to buy America a propaganda drunk. With the flow of beer in sight, they see prospects of greater exploiting of the poor; and they are right in this foresight of what will come with Prohibition out of their way.

Would we believe black is white if the newspapers, the magazines, the radio, the spellbinders, and the tire-



The Bonus Veterans make a "last stand," in the streets of Washington, D. C.

moonshiner, the home-brewer, the boot-legger, the bad liquor, and the hip flask were brought on by Prohibition, what brings them on when and where there is no Prohibition? And every country testifies that they are common the world over. If Prohibition caused the well-known depression, why is it just as bad or worse in countries where liquor flows freely? And why did we have unprecedented prosperity during the first ten years of Prohibition in this

covers said so long enough? It is time the citizens who love this Republic awake to the facts as regards Prohibition. There is likelihood of voting for whisky intoxication because we are already intoxicated with false ideas about the whole liquor question. Beware of the cups that inebriate. Directly or indirectly, first or last, they close the eyes to facts. They, and all connected with them, are deceivers. And "who-soever is deceived thereby is not wise."

The Rising Tide of SUICIDE

By LYNDON L. SKINNER



ONCE again the suicide mania seems to be on the rampage.

"Suicide sets \$175,000 fire to die in love tiff," shout the bold, black, headlines of a recent issue of the San Francisco *Call-Bulletin*. The story follows: "Belief that the fire that destroyed the \$175,000 Sunflower packing plant at Porterville today was a suicide pyre set by Kleat Perkins, 30-year-old Pomona painter, was voiced by authorities following discovery of Perkins' charred body in the ruins."

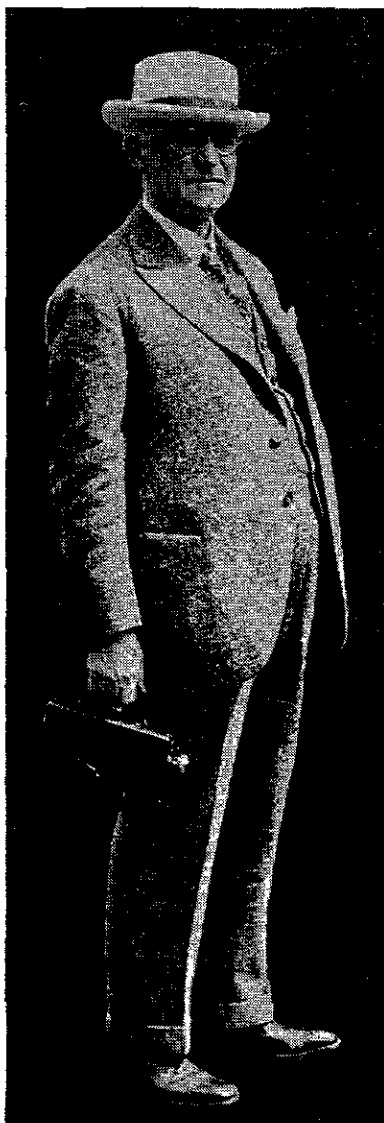
This might be called typical. As one scans the headlines of the metropolitan newspapers, one cannot help being impressed by the increased space being given to self-destruction stories.

There is a weekly average of more than 280 suicides in the United States alone. A San Francisco girl, aged 22, committed suicide yesterday by jumping from the roof of a sixteen-story building during the lunch hour. Last week a young man walked into a bus station in Denver, pulled a revolver from his pocket, and shot himself before an attendant could stop him. In his pocket was a note to his father in Fort Worth, Texas, saying he was ending all because everyone was against him. A Michigan mother killed her three children while they slept, and then shot herself. Four died in Chicago Heights, Ill., following a suicide pact, and three others are in critical condition from suicide attempts.

NO RESPECTER OF PERSONS

☐ The rising tide of suicide is no respecter of persons. It is only a short time since Ivar Kreuger, Swedish match king, regarded by many as the shrewdest financier in Europe, ended his life by his own hand. Close on the heels of this tragedy came the startling news of the suicide of the great Kodak manufacturer and inventor, George Eastman, chairman of the board of the Eastman Kodak Company.

According to reliable authorities, there were at least 15,000 self-inflicted deaths in the United States last year. And a careful survey of these cases indicates that very few were so poor that they did not know where the next meal was coming from. Practically none ended their lives because they did not have enough clothing to keep themselves warm. Instead, by far the greater majority were men and women who had



Herbert Photos, Inc.

George Eastman, whose name stands for Kodak and calendar revision, ended an honored and useful life by committing suicide.

enough of this world's goods to keep them in fair circumstances. A large share would never have lacked for any of the real necessities of life if they had never worked another day as long as they might have normally lived.

Then what brings this rising tide of suicide? Why did Ivar Kreuger end his life? Why did George Eastman shoot himself?

The results of suicide are obvious,—the causes, elusive. Yet a careful analy-

sis of the lives and experiences of a large share of these self-destructionists reveals certain basic situations and facts worthy of consideration.

"Ivar Kreuger, as head of the Swedish holding company of Kreuger and Toll," says the *Literary Digest*, "was the guiding genius of what the *New York Times* speaks of as 'perhaps the most powerful interlocking trust in the world.' He was the founder and directing force of the international match trust and 225 subsidiary corporations, including a chain of banks, vast forests, innumerable pulp and saw mills, iron mines, railroads, factories, steamships, office buildings, and apartment houses. He was an influence in the economic life of 30 to 40 nations."

TISSUE OF DECEPTIONS

☐ But "when the Swedish millionaire pulled the trigger of that pistol in his Champs Elysee apartment, 'he wrote the verdict of his own ambition.'" Like that other Scandinavian, Ibsen's Master Builder, "Kreuger," says the Boston News Bureau, "scaled heights that made him dizzy in an attempt to reach the topmost pinnacle of success, and he crashed suddenly, at the peak of his power, from heights too great for him, to sudden death."

Kreuger's immediate difficulty, if we bar the health problem, was his inability to obtain a loan with which to refund a comparatively small amount of maturing short-term obligations. His total immediate needs were not more than 70 millions, according to some press reports. But this would be a simple matter to a trust worth more than 400 millions in normal times. But these are not normal times. New York bankers are more cautious than they have been in the past. It was rumored that he had shifted the securities he had put up as collateral on a recent purchase of important communication lines. His brokers, who directed most of his financial ventures in this country, admitted they had never seen actual documents to substantiate Kreuger's claim of match monopoly concessions in certain European countries, which were highly important assets in considering further advances to his complex, globe-girdling enterprises. These lacking, and the confidence in the suave Swedish colossus beginning to crumble, Kreuger was compelled to return to Paris having failed in his effort.

His suicide followed immediately. For a few hours the news was kept from the world, and then it broke. Kreuger & Toll investment stock prices, already low, began to tumble. Investors began to check up on the Kreuger claims. Soon the Kreuger scandal grew to be one of the ugliest affairs in business history, and is still increasing in malignancy as irregularities in financing and management of his enterprises come to be known, and more facts revealing gross frauds are brought to light. *Time*, "the Newsmagazine," April 25, 1932, reports the gloomy warning of the Swedish government's newspaper, *Sevenska Morgonbladet*, that present revelations of the chaos of Kreuger's affair are "only the beginning; the coming week will be one of the most nerve-racking ever experienced by the Swedish nation."

SYMPTOM OF THE TIMES

☪ It has become very evident that Ivar Kreuger recognized that he had come to the end of the trail. He had stood before the world as a huge Atlas holding the financial structure of the world upon his own shoulders. But the weight was too heavy for the giant. And the inherent weaknesses of his character and business acumen were sure to become known. He saw no way out other than to take himself away from the ruin that he knew was sure to come, and that he was powerless to prevent.

In presenting a word picture of future events to come upon the world, and particularly those events that should presage His second coming, Jesus gave as one of the signs of the last age, "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26. Another version translates the word "failing" as "expiring,"—men's hearts expiring for fear. There can be no doubt but that the passing of Ivar Kreuger is a definite sign to the living that we have come to that time of which Jesus spoke. It is a sign that Jesus himself gave when He said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 28, 36.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and

the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1, 2. Thus reads the warning of the Apostle James to those who amass great fortunes at the expense of others and by fraudulent means.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth
ere gave,
Await alike the inevitable hour:
The paths of glory lead but to the
grave."

No sooner had the word of the sudden end of the Swedish match king reached the press than came the news of the self-slaughter of another magnate, George Eastman. The events and experiences that led up to his end tell an entirely different story.

Mr. Eastman started his business life at the early age of fourteen years, working at three dollars a week to support his widowed mother. From that low and humble beginning, he rapidly worked his way up through the ranks into positions of responsibility. He invented the Kodak, and perfected many modern inventions in the realm of photography that have made amateur photography popular and the motion picture industry possible.

BAD END TO USEFUL LIFE

☪ At the time of his death, the Eastman companies regularly employed more than 300,000 men and women around the world. Mr. Eastman had given away more than \$75,000,000 to public charities in America and Europe, where he established a number of public dental clinics.

He had tasted all the joys and pleasures, he knew all the comforts, he had indulged in all the sports that his vast fortune was able to bring to his finger tips. He was a great lover of art, of music, of travel. He had been to the far corners of the world. He had established and endowed the Eastman School of Music, and had built and endowed in connection with it the beautiful Eastman Theater.

But finally Mr. Eastman came to the place where he recognized that there was something that money could not buy. Advanced in years, worn and tired from his many, varied, and heavy responsibilities; feeling the senility of old age creeping upon him; with nothing to look forward to but a few short years, and with those possibly fraught with sickness and pain; he saw nothing left except to die.

And so, the newspaper accounts relate, he sent his friends and his nurse from his room, quickly scrawled a note on a sheet of paper: "My work is done. Why wait?" And in a few moments his friends in an adjoining room heard a shot and rushed into his bedroom to find that he had brought on the end.

Thus George Eastman, one of the most colorful characters of the age, a man who had contributed magnificently to the pleasures and comforts of the people of all the world, went down to a Christless grave without a single hope, so far as it is known to any, even his most intimate associates. He was an agnostic.

During his later years, Eastman had been busy promoting the Cotsworth Calendar reform plan, which called for a 13-month calendar, with one day skipped each year. A major objection to the plan was that it destroyed the continuity of the weekly cycle, which has remained the same throughout all the ages. Ignoring the claims and appeals of conscientious religious minorities who opposed his Calendar reform plans, and who pressed their objections before Congressional committees and League of Nations councils, Eastman continued to contribute tens of thousands of dollars and lend his own personal influence by voice and pen to the cause of a calendar plan that would destroy the cycle of the week held sacred by Jews throughout all time and in our modern age by Christian sects as well.

When the League of Nation's Conference on Communications and Transit laid the Cotsworth Calendar reform measure on the table last October, precluding its passage as a world-wide reform for at least seven more years, Eastman was one of those most disappointed. What the passage of his favored plan might mean to those who honor God and His commandments meant little to the Kodak King.

NO HOPE

☪ A day or so after Mr. Eastman's death in March, the newspapers published an interview with the pastor of the church in Rochester that Mr. Eastman sometimes attended. He was the member of no church. In this interview, the Episcopalian clergyman related the story of certain conversations he had had with Mr. Eastman regarding religious, moral, and ethical questions.

Once on a hunting trip to Alaska, he asked Mr. Eastman if he thought there is a future life. The reply was that

(Continued on page 30)

Loose MARRIAGES, Easy

Married Flirts Blast the Foundations of Our Civilization

By ROBERT L. BOOTHBY



HE CLIMBED into the bus to take a ride of about a hundred miles. A young couple were walking outside the station, and soon the young wife put her arms around the young man's neck and kissed him good-by. Then she also entered the bus. I didn't think much of what happened, for it is quite the natural thing for a wife to kiss her husband a fond farewell if she really loves him and is to leave him while she takes a trip. But the bus hadn't gone many miles before the driver changed his seat with a gentleman friend of his and sat beside this young woman. Soon the two fell into conversation. The man later invited the lady to enjoy a treat in the ice cream parlor while the bus was waiting at a town. The lady accepted. After the bus was again in motion the man put his arm around the girl, and it wasn't long until their associations were very free. The young man was very clever and smooth. He gave the young lady the most careful attention; in fact, he did everything to win her, and she apparently was ready to be won. She was a twentieth-century wife, who could pretend her love for her husband, but when away from him she was equally anxious to give her love to another. It is not a peculiar case: it is one of thousands today.

DANGER TO OUR HOMES

☞ The homes of America are in great danger. Divorces are on the increase at an alarming rate. In the year 1905, 68,000 divorces were granted in the United States. In 1923, the divorces totaled 165,000, or a gain of 140 per cent in eighteen years. In the year 1929, the courts of this country handed down 201,464 decrees, or an average of one every two minutes during that year. For every 100 marriages that year there were 16 divorces. From 1867 to 1929, the divorces of America have increased 2,000 per cent, while the population increased 300 per cent. Statisticians have figured that, if the ratio of gain in broken homes continues, by 1965 there will be 51 divorces for every 100 marriages.

A magazine entitled *The Reno Divorce Racket*, published by Graphic Arts Corporation in Minneapolis, describes the situation as "our hysterical scramble for divorce, our mad race for sex freedom and return to paganism." It continues: "In this year of grace 1931, we have seen the most amazing spectacle in the history of the race—a worldwide revolution in divorce laws and customs as momentous as the Suffrage Act and the Prohibition Act. The hectic rush to revise laws and make new ones to liberate men and women from matrimony has reached fantastic extremes."

DISEASE IS WORLD-WIDE

☞ The United States is not the only nation with marital problems. There is an epidemic of home-breaking all over the world. The old family love and reserve is fast giving way to a new order that regards not the love of home and family. A press report declares: "Berlin holds an unenviable divorce record. Annually over 8,000 couples are legally separated in the German capital, which represents a 100 per cent increase over pre-war figures. In 1913 the number of divorces granted in Berlin amounted to 89.5 to every 100,000 inhabitants, which proportion had increased to 186.3 by 1925."

The United Lutheran Church says: "What is even more threatening [than the increase of divorce] is the fact that great numbers at the present day, including some teachers of our youth, have ceased to regard divorce as in any way evil."

Sir Edmund Grey asks: "Why can't marriage be like the mere strapping together of hook and buckle?" That is, couples are to be bound to live together only until they decide to separate, and then, with no feeling of failure in their married life, or with no thought that they are bound together for life and should therefore strive to overcome differences, they can with ease become free from all marital entanglements.

Judge Ben B. Lindsey and others like-minded are advocating companionate marriage. Followed to its most liberal interpretation, it means that so long

as the couple prevent the birth of children they can live together as man and wife and still each companion can have perfect freedom to accept or reject the companionship of others of the opposite sex; and if they so choose they may have such unrestrained freedom that they can practice the sin of adultery and yet not seriously violate their matrimonial regulations. The reader need only to read some of Mr. Lindsey's books to be convinced that the above statement is true.

IMPROPER PROPRIETIES

☞ Mr. Lindsey, in his book, "The Companionate Marriage," among other stories tells one of how Esther married Archie in preference to another boy named Bob. Archie was a very fine boy, but "there seemed to be a fundamental incompatibility which left her ill at ease when she was with him." We will now let Mr. Lindsey finish the narrative. "Archie presently took note that she was very largely in Bob's company. She went to shows with Bob. They found this and that excuse to be together. Bob was often at the house. At last Archie said to her, 'Esther, do you think you'd be happier with Bob than with me?' She admitted she would. 'All right,' said Archie, 'get a divorce from me and marry him. In the meantime, do as you please! In due time she brought suit for a divorce. They got by without collusion being detected, and without otherwise betraying the fact that they were in cahoots. At last the interlocutory decree was granted. The final decree was to follow six months later—another senseless obstacle. In the meantime, Esther and Bob had been living together secretly, though with Archie's knowledge; and when the final decree was granted, Esther was already pregnant by Bob. I married them a few months later. Shortly before the birth of this baby, Archie gave a dinner party to his divorced wife Esther, now very obviously on the verge of motherhood." This, Mr. Lindsey would leave the impression, was quite the proper thing to do.

Mr. and Mrs. Bertrand Russell also advocate freedom of the sexes before

DIVORCES, Broken Homes

marriage, a sort of trial marriage. Dr. Logan Clendening says of the effect of such teaching: "It appears that high school boys and girls have been only too ready to follow the advice of 'the greatest living philosopher,' and their teachers charge that, as a result, there is an enormous increase in venereal disease among such students."

DECAYED AT THE ROOT

☐ The reader has probably, while walking in the woods, seen what was once a giant, stalwart tree lying flat on the ground and upon examination discovered that the tree had decayed at its base until its strength was gone. Probably a small insect working slowly in the trunk of that tree was the cause

ally, my sympathies are entirely with the parson. The American clergy, in order to be in line with this new marriage movement, must be able to swim, ride, shoot, scale tall ladders, fly, and climb. They never know when they may be called upon to make two people one at the bottom of a well, or in a crane bucket. Authentic American marriages have taken place in aeroplanes, in cellars, in stables, in fishing boats, and one couple climbed a factory chimney, determined to start married life on a high level."

Marriage should be entered upon soberly and prayerfully. It should be meditated upon, duly considering the effect of the union of the two. There are certain principles that should guide

righteousness? And what communion hath light with darkness?" 2 Corinthians 6: 14.

Before entering upon marriage, it should be understood that God has instructed that husband and wife are bound together in matrimony until death parts them. We read: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Romans 7: 2, 3.

The easy divorces and loose marriages of today are adulterous in God's sight, and His law declares: "Thou shalt not commit adultery." Exodus 20: 14. "Sin is the transgression of the law" (1 John 3: 4), and "the wages of sin is death" (Romans 6: 23).

If an individual has already made the mistake and has violated the instructions of the Bible by marrying another while the former companion is still living, he can only plead for God to forgive; and He promises: "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. Of course this confession includes a promise on our part that we will not repeat the sin.

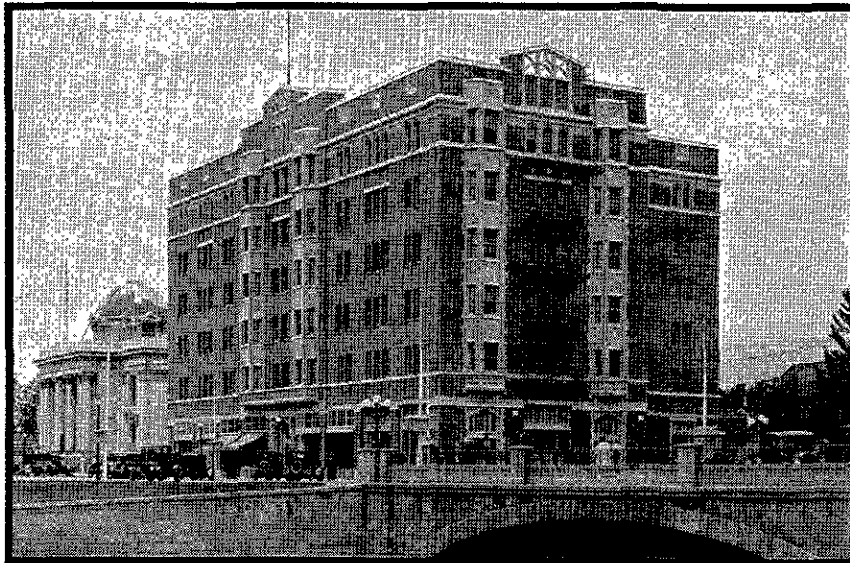
The rapid increase of divorce and the present orgy of disrespect for the sanctity of marriage ties is a striking sign of the last days and an omen that Jesus Christ is soon to come. When Paul wrote of the sins of the last days, he said the world would be "without natural affection." (2 Timothy 3: 1-5.) If natural affection still controlled men and women, divorce courts would not do the flourishing business they are doing today.

OUR HOMES NEED JESUS

☐ The looseness of these days is very comparable to that described by Jeremiah: "They were as fed horses in the morning; every one neighed after his neighbor's wife." Jeremiah 5: 8.

The homes of today need Jesus. He is the only influence that can protect against the vicious inroads of sin. Few realize how much they do need Christ in their homes.

(Continued on page 32)



The hotel in Reno, Nevada, where prospective divorcees await their freedom.

of the decay. The insect of sin is gradually undermining the stability of family life and of the home, and this important factor in maintaining the purity of society is crumbling into most disheartening ruin.

Marriage is regarded altogether too lightly. The ceremony is performed today in aeroplanes, in animal zoos, in swimming tanks, etc., with no respect for its solemn importance. It would be far more fitting for it to be performed while the couple are on their knees. If there ever is a time in life when prayer is needed, it is then. Its consequences are far reaching.

Claude F. Luke, writing for *The Royal*, February, 1931, says: "Person-

every man and woman in choosing a life companion. It is better to use the head more in making the choice and not be controlled too much by the blind emotion of love.

Catholics are right in advising their people not to marry Protestants. Protestants would do well to insist that they will marry only Protestants. Christians would do equally as well to marry only Christians. I do not say this in any sectarian, or bigoted, sense, but if two persons start out with a fundamental difference, how can they expect happiness? It is written in the Bible: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with un-

The DEVIL APPEARS as CHRIST

A Startling Revelation for These Times

PART I

By H. M. S. RICHARDS, *Evangelist*



IN THE first chapter of Revelation we have a word picture of our Lord Jesus Christ. I want you to notice it very carefully, for I have two startling documents to give you after reading this Bible description of Christ in glory. And this description in the Book of Revelation is very significant, because you will find it is to be copied and imitated through the years. Notice the phrasing of it. John is telling us about his vision. We will begin with the tenth verse: "I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet. . . ."

John is having a vision "on the Lord's day." This is the *Sabbath Day*, the day which God calls, "My holy day." (Isaiah 58: 13.) Now, remember, John, the Revelator was not a medium going into a trance, but a prophet of the most High, and absolutely opposed to such communications as are claimed by the Spiritualists, for in this very Book of Revelation he declares that sorcerers and those who have to do with familiar spirits will wind up in the lake of fire. So John was opposed to Spiritualism.

ALL IN ALL

¶ We read on: "And heard behind me a voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches." "I am Alpha and Omega, the first and the last." Who is the first and the last? Who is Alpha and Omega? Jesus Christ is the first and the last. Take the first verse in the Bible: "In the beginning God created the heavens and the earth." Jesus Christ is in the first verse of the Bible, and He is in the last verse, too. Jesus Christ is the subject of the whole Book. "I am Alpha and Omega, the first and the last: and, What thou seest, write in a book." John had a vision and saw, as it were, a panorama in the sky, and wrote it down and sent it to the churches in Asia. "And I turned to see the voice that spake with me. And being turned,

I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."

How did John know He was "like unto the Son of man"? Oh, John had seen Him in the flesh! He was the one whom John loved. John is called "the beloved disciple." The Scripture tells us that at the last supper John lay with his head on Jesus' breast. John was very intimate with Jesus. John was one of the three on the mount of transfiguration. He was one of the three in the Garden of Gethsemane; one of the three at the Cross to whom Jesus spoke just before His death. John was one of the three who had been with Him many times.

ALIVE FOR EVERMORE

¶ Notice "a garment down to the foot," and the garment was white. We infer it was a white garment, because John said He shone like the sun. Notice "a golden girdle." "His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and his feet were like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars, and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in His strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Our Spiritualistic friends tell us there is no death. I have here a book written by a great man of today, and he says: "I am convinced there is no death." But Jesus said: "I am He that liveth and was dead." Do you believe what He said? "And, behold, I am alive forevermore." Jesus was dead. He is *now* alive. He is *different* now, in other words, from what He was when dead. Well the Spiritualists will tell us our Lord Jesus Christ is just like the rest of the people

that died; they will tell us the dead are all around us, but we can't see them, and that they are on the other side working things out for us. But this Scripture tells us that Jesus was "dead." "But, behold, I am alive for evermore; and have the keys of hell [the grave] and of death." Thank the Lord for such a Christ! That is the description of Christ recorded in the first chapter of Revelation.

THE GREAT IMPOSTOR

¶ Now turn with me to the book of 2 Thessalonians, and here we find a statement by the Lord about these last world signs that tell us His coming is near. Reading from the first verse of the second chapter: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." Paul had written the first Epistle to the Thessalonians, enlarging on the second coming of Christ. But the people got the wrong idea, thinking that the Lord was coming at once, in their day. Therefore he wrote the second epistle, telling them of certain things that must occur before the coming of Christ. He warned them not to believe in spurious epistles that were being sent around, some of them even signed by his name. Men, in those days, imitated Paul's writing, as we see when Paul wrote: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." So he warned them: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

There was to be a great "falling away" time; and the "man of sin" was to be revealed. That term "son of perdition," is found in only one other place in the Bible. It is applied to Judas, who betrayed Christ with a kiss. (John 17: 12.) It has to be someone who

betrays Him with a "kiss." I continue to read: "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . And now ye know what withholdeth that he might be revealed in his time." The apostle Paul is here speaking of the pagan Roman empire holding back the full bloom of the papal apostasy. "For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way." (The word "let," in the King James version translated in the early seventeenth century, meant to "hinder.")

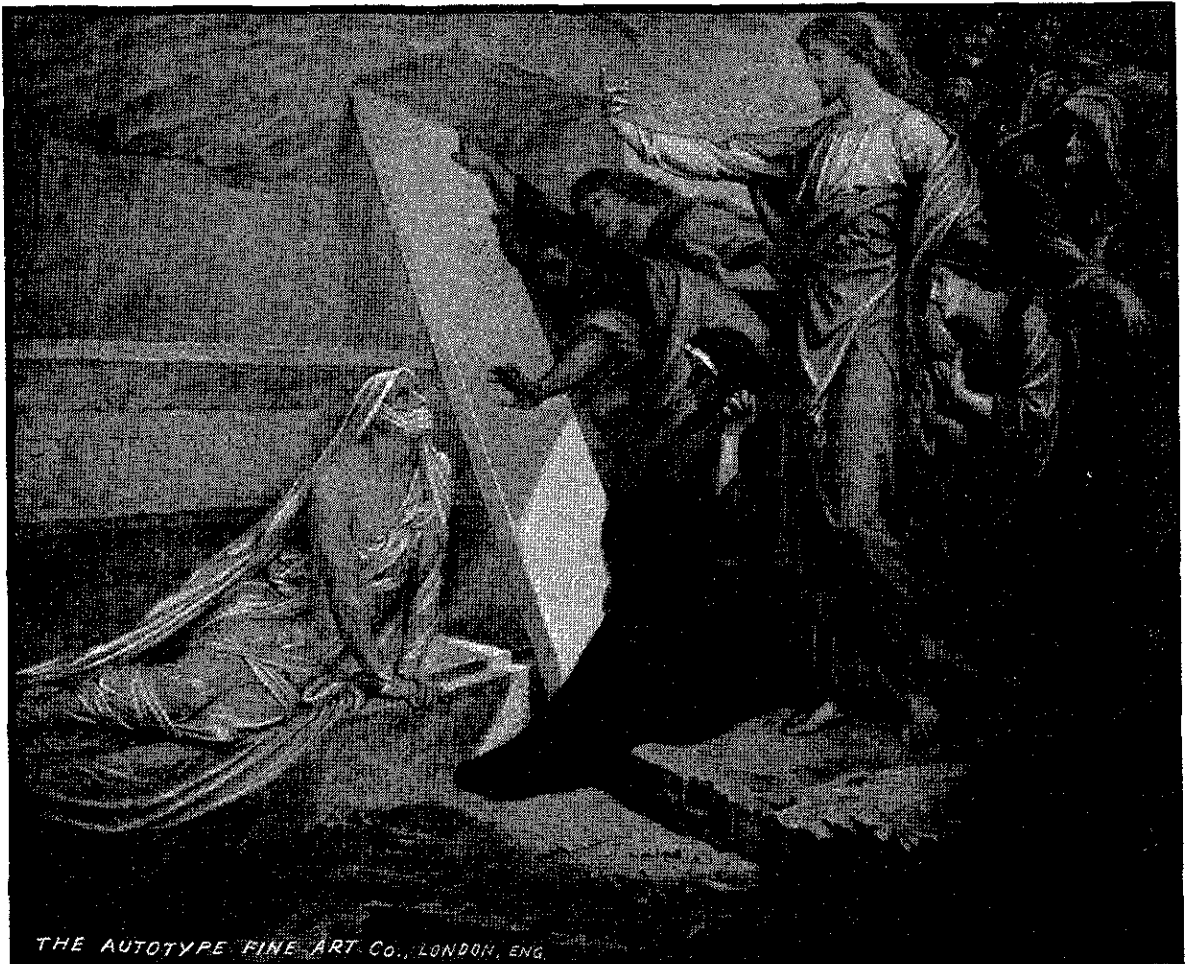
"And then shall that *Wicked* be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming." That great apostasy, that great "falling away," will be in this world till it is finally revealed and blossoms out—

till Christ comes to smite it into nothingness, at His second coming. "Even Him, whose coming is after the working of Satan with all power and signs and *lying wonders* [that is, miracles]." Just before Christ comes, the Scripture says, Satan will produce wonders, but the Bible calls them "lying wonders"; that is, they will seem to be something they are *not*, to deceive the people. A miracle that will *lie*—how could it be? By claiming to prove something that is false. Pharaoh had two magicians, Jannes and Jambres, who were in contact with familiar spirits, and when a true miracle was performed they imitated those miracles. In these last days God says there will be an upspringing over all the world of mighty wonders, "lying wonders," the work of Satan. As we are living in the last days we must expect to hear of these wonders.

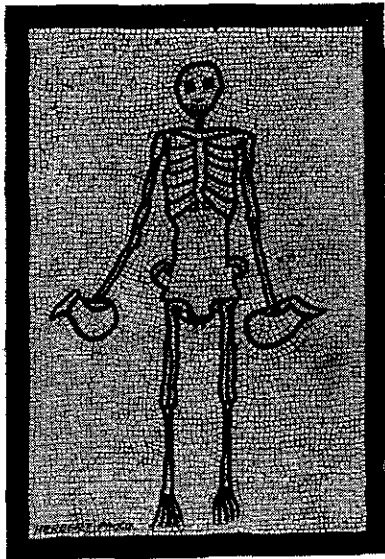
I received two letters inclosing clippings about Conan Doyle's widow

receiving word from her husband. The letter writers believe wonders are happening. I think about eighty per cent of the Spiritualistic phenomena are nothing more nor less than miserable deceptions practiced upon a gullible public. Such were the spirits Conan Doyle saw who were arrested in New York. When arrested they were found to be very much in the flesh—the mediums themselves. Some cases of Spiritualistic marvels are like that, and some are not. Spiritualism does produce some true phenomena. Some of its manifestations are wonders that are truly wonders, but they are "lying wonders." Just as people in the flesh produce some marvels that are not real and some that are, so these unseen beings produce wonders that *are* wonders. Anyone who thinks all spirit manifestations to be frauds is in danger of deception.

(Continued on page 15)



Only Christ can raise the dead, and the resurrection of Lazarus was a demonstration of His power.



"Demon Rum" is not modern alone. The above was found in a mosaic floor in the ruins of Pompeii, Italy, and dates from the first century after Christ.

The HISTORY of ALCOHOL

is a miserable tale. Will we learn the lesson of our fathers?

By W. S. RITCHIE

a pure pleasure and a perfect tranquillity reigned over all nature. There was neither labor, pain, nor sorrow, nor criminality. Nothing made opposition to the will of man. The whole creation enjoyed a state of happiness; everything was beautiful, everything was good; all beings were perfect in their kind. In this happy age, heaven and earth employed their virtues jointly to embellish nature. There was no jarring in the elements, no inclemency in the air; all things grew without labor; and universal fertility prevailed. The active and passive virtues conspired together, without any effort or opposition, to produce and perfect the universe. In this state of the first heaven, man was inwardly united to the supreme Reason; and outwardly he practiced all the works of justice. The heart rejoiced in truth, and there was no mixture of falsehood. There were no impetuous winds nor excessive rains. The sun and moon, without ever being clouded, furnished a light purer and brighter than at present. There was nothing which did harm to man or suffered hurt from him; but a universal amity and harmony reigned over all nature."—*Ramsay on the Mythology of the Pagans.*

GREEK RECOLLECTIONS

¶ Hesiod, a Grecian who wrote eight centuries before Christ, says: "Immediately after the birth of man, the golden age commenced. Mankind then led the life of the gods, free from tormenting cares and exempt from labor and sorrow. Old age was unknown. Their limbs were braced with a perpetual vigor, and the evils of disease were unknown. When the hour of dissolution arrived, death assumed the mild aspect of sleep. Every blessing was theirs. The fruits of the earth sprang up spontaneously and abundantly; peace reigned and her compan-

ions were happiness and pleasure." Much more of this history from varied ancient sources might be added.

NO INTOXICANTS NEEDED

¶ The point in bringing out these annals of the dim past is that there is no record of the use of intoxicants in the time of the world's youth and strength. It is evident that it is the failing strength of the race that resorts to the delusive prop of stimulants, more and more as time goes on. It was 1650 years from the creation of man that the first recorded instance of drunkenness occurred. Noah, after the Flood when vegetation was destroyed from the earth, was permitted to use flesh as food, which has been continued by the race; and as experience has demonstrated in our day also, the effect of animal food is a desire for condiments and stimulants, Noah became drunk from wine; and the use of unnatural stimulants, narcotics, and drugs has steadily increased from that day to this in number and use, keeping exact pace with the decline of the race in strength. There are now scores of different stimulants, sedatives, and alteratives used, and nothing once used has ever been relinquished, except partially as in the case of the present great temperance movement, which began over one hundred years ago and is yet in progress.

Noah the tenth from Adam lived 950 years, or 20 years longer than did Adam. But notice the rapid decline in the next ten generations, or to Abraham, who died at 175 years, and it was said of him that he was "an old man and full of years." The effects of intoxicants are more manifest in the degeneracy of the children than in the parents.

All this goes to show that physical as well as moral degeneracy is at the root of this unnatural desire for stimu-

THE glory of the human race at its beginning is disclosed to us through records received from many early historians who received them by word of mouth from their ancestors. The proof of the truth of these traditions is found in their essential agreement in their main features though coming from widely separated peoples who had little affiliations for centuries. Also the longings of the human heart for something it does not now possess is an indication of joys lost in the dim past. The universal acknowledgment by the world of a better condition, somehow and somewhere, could hardly be if the race had never experienced a state of perfect felicity.

Added to the above annals of history, or rather sufficient of itself, is the evidence of the Bible, which unequivocally states that the race fell from a state of glorious perfection, some 6,000 years ago. And the Bible throughout is in exact harmony with this conception of the case. Its statements cannot otherwise be harmonized.

Thus the Bible and ancient secular history are in accord regarding the original happy condition of mankind. Josephus gives the names of eleven very early historians who say that the ancients lived a thousand years. It would be interesting and instructive, had we the space, to quote from these records of the world's early history. We can scarce refrain from one or two. The Chinese sacred books say: "While the first state of the atmosphere lasted,

lants. Contrary to an impression entertained by some who have not given the matter a critical examination for themselves, the vital spark of life in the race has steadily declined in the 6,000 years since its creation. Medical authorities and life insurance companies know the facts in the case, though they do not harp on them, as no one likes to be the bearer of such information. In fact there is a quite general agreement in the world to shut the eyes to the real truth in the matter and try to believe that science is gradually overcoming all bodily ills. It is true that very great benefits and blessings to mankind have come through modern discoveries and inventions; but we should not lose sight of the fact that the necessity for them is the increasing weakness of the race, and that an understanding of science or natural law does not give us life, but only enables us to make the most of what we have of it by showing us what obstructs its progress, or will increase its efficiency. These discoveries may be likened to the reflectors behind the lamps in an automobile. These do not produce a particle of light themselves, but they make many times more effective the light in the lamps. But if the battery that produces the light is steadily running down, the time will come when there will be no light in the lamps, no matter how brightly polished the reflectors are kept.

It is a fact that the rapid increase of certain organic diseases, which indicate a decline in the vital spark of life in the human race, presage the extinction of mankind in a few generations. And this notwithstanding the other fact that through modern control of epidemic diseases and new methods of saving the lives of weak people and children, the average length of life has been quite materially increased in recent years.

REASON FOR WORLD-WIDE THIRST

¶ But why bring these things into a discussion of fermented liquors, some one may ask.

Because they explain the mysterious cravings for unnatural stimulants. It is a realization of failing vitality, combined with ignorance of the true source of life, that is at the foundation of the unparalleled longing for jazz enjoyments, including intoxicants, in our day. Life itself does not possess thrills enough now, but they must be manufactured and imitated. As a drowning man grasps at a straw, so in a sort of desperation people are trying to grasp life by various stunts that simulate

life and that defy weakness and death and give a momentary pretense of overcoming these dread enemies.

The race, today, has little idea of what real enjoyment of life is. It has lost sight of what life was at the beginning when our progenitors were so electricized with it that they were clothed with a halo of light that illuminated everything that they approached. Fermented stuff and many of the joys that the present generation resorts to would have been intolerable to these unfallen beings.

The race today cannot tell what life is from what it experiences of it. It must form its judgment of life from the records of the past, especially the Bible. Life has become comparatively lifeless and insipid in our day. Many are in doubt whether it is worth living, and an increasing number are concluding it is not, and taking it into their own hands to end it. The athlete is revered more than the scholar or statesman, because he holds out a hope of life. Our colleges have become places of athletic training, and games occupy the center of attraction in the papers. All these things witness to the pathetic crisis that life has come to in our day.

EDUCATION AND REGENERATION

¶ The only real barrier against things that destroy life while promising to give it, as narcotics and stimulants, is a clear understanding of their danger and futility to help. This instruction should be disseminated by every humane and religious society and person, especially to the young in the schools. The minds of the young should be led to intelligent decisions against stimulants. This should be done at government expense and would return incalculable benefits, even from a sordid financial viewpoint. The present immense expense of controlling the liquor traffic and crime would not now be nearly so great had the children in the schools, in the past, been adequately instructed regarding the evils of liquor.

But mere education is not enough. There are multitudes today who realize that intoxicants and stimulants are injuring them but are unable to break away from their mysterious power. Such can find joy and hope in understanding God's plan, born of His love, of restoring the human race to its original glory and accepting the power that He will furnish to do this. They need to realize that He has power to create and that He loves to use this power—with which He created mankind at the first—to create fallen humanity anew with new minds, hearts,

and bodies that do not crave intoxicants or stimulants. He who trusts in this power will not be disappointed. He will not struggle in his own strength but in the power and strength that made the universe.

It is at the time of man's greatest weakness that God can work for him. The race is rapidly approaching the time when all human power and pride will be clearly seen to have availed nothing. Then is the time when God will work for the restoration of the human race to its former glory. He cannot do it before, or while man trusts in himself. But He cannot then recreate those who wait to see the end before they act. It is faith that pleases God and such as disbelieve God now have no faith in Him or His purposes and have no characters formed and ready to be transferred into the renewed glorified bodies. Now is when the decision is made, not when the rewards are given out.

The Devil Appears as Christ

(Continued from page 13)

"And for this cause God shall send them strong delusion" (verse 11)—not only "delusion," but "strong delusion."

"And when the woman saw that the tree was good for food"—Eve was deluded; Adam was not. She was deceived. "God shall send them strong delusion, that they should believe a lie." It is really "the lie," and is so translated by Rotherham; for if you will read the third chapter of Genesis, you will find the lie on which all lies hereafter are based: "Ye shall not surely die!" That is the lie! Have you ever heard "the lie" in the Spiritualist magazines or papers? Why that is the lie that says, "There is no death." God says: "You shall die." The serpent, the old devil, says: "You shall not die." We ought to take the word of God and believe it.

GETTING BACK TO GOOD

¶ Now, the serpent said further: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Some say we are like "gods" already, knowing good and evil. But all the rest of the Book, from the third chapter of Genesis on through the entire Book, is God's great plan to get us away from the evil thing that was done back there—to get us to know good again. That lie told there, is the great lie that brings this great delusion down to the last days.

RIOTS IN BOMBAY

Our Special Correspondent Makes Some Observations on Indian Unrest

By ROBERT A. BECKNER, *Missionary in India*

INDIA pulsates with agitation against foreign domination. Particularly is this true in the great cities and industrial centers, and among the educated classes who have gotten a taste of self-government. Within the past year Great Britain has put down rebellion and agitation against her rule with a strong hand, imprisoning Mahatma Gandhi and all native leaders and using force to subdue mass riots. Meanwhile, English statesmen are seeking to grant India as much home government as they deem the Indians deserve and are capable of using wisely.

But the country cannot be kept quiet. Unrest reigns, and periodically the age-old religious feuds between Hindus and

Moslems break out in bloodshed and destruction of property. Bombay witnessed such an outbreak recently. After a week of pitched battles in the streets between devotees of the two religions, there was another period of four weeks of "trench warfare." When it was all over, 153 killed and 1680 injured were counted. More Hindus than Moslems suffered death, for the Moslems fought with knives, and the Hindus with sticks and clubs.

Conflicting and varied stories are told of the first cause of the outbreak. The one most commonly accepted is to the effect that two Mohammedan boys were too persistent in collecting "contributions" from a Hindu shopkeeper for the celebration of the *Mahoram* (a

Mohammedan feast). After a battle of words, a real fight started, and others joined the fray. Rumors of this outbreak stirred things in other sections till the spark was fanned into a raging inferno in several parts of the city, and reached a height utterly beyond the power of the police to quell. Even when the troops were called in, it took seven days to stop open fighting.

The fires of hate still smolder, and not a day has passed since but that some luckless Hindu passing through the Mohammedan section, or Moslem in a Hindu locality, has been set upon and so beaten before the police could arrive that he either dies or is taken to the hospital. One shudders to think what

(Continued on page 32)



Indian iron workers, assembled to hear Mahatma Gandhi. The seething 350 millions of India are being agitated for national independence, but Mohammadan and Hindu among them cannot agree.

A LAW that CANNOT BE REPEALED

By Wesley Amundsen

IN RECENT times in this country, the approach of any election involving national issues, as presidential or congressional elections, means a great agitation over the repeal of the Eighteenth Amendment. And the great question after the election is its bearing on this same matter of repeal.

Momentous as is the question of Prohibition in this country, I have in mind a still greater question; and it too deals with repeal—the repeal of an age-long law. I speak of the eternal law of Jehovah God, the law that has been the model for all other good laws in the earth today. How about it? Has it been, or can it be, repealed? Possibly a word from the divine Author and Promulgator of this law will help us to see a bit more clearly its durability.

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17.

As we view with tremendous interest this wonderful world in which we live; as we tread upon the earth that gives us our sustenance; as we cross great, heaving seas in the fast ocean greyhounds of the day, or soar aloft in the speedy air-transport; and as we look up into the vast expanse of the heavens and behold the "handiwork of God" in the luminous bodies, and know that "not one faileth"; surely our hearts within us cry out in admiration and gratitude to the Almighty Power who made the law that controls all of these things. And still, the Christ said, when here upon the earth, that it would be easier for all of these visible things to fail than for one point of the law to fail. Now we recognize that the Volstead law and the Eighteenth Amendment are the works of men, and perhaps they are faulty, and it may be that they will pass away in time (although we pray that it may not be so unless other better laws be substituted); but the law of God is established forever.

CLEANSED BUT NOT DESTROYED

¶ The psalmist in his meditations, brings to our remembrance the thought that one of these days there shall be an alteration in things, and the old earth shall change her "vesture"; this old footstool is to be renovated and cleansed from all the sinful things that at present contaminate its beauty. Fire will be



used by the Creator to purge the earth, and those things that are not to endure will be consumed away like the fat of lambs. But he continues on to say, "Thou art the same, and Thy years shall have no end." Psalm 102: 26, 27.

SYMBOL OF ENDURANCE

¶ Isaiah, the gospel prophet, gives us further light on this enduring quality of the eternal God: "The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isaiah 40: 8.

Going back to the time when the law was given to Israel after they had left the environments of the land of servitude, we are again reminded that God wanted to impress upon the minds of His people the everlasting durability of His Law. "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the *work of God*, and the writing was the *writing of God*, graven upon the tables." Exodus 32: 15, 16.

God says that His word shall endure forever. Is not His law, which He thundered forth on Sinai, which was in Eden when sin came into the world, which was in heaven when Lucifer was cast out, is not this law His word? Then if it is His word, it shall stand forever, and who shall dare to change it? God himself has no intention of changing the foundation of His throne. He does not

intend to change that upon which the rule of the universe has its basis. Not any more than the president of the United States would change the Constitution of these States; and should he try to do so it would lead to anarchy and ruin. And that is just what the annulling of God's law, by men of today—ministers of churches—is causing in the so-called Christian world: a fall into a state of retrogression and decay, so that the pure, unadulterated Word is no longer heard from very many of the pulpits of today.

SAME LAW IN EDEN

¶ I have incidentally mentioned that this same law was in force back in the days when Adam and his companion fell from grace, and may I just cite a few experiences in their fall that prove this statement?

God said very distinctly to Adam that in the day that he, Adam, partook of the fruit of the forbidden tree, he should die; that is, that the state of decay that leads to death would set in, "dying thou shalt die." That was the decree, and it was not because the fruit of itself was poisonous, but because God was asking for obedience, just as He asks obedience today. God has not changed; we do not have a twentieth-century God who is different from the God of Adam. It is not because God is more lenient today; it is that men are more presumptuous and would rather believe a lying apostate, the devil, than believe the words of a true God. But time will tell.

Very well, then: when they, the pair, took of the fruit that did not belong to them, they transgressed the law, which says, "Thou shalt not steal" (eighth commandment). Also when Satan held up before Eve the dazzling temptation of being "as gods," she transgressed the first commandment, which says, "Thou shalt have no other gods before Me." Covetousness arose in her heart as she viewed the apparent lusciousness of the fruit and another commandment was infringed. In direct opposition to God's warning that death would be the result of disobedience, she partook and gave to Adam and he did eat; murder entered into the accounts against them. Neither did they obey their parent but were disobedient to Him who was their Father over all. They

(Continued on page 37)



LITTLE has been said about the real cause of the world depression, perhaps because it cuts across the path of too many professed followers of Jesus Christ. This cause is the lack of genuine Christianity in those who profess Christianity. Real religion has not failed, but professed religion has fallen down on her job.

It is an acknowledged fact that there is a wide gap between religion and labor. Professed Christianity has assumed a capitalistic aspect, which helps us to understand the open and suppressed antagonism to Christianity. Doubtless had Russia seen genuine Christianity at work, she would not be in the situation she is today. The revolt of Russia against all religion came because professed religion had failed.

The sort of religion the world is full of and has seen too much of is well depicted by James. He states: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what does it profit?" James 2: 15, 16.

We can well dispense with a religion that professes to help the soul and allows the body to suffer. But, more than that, it is not necessary that the body should actually suffer before we may begin to question the genuineness of the religion.

True Christianity is a religion before which everything eventually must be leveled. Christianity knows no color prejudices; it knows no caste systems; it knows no race hatreds; it knows no social barriers.

GENUINE CHRISTIANITY AT WORK

In the apostolic church, we see genuine Christianity at work. There were no extremes of wealth and poverty in the early Church. The records says that "all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts 2: 44, 45. If times were bad, all shared them alike; if times were good, all enjoyed them alike. But the striking part of this action of the early Christian church is that the poor Christian did not have to be poverty stricken before something was done for him. Mutual help was given to better the living conditions of every member.

Since then the world has gone far astray from these Christian principles. An effort was made to revive them at the beginning of the Reformation, and had this effort succeeded, what a

Has RELIGION FA

By L. ERV I

different story history would have to tell today!

Says the historian: "The greatest blot on the Reformation, and on the character of Luther himself, is the treatment of the Anabaptists, who made a genuine effort to realize in daily living and social institutions the principles that Luther enunciated at the beginning of his career as reformer. The Anabaptists anticipated the best Christian thought of the twentieth century, in the recovery of the teachings of Jesus, so long overlaid and hidden by tradition and superstition.

OPPORTUNITIES LOST

I"They revived the early social ideals of Christianity, that gradually declined as the Church grew strong and rich, and finally perished when Constantine offered it the bribe of imperial favor. They alone of their age saw that pure Christianity is pure democracy, and involves abolition of rank and privilege, recognition of the dignity and *universal* duty of productive labor, and cultivation of a spirit of mutual helpfulness, service, and good will in all the relations of men in the social groups."—*"Life of Martin Luther,"* by Henry C. Vedder, pages 52, 53.

The world will doubtless never see these principles worked out again, but only by their adoption can the world ever see permanent recovery from its present confusion.

Inspiration tells us plainly why conditions are such as they are today. The words 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, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof.*" 2 Timothy 3: 1-5. *Perilous times are in the world because professing Christians have only the form of Christianity.*

Carl Knudsen, in *Zion's Herald*, says: "Making a better world at the present time means grappling with concrete issues in such a way that ordinary honesty, humanity, and Golden Rule



KEYSTONE VIEW Co. Photo N. X.

Has prayer as a balm for sorrow and pain

attitudes toward other groups shall be as compelling to the conscience as the commandments regarding stealing, murdering, and covetousness with reference to individual conduct. Is there a manufacturer in our congregation who pays \$16.50 a week for common labor because 'there are forty men waiting for every job'? Is it his policy to discharge married employees who have worked as long as ten years, because he can secure single employees to work for less? Then, under God, we have orders from the Holy Spirit to make him tremble in his pew!"

Profit making at the expense of the employee has been the prevailing practice of thousands of business men who make high profession of religion.

The apostle James in writing to the rich men in the Christian Church in the last days says: "Come now, ye rich, weep and howl for your miseries that are coming upon you. . . . Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields [and worked in

FILED *the* JOBLESS?

N. WRIGHT



Our banks are said to be filled with money, and we know that there is no end of the automobiles to be seen on every hand. We know, too, that men today literally worship the great business enterprises they are in. They have made money, the dollar, their god and savior. Nevertheless, they make a profession of religion, for they "bow down," says the prophet. Though this class of men go to church and *bow down*, God knows that they still remain *mean* men. They are after all nothing but hypocrites. Although the great men, and there is a great number of them professing Christianity, humble themselves, this humility is a sham and is foreign to true Christianity. They know nothing of Christ's humility, who though He was rich became poor, that through His poverty men may become truly rich. (2 Corinthians 8: 9.)

DIGNITY OF SOCIAL UPLIFT

¶ A deep Bible student has written: "There are those who would think it lowering to their dignity to minister to suffering humanity. Many look with indifference and contempt upon those who have laid the temple of the soul in ruins. Others neglect the poor from a different motive. They are working, as they believe, in the cause of Christ, seeking to build up some worthy enterprise. They feel that they are doing a great work, and they cannot stop to notice the wants of the needy and distressed. In advancing their supposedly great work they may even oppress the poor. They may place them in hard and trying circumstances, deprive them of their rights, or neglect their wants. Yet they feel that all this is justifiable because they are, as they think, advancing the cause of Christ.

"We are to feed the hungry, to clothe the naked, to care for the widow and the fatherless, to minister to the distressed and downtrodden. God never meant that the widespread misery in the world should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others should cry for bread. *The means over and above the actual necessities of life are entrusted to man to do good, to bless humanity.*"

In a recent sermon, Dr. Curtis W. Reese, of Lincoln Center, Chicago,

pungently stated: "We need material salvation today as badly as any other age has needed spiritual salvation. Any special arrangement which increases the difficulty by which the necessities of life are obtained is an evidence of savagery. It is part of the business of religion to see that goods are honestly manufactured and economically distributed. If it is not the task of religion to prevent poverty, then religion has no future and should not have any future."

Religion failed to make good in Russia; it is failing to make good in Europe, Asia, and Africa; will religion make good in America before it is too late? When will religion in America realize that Christianity does not consist of magnificent churches, pompous services, the number of wealthy on the church books, or the amount of contributions to the church or to charity which has been given at the exploitation of humanity? When will religion in America really take the part of the Good Samaritan, and cease to act like the Levite and the high priest?

True, religion of late has been making frantic but feeble effort to do something for suffering humanity, but however commendable these efforts may be, the great deficiency in these efforts is that they fail to measure up to the early Christian principles. Apostolic Christianity *leveled* everything. Early Christianity would not admit of a religion that placed some at ease and others in distress. The abundance of many became the supply of those who lacked, "that there may be *equality.*" (2 Corinthians 8: 14.)

It may be asked: "Is it a sin to accumulate \$10,000 or \$50,000 or \$100,000 or \$1,000,000? At just what amount of money does sin commence?"

STEWARDSHIP OF RICHES

¶ The question cannot be resolved to such a material basis. All such questions reveal a woeful ignorance of the claims of Christianity. There is only one right answer to these questions. Here it is as stated by one who has given the question much thought, "*The means over and above the actual necessities of life are entrusted to man to do good, to bless humanity.*" How many fortunes, little or great, can be built on such a principle? How many problems would be solved if professed Christianity adopted this principle.

Such a principle would wreck everything, some have said. How does any one know that, when it has not been tried? It did not wreck early Christianity.

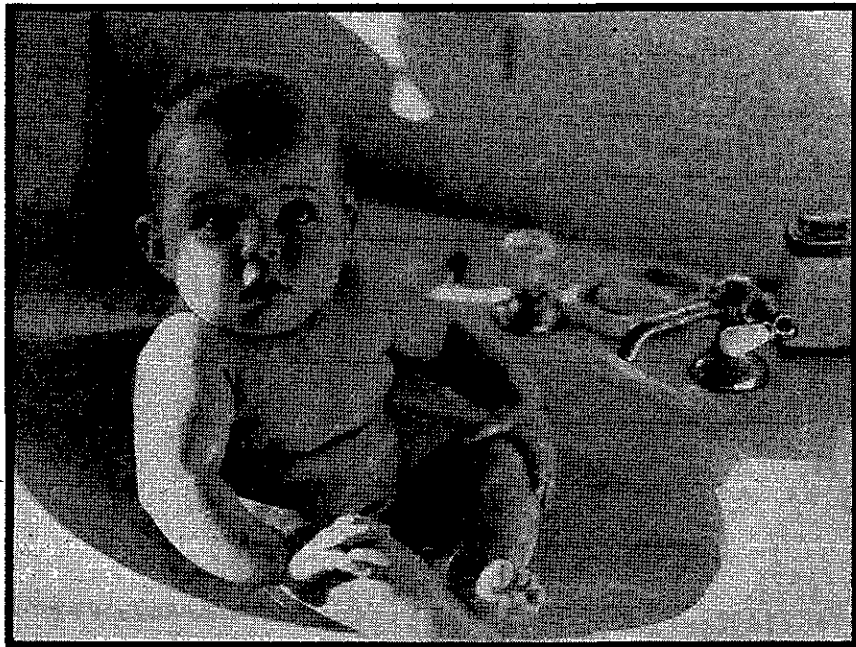
...ity been lost from the American home?

your factories], which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord." James 5: 1-4, A. R. V. Modern business ethics is called good business by business men; God calls it a fraud.

Even during the present depression when wages were dropping, dividends of many stocks were increased! God sees all this, and the day of reckoning is not far away. Even now, because the greed and selfishness of men is so great, we see the rich wondering what is ahead for them.

It is of these days that Isaiah writes: "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots [automobiles]: their land is also full of idols; they worship the work of their own hands, that which their own fingers have made: and *the mean man boweth down, and the great man humbleth himself: therefore forgive them not.*" Isaiah 2: 7-9.

HEALTH SERVICE



"How can I be reduced?"

ARE YOU TOO FAT ?

Here Is a Safe and Sane Way to Reduce

By CLARA M. KNOWLES

IT HAS been said that "eating is America's most popular indoor sport." How many temptations are placed in the way of people who have good appetites and money to spend, —sandwich stands, curb service so convenient for ice cream, attractive food at every turn, and everybody eating! There is always a good excuse for eating. No gathering, however small or unimportant, is complete without refreshments. The American people are said to be the greatest ice-cream eaters on earth. No doubt all this eating is the chief reason why, according to the Metropolitan Life Insurance Company, one-fifth of the American people are overweight. As a mountaineer once expressed it, we are becoming the "most eatinest people" in the world.

A FAT WOMAN'S DINNER

☐ All of us have at one time or another noticed at a restaurant a fat woman ordering her dinner. Perhaps at first we wondered just what made this woman fat. We wondered if her ancestors were of the obese type; we wondered if eating was her weak point, or whether, in spite of her abstemiousness, she still remained overweight. Then we watched her order. Such a dinner! Everything

from roast with gravy to dessert with whipped cream. And before she would get through, well, we were quite certain of the cause of the obesity in this case, at least.

If one eats more than is needed for daily energy, he will lay up a savings account in the form of fat. A surplus of wealth of this kind is not an asset, as a fat little bank account might be, strange as it may seem. If one gains weight, it shows that there is too much food being eaten, more than enough to supply the needs of the body.

FAT TO BURN

☐ This woman at the restaurant should know that it is not potatoes and olives and mayonnaise and pie that she needs to keep her going; for all fats and foods that contain fats are fattening, and that is easy to remember. She does not need the starches, as breads and puddings and rice. Those foods are high-calory foods; that is, they yield much heat; and if this is not used for energy, it is stored as fatty tissue. What this woman needs to do is to burn her own fat instead of going out and buying more, for it is an economic loss to buy fat when we have some of our own that should be used up. How many people have good appetites, and they mean to

satisfy them, too, and, not knowing food values, they eat just anything that appeals to them, and before they know it they are buying out-sizes.

There are certain diseases that are bound to come as a penalty for overweight. There is high blood pressure. A large percentage of the overweight have too high blood pressure, and while reducing the weight often helps in keeping blood pressure normal, at the same time there is a tendency for it to creep up again. Gall-bladder disease is not caused by obesity, but it is much more common in the overweight than the lean. Then, there are diseases of the heart and blood vessels, diabetes, foot difficulties, and—well, isn't that enough? Which one of these would you choose for a life-long friend? For, choose them or not, if you are overweight, you will no doubt sooner or later become acquainted with one of them. The life insurance companies are rather reluctant about taking such poor risks as stout persons, for they know the length of life is very much shorter for them than for the moderately thin person.

But you say: "I don't want to go on a reducing diet, for I will have to sacrifice. I have always eaten a lot, and I can't come down to a small

amount of food in a short time." Very well, and this is a good point. Bulk is needed, and because one is limiting his caloric intake, that does not mean that he is going to starve, for there is an abundance of fruit and bulky vegetables. Among the vegetables of very lowest fat-making value are the green ones, such as lettuce, celery, tomatoes, cabbage. Use salads, but make the dressing with mineral oil, which has no food value; and learn to eat greens, which are of great value in the diet. The appetite, which is usually very keen in these individuals, must be satisfied. Do not try to appease it with a leaf or two of lettuce; use it by the head, salads by the plate. A glass of buttermilk between meals helps to satisfy the appetite, and keeps one from eating more than one should at the meal. Even a glass or two of water will relieve the hungry feeling and help in tiding one over a trying hour.

DANGER OF MINERAL STARVATION

¶ To the person not familiar with the needs of the body, there does not seem to be any particular demands upon it at this time. But actually there is great danger of a very deficient and impoverished diet unless carefully supervised. One of the essentials of any well-

balanced diet is mineral supply, and those most apt to be lacking are calcium and iron. One can easily understand that in restricting the food intake, there may be a shortage of either of these. One girl went on a diet of black coffee, coca-cola, orange juice, lean meat, and saltines. This diet is to be severely criticized for shortage of mineral supply, as well as bulk. In restricting one's diet to comparatively few articles, these must be selected to give the elements needed for promotion of good health. If one uses a quart of skimmed milk daily, and eggs moderately, with an abundance of greens and other vegetables and fruit, the mineral, as well as the protein and vitamin supply, will be amply provided for.

One of the primary needs of the body, both for those reducing and also for persons of normal weight, is protein. Protein is necessary in order that new tissue may be formed. As nitrogen is excreted, more protein is needed for new supply. Without it the resistance of the body to disease is very much lessened. When one is eating liberal amounts of food, there is little danger of insufficient protein, especially if milk products are used. On the other hand, a person reducing with small food

intake, must be very certain of getting this very important constituent of his diet. This the reducer must get from such foods as eggs, cottage cheese with very little cream added, gluten bread, and probably a small amount from beans and peas, and skim milk or buttermilk,—a quart a day.

TRAVEL THE SLOW ROAD

¶ Then there are the vitamins. Go to the fruits and vegetables for these,—carrots, tomatoes, spinach, oranges, and other fruits, which will furnish a good supply and other essentials besides. There is only one vitamin that is apt to be lacking because of absence of fats, and that is Vitamin A, which raises the resistance of the body to infections. Fortunately for the reducer, this is also found in the foods just mentioned, especially in large amounts in carrots.

This road to reducing is a slow road, but it is a sure one. Do not expect to go by fast train over the reducing route, for it will not put you there in good health. You will have many another trouble to battle with besides obesity if rapid reduction methods are employed. One of the most serious complications is a marked lowered resistance

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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.

Rheumatism

What can be done for a poor widow who has rheumatism so badly that she has to walk with a cane? What diet and treatments will help her? M. L. R.

In thinking of a cure for rheumatism, one must think of the cause. The most probable cause of rheumatism in the case of this woman is auto-intoxication and perhaps with it focal infection. Her elimination should be very thorough daily, and she should be sure that she is not absorbing poison from bad tonsils, teeth, gums, gall bladder, or intestinal tract. Her diet should consist mainly of fruits and leafy vegetables, eating especially the citrus fruits. Also she should drink freely of water, eating very sparingly of protein foods, and condiments. Treatments that can be suggested to relieve her condition may be as follows: General sweating treatments will help the elimination of poisons from the body, and keep the skin active.

Then hot fomentations to the affected parts about three times a day, with the heating compress to the affected parts in between the fomentations. The application of heat from a sun lamp or from a high-power, electric-light bulb will give relief. As the joints become less painful, they can be massaged with camphorated oil, or oil of wintergreen, and then the joints wrapped in flannel. Daily sun baths are good when the weather permits.

Reducing

Will you please give me some suggestions in regard to my diet so that I can reduce my weight, for I am a good deal overweight? M. L. R.

Are you sure that you are overweight? One should not feel that he is overweight unless he is about 25 per cent in excess of the weight that would be given for a person of your height and age. If your overweight is due to an excess of food, you can easily reduce by

eating foods less fattening and eating more foods that are bulky, as fruits and vegetables. See that your diet is quite free of fats, starches, and sugars, and you will find yourself reducing in weight. Eat plenty of bulk, so that at each meal you have a sensation of fullness, and yet will not have food that will cause you to gain. Watch your general feeling, and if you have a feeling of exhaustion or fatigue, eat a little more, for you do not want to reduce too quickly. A pound or two a week is about right to reduce.

Soy Beans

Why is the soy bean so promoted at the present time? What are its advantages, or useful qualities? W. S. F.

The soy bean has been found to be a very superior vegetable product. Although it grows in a pod, it is very much like the nut in composition. The protein

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HOME and CHILDREN



There is no place like it.

What Mother and Dad Mean to Me

By DAVID L. EICKHOFF



AFTER reading an article entitled, "A Dream of a Childless World," as told by a father of two little girls, I fell to musing. Could it be true that children, who are oftentimes cross and disobedient, do not always show that loving, friendly spirit toward parents which they would have if their parents were suddenly taken from them and they were to live in a world of children? As an answer to that dream and the reactions of the father, I want to tell you "What Mother and Dad Mean to Me."

As a boy and son, I think I am only average. I no doubt came into the world like most boys and girls, a very red (and mother says ugly) and noisy child. No doubt it wasn't very long till I knew Mother and Dad and could pick them out of a group. They were the ones I could trust not to pinch my tiny arms or do the many other things that babies are subject to. I soon learned that a hearty cry would get me something to eat or some one to take me up, if I could but make them understand what it was that I wanted. They loved me, and I took advantage of that love to obtain the things I wanted. Sometimes I wonder if we aren't guilty of doing that all our lives.

As I grew older, I learned that Dad wasn't afraid of anything. He'd go right up to a dog or a horse. Why, he wasn't even afraid of elephants at the circus. And Mother was the best mother

any boy could have. She could always make things taste just right, and if I hurt my fingers or my foot she knew just what to do to make it right. Yes, sir, my Mother always knew what was the best thing to do.

When I was small, Dad was a farmer. Very often after his work was done, he'd get in the car and go to town to get some things that Mother needed. I liked to ride along and see how easily he could make that shiny car go just where he wanted it to go. Then before we started for home, there'd be a sack of candy to take along. Mother had her share in giving me the best, too. If we were to have chicken at a time when there was company, it wasn't the neck for me. No, sir, Mother could always slip out a good piece. At times like that I thought that my Mother and Dad were the best in the world and I'd do anything for them, no matter what it was.

But then sometimes I'd forget that Dad was so good. I remember very distinctly one such occasion. Dad had always told me not to carry matches or play with fire. I couldn't be convinced that it was wrong. One day as I started out to the pasture to pump water for the stock, I took some matches along. Instead of pumping water, I built a fire, and was having a fine time making it larger with what weeds and sticks I could gather up. Then all at once, Dad appeared. He had brought

some horses out to pasture, and I hadn't seen him. What would I do?

Before I had a chance to do or say anything, he asked, "What did I tell you about matches and fire?"

Of course I knew what he had told me, so I repeated it for him.

"Well, how does it happen that you have a fire?"

That was a question that required, "I don't know."

Then the little rope that he had used for leading the horses found another and very effective use. Today I can see the justice, but then it was just that Dad was mean. Why, what else could it be? Any one could see that I hadn't done anything bad. After he had started for the house, and I had started to pump water, I could think of just lots of things that made Dad appear cross and mean. Why, he was always scolding, and didn't he become angry about every little thing? The time it rained when we were to thresh, and we had extra men to feed. Then when he hit his finger with the hammer, and got mad 'cause I was watching him and asking questions. Why, he didn't even like it when I wanted to read, because he said I didn't think about anything else. Or when I'd leave things out on the floor, and he'd bump them in the dark. Yes, I came to the conclusion that it didn't make any difference what I did, Dad would have something to say about it. That's the way it seemed to me.

And so I went on pumping water and remembering.

Mother even got tired of answering foolish questions and became cross with me. Why couldn't she answer my questions? How was I to find out how things worked if I didn't ask some one? And so at times like that I couldn't understand them. I could only think of the times when they had scolded or done more than that. (They didn't believe in sparing the rod.)

¶ But most of the time, I just took them for granted. I went about my play or work, thinking only of myself and what I could do to make "me" happy.

If you want to know what is really in the heart of a child concerning Mother or Dad just let some one say something about either of them in the hearing of the child. Some of the most bitter battles on the school ground are caused just because some one says, "My Dad could whip your Dad any time. Why, your Dad couldn't fight anything." Even if Dad had just scolded me for being so slow about going to school, I was always ready in my way to defend him to the last. I think I was not unlike the average boy. Even the boy whose

Dad has no respect for his family will dare any one to talk about him. That is what you'll find in the heart of a child, and he'll do the same thing for his Mother.

Then when some one says that my Dad is the best janitor the school has ever had, I can't help feeling a pride, for although he is only a janitor, still he's the best. Why, I could have told any one that, long ago.

If Mother or Dad is suddenly called never to return, a child has a chance to know what parents really mean to him. And as he thinks of life without that parent, tears that are real and a sorrow that is sincere are the results.

¶ Did Dad ever tell you how to do something, and then you did it a different way, because you thought you knew better? Or have you ever become cross or angry because he wanted to help, but you knew he didn't understand what you were doing? Then did you ever stop to think that he no doubt humored you when you were small, and that it might not do any harm if you were to humor him? It's hard for us to admit we're wrong, when we are so sure that we are right.

I suppose every child has the experience, after being introduced forcibly to a strap or stick, of wanting to run off. It would be lots better if he didn't have to mind every time some one asked him to do something. How much better to be his own boss! But it doesn't take much walking to convince him that perhaps it's best to stay home after all.

When we become a little older, Dad gives us some good advice that we never take, but which we later learn was really good and worth while. One time Dad said, "Boy, you're young. There'll be lots of other girls that you'll be ready to stand up and fight for, before you'll finally find the one you really love." Why, Dad, you're just talking. Don't I know what I want? Can't I think for myself? Yes, of course, but I've found that my thinking wasn't very good.

¶ Not only are we ungrateful for advice, but sometimes we appear ungrateful for other things. Dad works hard wherever he can find work, and Mother saves and makes over old things for herself, so that I can go to school. Dad didn't have an education, but he's

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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.

Saying Prayers

My little brother, six years old, cannot be coaxed to say his prayers, except once in a while. Should he be made to say them?

He should not be made to say them. What benefit will it be to him to be compelled to say prayers? He is rebellious under compulsion, and his spirit is not prayerful. The dear God would be sorry for him if he should be compelled to say his prayers. And when would he ever come to love prayer, and really to pray?

Something started that little boy to hating the thought of prayer. What was it? I don't know. Those who are with him must search back over the experience and find out. Perhaps he was talked to about how naughty he had been, and was told that God did not love naughty little boys, and that he must pray to be forgiven so that God would love him again. And perhaps he wasn't sorry, but rather proud of his naughtiness, and had only a vague regret and some pity that God should not love little boys who could be so

original as to be naughty. And then to be made to say, "Forgive me for being a bad boy," when he did not want to be forgiven — why should he love playing the hypocrite?

Or perhaps he just lacked imagination, and was not helped by stories to think of God and of Jesus as real, and good, and comforting, like mother and daddy. Then to have to kneel down, and shut his eyes into darkness, and talk into mother's lap to Somebody that he could not see nor imagine, was too silly for words. What did the mummery mean, anyway? And a streak of materialism and of independence just put his back up against it.

The imagination of some children has to be cultivated. In any case the child's mind should from his earliest period of comprehension be filled with stories of the Bible that picture God and Jesus to him beautifully. He should be given lessons out in the garden and the woods and the fields, of the wonderful house God has made and put us in. He should be led to hear the birds praising God,

and the sunshine and the rain speaking for Him. He should be made to feel that outdoors he is in his Father's house, as within doors he is in his parents' home. And so God will become real to him.

He must never be given that false idea that God does not love him when he is bad. God does love bad people; but He wants them to be good, so that they may be happy. He so greatly wants them to be good and happy that He sent His only Son from heaven to teach us how to be good. And He gave us all things bright and beautiful to help us to be good and happy.

Better leave off compulsory prayer until such soul culture can result in the child's natural desire to talk with God. But watch sedulously for the opportune moment, and do not let it carelessly pass, when his comprehension and his love turn to the heavenly Father. Don't resort to "coaxing" in any case. At the opportune time lead him into it. Avoid pressure, either of command or entreaty.



IN SIN'S diabolical reign, where deception and falsehood bear full sway, it becomes one of Satan's chief delights through his subtle plottings to bring about tragedies of all kinds, accompanied with their misery and woe and death, and then charge God with being responsible for bringing these calamities upon the children of men. Here lies one of his chief deceptions, in that he can thus cause men to look upon God as a cruel tyrant, delighting in bringing suffering and woe upon earth's inhabitants. Believe it not! Remember Jesus' words, "An enemy hath done this." A cruel, unseen foe is at work in the affairs of men. He has more power than many think or possibly know; but, thank God, his power is limited. As with the mighty waves of the sea, the Almighty One decrees: "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." In the calamities coming upon the earth, in the terrible storms by sea and land, in accidents and disasters of all kinds, in floods, in tidal waves, bringing their awful toll of death and suffering, charge not these things to God as though He were directly responsible for them. Ah, no! Another hand unseen has wrought in all this.

Let us study some of the things revealed in God's Book shedding light upon these dark mysteries, often so hard to understand and by which many become bewildered in their attempt to reach right conclusions. This foe of ours has had some six thousand years of experience in his wicked machinations on earth in dealing with the affairs of men.

Job's experience with this same wicked prince perfectly illustrates what is taking place today throughout all lands on earth. Satan, having seduced Adam in Eden, took Adam's place as head of our race. This place he held until defeated and cast out from entering heaven in a fair contest here on earth with our Lord Jesus Christ, the supreme climax being reached at Calvary and at His coming forth out of Joseph's new tomb. So when, in Job's day, the King of the universe called a meeting in heaven of the representatives of the worlds on high, Satan, as earth's delegate, was admitted among them.



An earthquake's aftermath in Italy. Who is to blame for this?

Are You in Trouble?

DON'T BLAME GOD

*He is on the side of everyone who sees
Him as He is*

By TYLER E. BOWEN

God's first recorded question addressed to Satan was:

"Whence comest thou?"

"From going to and fro in the earth, and from walking up and down in it," Satan replied.

"Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" asked the Lord.

"Yes, I know him," Satan in substance replied. "but You pay him well.

You have hedged him in on all sides so I cannot get at him. But put forth your hand now, and touch all that he has, and he will curse Thee to Thy face."

And so the issue was staged: God believing in Job's integrity, Satan pitted against Him. And what happened when all that Job had of material wealth was turned over into the hand of this wicked prince? Swiftly one calamity followed after another, affecting Job's earthly holdings. Just
(Continued on page 29)

— Just What the Bible Says —

The World's Greatest Pantomime

1. What is the first recorded offering ever made to God by human beings?

"And in process of time it came to pass, that *Cain brought of the fruit of the ground* an offering unto the Lord. And *Abel, he also brought of the firstlings of his flock and of the fat thereof.*" Genesis 4: 3, 4.

2. How did these offerings please God?

"*The Lord had respect unto Abel* and to his offering: but *unto Cain and to his offering He had not respect.*" Verses 4, 5.

3. What was the hidden, or symbolic meaning of these offerings, by which God accepted or rejected them?

"The next day John seeth Jesus coming unto him, and saith, Behold *the Lamb of God*, which taketh away the sin of the world." John 1: 29. "*The Lamb slain from the foundation of the world.*" Revelation 13: 8. "*Without shedding of blood* is no remission [of sins]." Hebrews 9: 22. "The enemies of the Lord shall be as *the fat of lambs*: they shall consume; *into smoke shall they consume away.*" Psalm 37: 20.

Note: Abel's lamb was the symbol of Christ, by whose blood our sins are forgiven; his offering of fat was symbolic of the final destruction of sin and sinners. Cain's offering of fruit, being without blood, was really a public act of rejecting the sacrifice of Christ. Abel's offering showed his need of reconciliation

with God; Cain's was self-righteous.

4. How was this symbolic sacrificial system enlarged when the Lord established Israel as a theocracy?

"And the Lord spake unto Moses, saying, . . . Let them *make Me a sanctuary*; that I may dwell among them. According to all that I show thee, *after the pattern of the tabernacle*, and the pattern of all the instruments thereof, even so shall ye make it." Exodus 25: 1, 8, 9.

5. Of what was this sanctuary and its instruments, priests, and services a copy, or miniature?

"We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of *the true tabernacle, which the Lord pitched*, and not man. . . . There are priests that offer gifts according to the law: who serve unto *the example and shadow of heavenly things.*" "The first tabernacle . . . which was a *figure* for the time then present. . . . But Christ being come an high priest of good things to come, by a greater and *more perfect tabernacle, not made with hands.* . . . For Christ is not entered into the holy places made with hands, which are *figures* of the true; but into *heaven* itself, now to appear in the *presence of God* for us." Hebrews 8: 1, 2, 4,

5; 9: 8, 9, 11, 24. Note: The earthly tabernacle was a representation of heaven and the throne of God; the priests represented Christ; their services, His death and intercessory work in heaven for us. Every detail of the sanctuary and its services had its fulfillment in some detail of Christ's incarnation and the plan of salvation.

6. Into what two divisions were the services in the earthly sanctuary divided?

"Now when these things were thus ordained, *the priests went always* [every day] *into the first tabernacle* [first room of the tabernacle, the Holy Place], accomplishing the service of God. But *into the second* [the Most Holy Place] *went the high priest alone once every year*, not without blood, which he offered for himself, and for the errors of the people." Hebrews 9: 6, 7.

7. What was the significance of this special service of the high priest once a year in the second room of the tabernacle?

"And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a *day of atonement*: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a *day of atonement, to make an atonement for you before the Lord* your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Leviticus 23: 26-29.



SCRIPTURE PROBLEMS SOLVED



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

The Test of Tongues

Must not a person have the gift of tongues in order to prove that he belongs to the true church?

The church must have the gift of tongues to prove it is God's church on earth in these latter days. (1 Corinthians 1: 7; 12: 10, 28.) For the prophecy concerning those who will be ready to welcome Jesus when He comes the second time is that this remnant will possess this gift. But there are many gifts to be manifested in the church. (Ephesians 4: 8-13), possibly twelve in all, and every member does not have the same gift. Even a casual reading of 1 Corinthians 12, the gift chapter,

proves this. "There are diversities of gifts, but the same Spirit." Verse 4. The Spirit deals to every man "severally as He will." (Verse 11.) The church has the benefit of all the gifts, but each member possesses a different one from most of the others. Also, the gifts are given only "to profit withal." (Verse 7.) This meaningless and senseless gibbering sometimes indulged in by deluded Christians is not in God's order at all.

Read 1 Corinthians 14 for Paul's estimate of the gift of tongues as compared with other gifts. It seems to be one of the least desirable, especially as it was manifested by the Corinthians, and had to have an interpretation be-

fore it was understood and was helpful to anyone. We understand from Paul's argument in this chapter that the gift of tongues has its use in teaching the gospel in other languages than the one in which it was first given, as at Pentecost, and as at present used by foreign missionaries, and not as the one spectacular test of the true church.

Essentials to Salvation

Will one have to become a Seventh-day Adventist in order to be saved when Jesus comes?

Revelation 12: 7 says that the remnant church will keep the command. (Continued on page 32)



The Month's Reading

Condensed Articles from the Leading Magazines



"A Parable--1932 Style"

Condensed from Christian Century (August 17, 1932)

Arthur H. Baller

THREE men went out for a walk: Mr. Wet, Mr. Dry and Mr. On-the-Fence. It began to rain and in order to protect themselves these three men entered a house. Here Mr. Dry and Mr. On-the-Fence were quite satisfied, for it was much drier inside than outside. But Mr. Wet was not satisfied. He kept grumbling about the shelter. He pointed to the roof where a few holes were letting in some rain and then standing directly under the dripping water he loudly complained that this was no shelter at all. Then he noticed that the shingles were labeled 'State Enforcement Act' Brand, so in order to stop the rain from coming through those little holes in the shingles he grabbed a hammer and succeeded in knocking some of these shingles off. This naturally let in more rain. Mr. Dry and Mr. On-the-Fence protested, but Mr. Wet with flawless logic showed them that after all if any rain came through the roof it was the fault of the building and the wise thing to do would be to tear it down. Mr. Wet went on to prove that this house, as a matter of fact, had actually caused the rain itself, and that it had caused a lot of other things, too. He proved that it had caused the web worm to attack the trees that stood about the house. He proved that it had caused the fish to die in a nearby brook. He proved that it

had caused the snakes to rob birds' nests. He proved all these things and many more, and then he said, 'Now let us tear this house down! For if we would keep ourselves dry, if we would put a stop to these web worms and snakes, and all these evils, we must begin now and tear this shelter to pieces.' Thus spake Mr. Wet. But Mr. Dry still had his doubts. He protested that this house could have little to do with web worms, or with snakes robbing birds' nests, and that after all, before tearing down this house it might be well first to get another ready, or in the meantime all of them would get good and wet. But Mr. On-the-Fence had now become converted to Mr. Wet's logic and commenced to say to himself, 'Repeal, tear it down—yes, that's what we must do.' So, being in the majority, Mr. Wet and Mr. On-the-Fence were able to do this very thing: they tore down the only house they had and then discovered to their amazement that it kept right on raining, and that they now had no shelter to protect themselves from it whatsoever.

Epilogue:

"All that Mr. Wet could think to say as the three stood shivering in the downpour was this: 'If we hadn't gone into that house in the beginning, it would have stopped raining long ago!'"

Something Done

Condensed from The American Issue (July 16, 1932)

PROHIBITION has sent the liquor consumption curve, steadily rising for sixty years, downward like the tail of a spent rocket. In 1850, we drank 4.08 gallons per capita; in 1917, 20.20. Prohibition brought the downward trend. On no other authority than Prohibition Director A. W. W. Woodcock, in testimony before the House appropriations committee, January 31, 1932, is the fact:

"The government measured the amount of hops, corn, sugar, rye,

barley, etc., raised and imported, subtracted the amounts used in known legal enterprises and reported that the amount of raw material left would make less than a third of the former liquor consumption."

National Prohibition has eliminated the liquor advertising which appealed to the crudest and lowest emotions to create new victims of the drinking habit.

It has crystalized public sentiment solidly on the point, "The saloon shall

never return." Even the wets now join on this proposition.

Prohibition has made drunkenness news. Drinking, once too common for mention in the pre-Volstead days, now merits front-page space.

Deaths from alcoholism have been reduced 40 per cent under Prohibition. 1910-16 average, 5.2 per 100,000; since Prohibition, 3.1. (U. S. Census.)

Cirrhosis of the liver death rate, an alcoholic disease, has decreased 45 per cent. 1910-16, 13.2 per 100,000; since 1920, 7.8. (U. S. Census.)

A generation of youth is now growing up, most of whom know not the taste of liquor. Even in a city like New York, with poorly enforced Prohibition, the rate of first offenders for drunkenness, an index to youthful drinking, decreased from 14.5 per 10,000 population in 1917, to 4.4 in 1929. (City Magistrates' Court.)

Millions of dollars formerly spent on drink are now stored away for a rainy day.

Savings deposits have increased three times since 1918.

Membership in building and loan associations has increased from four to eleven millions since 1919.

The assets of these associations of the middle-class home owners have increased three and one-half times.

Life insurance has increased in volume 14.5 per cent since Prohibition.

Nourishing foods and harmless drinks have displaced the trade in poisonous alcohol. What are they?

Milk. Increase in consumption of 212.5 pounds annually for every man, woman, and child in the United States since Prohibition.

Ice cream. With the coming of Prohibition, the number of employees increased 95 per cent. The production of the industry increased in value 281 per cent.

Government revenue, once stingily surrendered by greedy brewers, is now derived from legitimate sources.

The government received only an annual average of \$221,000,000 in normal times before Prohibition from a \$2,333,000,000 liquor business. The liquor interests surrendered to the government only one dollar in every ten taken from the laboring man's pay envelope.

Now, in 1920, the states alone received \$713,761,000 more revenue for gasoline and automobile taxes than they did in 1919. The burden of taxation has been placed on those better able to bear the load.

Prohibition has helped America raise her entire standard of living. (And this continues in spite of a temporary depression.)

Making allowance for shrinkage of the dollar, the value of manufactured products in the United States has increased 50 per cent.

The index of wages of the average American wage-earner has increased 43 per cent from 1918 to 1929.

College and university attendance has increased 76 per cent under Prohibition. (U. S. Bureau of Education.)

The per capita expenditure for public education has practically doubled in eight prohibition years.

Economist Roger Babson has well said that nullification of Prohibition at this time would prove a most serious difficulty in the way of recovery from a period of unemployment and business depression.

Workingmen now own stock in the companies for which they work. The number of stockholders in large corporations has increased 243 per cent since Prohibition.

Prohibition has raised the level of the lower classes in America by re-

ducing drink-caused poverty. The Salvation Army should know. Evangeline Booth says:

"A record is kept of the causes of poverty where Christmas baskets are given. Before Prohibition, the cause in three out of four families was drunkenness of one or both parents; less than ten years after Prohibition took effect, in a study of 1,000 families, drunkenness was the cause in only one out of ten."

Employers have not been without benefits from Prohibition. Evangeline Booth is the authority that: "In a great corporation employing 101,000 workers, there were only 30 discharged in 1927 for intoxication; whereas in 1915, there were 202 employees out of 8,755 dismissed for drinking."

"Blue Monday" has disappeared. Figures of Monday absenteeism, recorded by a large manufacturer of powder in Delaware, show a remarkable decline from 6.17 per cent in 1913 to 2.35 per cent in 1929. (U. S. Bureau of Prohibition.)

Prohibition has brought about a moderation of automobile and post-war crime which would have created terrible conditions in a country with 28 million automobiles were liquor not an outlaw. Henry Ford has stated that should liquor return to America he would be compelled to go out of business. And other industrialists are as apprehensive.

All we need to know is that black objects get warmer in the light and that white objects have little tendency to get warmer. And the question arises, is this matter of any importance to us, for we can control more or less the kinds of objects we have around us. I got to thinking about these facts and doing a few simple experiments while on my vacation during the hot weeks of July and August.

I thought about shoes—surely a practical matter. I covered one of my shoes with white cloth, the other with black cloth and pushed a thermometer into each shoe so that the bulb rested near the little toe. Then I put my feet out into the sunshine while I stayed back in the shade. I live, I might mention, in a dark attic known as a skull, and I kept that part of myself out of the sun, for it was a hot day. In ten minutes the temperature inside the shoe covered with white was 90.5 degrees Fahrenheit; inside the shoe covered with black, 96.4 degrees. (In all cases where I state temperatures it will be understood that the average of three or more tests is given.) When I quickly pulled off shoes and stockings, the foot that had been under black appeared redder than the other and it felt warmer.

Now don't assume that I have a "hot foot" on one side. I reversed the white and black coverings—made what scientists call a control experiment—and recorded similar readings within a fraction of a degree.

I varied the experiment by painting one shoe white, the other black—an old pair, for professors are all Scotch in such matters. In bright sunlight there was a difference in temperature of over eight degrees in favor of the white. In several trials the temperature in the black shoe was above body or blood temperature. I had an oven on that foot.

What about clothing? Loafing around in bathing attire one day I covered one bare leg with white cloth, the other with black. Put both legs in the sun. Under the black the thermometer read 104 degrees and the skin felt hot. Under the white the temperature was 95 degrees. Not a very hot day either. In hospitals I have seen a basket arrangement over patients with an electric light inside, the purpose being to apply gentle heat. And invariably the part to be warmed was covered with a white dressing. When I suggested black, doctors and nurses stared. Such a thing as a black dressing was beyond conception. Their physic may have been strong; their physics was weak.

Black and White

Condensed from Survey Graphic (July, 1932)

E. P. Lyon

THIS article has nothing to do with anthropology nor racial antagonism. It does not deal with a popular form of art of the same name nor with any phase of the printing business. It is concerned with physics and has physiological implications.

Let us begin with a familiar observation. A piece of black cloth on the snow gradually sinks beneath the surface and forms a hole. A white cloth remains on top of the snow. Indeed, the snow around it may melt faster, leaving the white cloth on top of a little mound. The same phenomenon accounts for the rough surface of snow in cities a few days after a storm. Soot settles into the smooth surface. There is a little hollow where each soot particle falls. The "beautiful snow" becomes rough, pock-marked, unbeautiful.

We explain these things by saying that black absorbs the sun's rays, form-

ing heat and melting the snow; that the white object reflects the light and heat rays, protecting the snow. But, of course, this is only a superficial explanation. In the first place, like many explanations it has the cart before the horse. What we ought to say is, not that a white object reflects light, but that an object is white because it reflects the light. It reflects all the rays—or waves—of sunlight equally and therefore gives the same visual impression as sunlight, which is our standard of whiteness. An object does not absorb light because it is black. Rather it is black because it absorbs (does not reflect). The visual impression is that of absence of light as when we say the night was inky black. True, there may be a distinction between psychological blackness and absence of light, but for our purposes in this article this needs no discussion.

Automobiles? Many of them are black; almost all have black tops. These must absorb a good deal of heat. Is it appreciable? Cutting a little hole in the lining of my car I thrust a thermometer into the space between lining and top. On a warm but not hot day, the car standing still, windows all open, a slight wind, sun beating on the top, the temperature in this space between ceiling and top was 118.4. I covered the top with a white sheet. In half an hour the thermometer said 104. I took off the sheet. Forty minutes later the reading was 122.4. Under white it fell to 106; without the sheet it went back to 121. These experiments were between 11:50 A.M. and 2:30 P.M., the temperature in the shade being 83 to 85.

Fortunately I do not live, breathe, and ride in the space between the lining and car-roof, but simultaneous readings at seat-level showed two to three degrees lower temperatures when the car was covered with white. I am sure that, from the comfort standpoint, aluminum rather than black is the indicated paint for automobile tops. If any reader cares to have his entire machine white he can be assured of less heat from absorbed sunlight. How important this might be I do not know.

Do these ideas apply to houses? I secured two like cartons about six by twelve by eighteen inches. I painted one white on top, the other black, punched holes in the ends for my thermometers (slender chemical ones), placed the boxes in the sun—two miniature bungalows without other ceiling than the roof, the doors and windows all closed. In the sun, the black-roofed house averaged 113.7; the white-roofed house, 90.6; air outside in shade, 88.

I cut "windows" and "doors" in my pasteboard houses. With a good breeze blowing through, Black Top was four degrees warmer. But comfort is not to be measured wholly by air temperature. The occupants of Black Top would be subjected to radiation from the roof to a greater extent than those living in White Top.

My summer cabin has an open south porch ten by twenty-four feet in area. The roof is of dark red composition. There is no separate ceiling, the roof-boards of unpainted lumber constituting the upward view. I whitewashed one square yard of porch roof, covered another square yard with tarpaper, mounted three thermometers in the half-inch cracks between roof-boards and just beneath the respective types of roof. With a hot sun beating on the roof, readings were: under white, 92.8; under black, 131.7; under red, 135.

I expected that the black would be the hottest. Probably the thin air layer between the tarpaper and the roofing prevented the full effect being conducted beneath. Anyway, it was demonstrated that the red roof is a jolly good absorber.

"Isn't it interesting?" said a lady friend, when I told her about these experiments. "So I suppose we ought to have our roofs white in summer and black in winter." Dear lady, she missed part of the physics involved. White reflects, does not radiate well. Black absorbs and radiates. In cold weather when our houses are warmer than outdoors we want to keep our heat in. But a

black roof or dark sidewalls would tend to radiate it away, while white roofs and walls would tend to keep it in. That is the principle, but whether practically it is important under winter conditions I cannot say.

It seems to me that the principles here discussed, while not in any respect new, have not been given sufficient attention or publicity. House radiators are often painted white or with aluminum. They would be more efficient if black or in a dark tone. Engineers, I am told, have experimental figures on this particular item. Passenger coaches and Pullmans have black roofs. They should be white or bright metal.

Timely Philosophy of Henry Ford

Condensed by *Time* from recent Ford advertisements

"I HAVE always had to work. . . . For the first 40 years of my life I was an employee. When not employed by others, I employed myself. I found very early that being out of hire was not necessarily being out of work. . . . The word 'unemployment' has become one of the most dreadful words in the language. . . . I do not believe in routine charity. I think it a shameful thing that any man should have to stoop to take it or give it. . . . It is neither helpful nor human. The charity of our cities is the most barbarous thing in our system. . . . True charity is a much more costly effort than money giving.

"Our own theory of helping people has been in operation for some years. . . . One of our responsibilities was the case of a village (Inkster, Mich.) of several hundred families whose condition was pretty low. . . . We set the people at work cleaning up their homes and backyards and then cleaning up the roads and plowing up 500 acres of vacant land. We abolished everything that savored of 'handout' charity, opening instead a modern commissary where personal I. O. U.'s were accepted. . . . Many families are now out of debt for the first time in years. . . .

"Independence means self-dependence. . . . Great numbers of people have made the stimulating discovery that they can work for themselves. . . . The land! That is where our roots are. . . . No unemployment insurance can be compared to an alliance between a man and a plot of land. With one foot in industry and another foot in the land, human society is firmly balanced against most economic uncertainties. . . . Groups of employed men could rent farms for small sums and operate them on the co-operative plan [or] with several unemployed families. . . . The machine [and] the land . . . belong together; they cannot live apart; they must be reunited. . . . As for overproduction, we have never yet had a sufficient production of all the things which the family needs. . . . But we cannot eat or wear machines. We [must] go to the fields. . . . Industry and agriculture are natural partners. The link between is chemistry. . . . I foresee the time when industry shall draw its raw material largely from the annual produce of the fields. The farmer will not lack a market and the worker will not lack a job. Our foundations will be once more securely laid in the land."

Replies to Health Queries

(Continued from page 21)

of the soy bean is a complete protein, and closely resembles the protein in milk. It also contains a large amount of wholesome, easily digestible oil. Because of these special properties, the soy bean can be used in supplying the place of lean meat, milk, or eggs. A very good substitute for milk can be made from it,

as also a very fine cheese. The fat of the soy bean is more easily digested than the fat of animals, and it also has a good flavor. Then the soy bean is very prolific, and grows very easily. For these reasons the soy bean has become a very much used food, especially as an outgrowth of war times, when it was necessary to find the most economical food products that were at the same time the most healthful.

DON'T BLAME GOD

(Continued from page 24)

common, everyday happenings, we would say, began taking place on his large ranch. Robber bands stole his flocks of sheep, his camels, his other herds, killing Job's tried and faithful servants, with only enough messengers left to bring Job the harrowing news. Yes, and then a real cyclone was hurled by this wicked "prince of the power of the air" against Job's oldest son's residence where all Job's children had gathered, tearing it to pieces and bringing swift and sure death upon them all—seven families thus quickly and cruelly wiped out. Was this God's hand put forth in all these disasters, these tragedies in Job's peaceful and well-ordered domain? Not at all! Charge not God with all this. It was the manifest hatred of the usurped god of this world. It was "the" enemy, "walking to and fro in the earth," not as a benign benefactor, but as "a roaring lion seeking whom he might devour," who brought Job this havoc and woe, in his effort to lead Job to turn against God and curse Him. And let it be noted that the very forces of the atmospheric heaven above us were used by Satan as one of his elements of destruction, even away back there in Job's time.

WHO CREATES EVIL?

¶ "But," says one, "does not the Bible somewhere say that God creates evil?"

In his foretelling what Cyrus of old would do and how he would be raised up to fulfill God's purpose in the destruction of ancient Babylon, long years before Cyrus was even born, God said through Isaiah:

"I am the Lord, and there is none else, there is no God beside Me: I girded thee [Cyrus], though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isaiah 45: 5-7.

"There it is," says the doubter. "The Lord says He *creates* evil. Then why isn't He responsible for it all?"

Ah, but listen! The word "evil" as used in this connection is not moral evil or wickedness, as in evil doing. Not at all! Notice how the word "evil" in this clause is set over against "peace." The opposite of peace is war. And war then, as now, was considered as a great evil befalling a nation. It was considered

a calamity. The whole context is talking about retributive judgments to befall Babylon for her pride and exaltation and abuse of the power committed into her hands by Jehovah. The time of her "evil" was nearing. A mighty warrior was to arise in the person of Cyrus, and with his hordes sweep into Babylon's broad streets and lay low in dust and ashes all her boasted power and the colossal wealth of this the then world's greatest metropolis. "Evil," in the sense of such epochs of retributive judgments, God creates. Over and over is the word "evil" used in this sense in the Scriptures.

God's rule of dealing with nations is revealed in these words:

"If that nation, against whom I have pronounced [judgments], turn from their evil [moral wickedness, sins], I will repent of the evil [calamity, war, pestilence, or otherwise] that I thought to do unto them." Jeremiah 18: 8.

Much of the writings of Jeremiah, Ezekiel, and several other Old Testament prophets, were warnings to Israel of this very calamity to befall them, this evil of war and pestilence and captivity foretold when because of their sins in forsaking His law, thus turning away from God, the armies of Babylon should be brought to invade their land. "Art Thou not from everlasting, O Lord my God, mine Holy One? . . . O Lord, Thou hast ordained them [this same mighty nation of Babylon] for judgment; and, O mighty God, Thou hast established them for correction. Thou art of purer eyes than to behold evil [much less do evil], and canst not look upon iniquity." Habakkuk 1: 12, 13.

INIQUITY AND ITS ORIGINATOR

¶ Evil, in the sense of iniquity, cannot be charged against God. Righteous are all His judgments. "Shall not the Judge of all the earth do right?" asks Abraham. God created Lucifer, a mighty, heavenly seraph, to fulfill a high and holy station in leading the hosts of heaven in worship and service. It was Lucifer himself who later, by leaving his appointed place, rebelled against God's wise design and appointment, becoming the originator of sin, transforming himself into Satan, the prince of all evil. (See Ezekiel 28: 1-19.)

Here it is clearly revealed who is responsible for all the evil and death seen in our world. By every conceivable

means Satan lures men and women on into sin, seeking to throw down every restraint imposed by the law of God; then through disasters of all kinds he sweeps as many as possible of his victims into the silence of death, thus sealing with doom their destiny—all through his hatred of God, of God's Son, of God's law, of mankind—the while charging these calamities, this woe and misery, upon God. What infinite villainy! Upon our God, too, who so loved the world that He gave His Son to die for sinners to save all who should come unto Him! Think of it! Could there be greater deception? Oh, believe not the slander! All this is but "the deceivableness of sin," a part of that awful "mystery of iniquity" outlined in the Scriptures.

SATAN AT WORK

¶ God pushes back the curtain to give us a glimpse of Satan at work:

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst *weaken* the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit upon the mount of the congregation, in the sides of the north: I will ascend above the height of the clouds; I will be like the Most High." Isaiah 14: 12-14.

But while he is attempting thus to exalt himself as a god, what in actual fact is Lucifer, the fallen one, doing?

"Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee [and one day all those deceived by him shall actually look upon this once mighty fallen angel], and consider thee, saying, Is this the man [Note that he is spoken of as a *man*, rather than a god] that made the earth to tremble, that did shake kingdoms [Yes, here he is. This is the very one responsible for all earth's horrible wars and carnage]; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners [those sent down into the grave by him]? All the kings of the nations, even all of them, lie in glory, every one in his own house." Isaiah 14: 12-18.

Ah! Here is the accurate picture of it all. Here lie in death the great men of all nations of the past. And God holds Satan responsible for it all. For he it is who has made of earth a wilderness,

caused the earth to tremble with strife and war. He it is who has locked them up in *his* prison house—the grave. He it is who has used his power in bringing down into death, but that is as far as he can go. It takes the voice of another—He who has creative power, Christ Jesus the Son, who has the power of life—to bring these prisoners out of their prison cells. (See John 5: 28, 29; 11: 19-27, 38-44.)

So abominable has this wicked prince been, covering the entire period of earth's history, nearly six thousand years, that God does not allow him even to share in the usual burial rites of his captives.

"But thou art cast out of thy grave [not allowed to enter one] like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed thy land [the earth], and slain thy people: the seed of evildoers shall never be renowned." Isaiah 14: 19, 20.

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Charge not God with all this ruin and woe. All this is the *dire results of sin*—of fighting *against* God. "An enemy hath done this." But he, and all his diabolical works, shall have an end. Let us read about it, for the record of his end is a brief one:

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"And never shalt thou be any more" (Ezekiel 28: 19) is the just sentence of the most High. Thus is wiped away tears from off all faces. The calamities of earth are here brought to an eternal end. For "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things," says God, "are passed away." Revelation 21: 4.

God has not been responsible for all this sin and woe and death brought by Lucifer into our world, but through the wonderful plan of redemption, through Jesus Christ His Son, after saving all who would be saved, God *is* responsible for bringing this terrible curse to an eternal end. "The last enemy that shall

be destroyed *is death.*" 1 Corinthians 15: 26. And "He [the Lord] will make an utter end: affliction shall not rise up the second time." Nahum 1: 9.



The devil, as he contemplates the destruction, will know that he is to blame for it all.

Rising Tide of Suicide

(Continued from page 7)

there might be. He was not very sure.

"Is there a God?" This question the clergyman propounded to Mr. Eastman on another occasion. "Well, there may be some kind of a guiding intelligence in the universe." But Mr. Eastman was not sure. He had never felt that this Supreme Being, should He exist, had any personal interest in him or influence in his affairs. So what difference did it make to a man who was self-made? Evidently Eastman thought he needed no God.

No God, no hope of the future life, no thought of the power of Jesus to save him from his sins, probably without even a sense of sin,—nothing to look forward to but old age, illness, decrepitude,—does any one wonder that George Eastman chose to die rather than go on facing the future that to him held no hope worth living for?

But how different his life might have been! How differently he might have faced the portals of the future as he approached the sunny slopes of old age, had he only come to recognize that it was only by the power of God that he lived and moved and had his being. (Acts 17: 28.)

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is in Christ Jesus, how different the conclusion of his life story might have been!

In this age of industrial revolution, political intrigue, war, famine, crime, and sin, it would seem as though the blackness of the future would result in the extermination of the human race; that there is nothing to look forward to in life but sickness, sorrow, sin, and suffering. Is it to be wondered at that each year scores, hundreds, thousands choose to end it all now, rather than try going on living? But through the blackness of this reign of sin there is one bright ray of hope.

THE CURE FOR SUICIDE

There is just one power in the world that can stop the rising tide of suicide. That power is found in the word of God. It is summed up in the good news that "Jesus is coming again!"

Hope for the future of the race does not lie in the hands of the League of Nations, a world court, or a disarmament conference. Incarcerating racketeers, enforcing Prohibition, or enacting Sunday legislation will not bring about the hoped-for goal. There is just one hope for mankind,—and that lies in the second coming of our Lord and Saviour Jesus Christ. With His coming, this old world with its reign of sin, its unequal distribution of wealth, its sorrow and sickness and death, will forever pass away.

The Bible says that the world is to be destroyed by fire. "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." 2 Peter 3: 10.

And upon the ashes of this old world will rise a new world, where there will be no more sin. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Revelation 21: 4, 5.

It is this knowledge of God and of His eternal goodness, His plan of salvation from sin, that is to be our source of courage and strength and faith in these dark and troubled hours.

DON'T BLAME GOD

(Continued from page 24)

common, everyday happenings, we would say, began taking place on his large ranch. Robber bands stole his flocks of sheep, his camels, his other herds, killing Job's tried and faithful servants, with only enough messengers left to bring Job the harrowing news. Yes, and then a real cyclone was hurled by this wicked "prince of the power of the air" against Job's oldest son's residence where all Job's children had gathered, tearing it to pieces and bringing swift and sure death upon them all—seven families thus quickly and cruelly wiped out. Was this God's hand put forth in all these disasters, these tragedies in Job's peaceful and well-ordered domain? Not at all! Charge not God with all this. It was the manifest hatred of the usurped god of this world. It was "the" enemy, "walking to and fro in the earth," not as a benign benefactor, but as "a roaring lion seeking whom he might devour," who brought Job this havoc and woe, in his effort to lead Job to turn against God and curse Him. And let it be noted that the very forces of the atmospheric heaven above us were used by Satan as one of his elements of destruction, even away back there in Job's time.

WHO CREATES EVIL?

¶ "But," says one, "does not the Bible somewhere say that God creates evil?"

In his foretelling what Cyrus of old would do and how he would be raised up to fulfill God's purpose in the destruction of ancient Babylon, long years before Cyrus was even born, God said through Isaiah:

"I am the Lord, and there is none else, there is no God beside Me: I girded thee [Cyrus], though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isaiah 45: 5-7.

"There it is," says the doubter. "The Lord says He creates evil. Then why isn't He responsible for it all?"

Ah, but listen! The word "evil" as used in this connection is not moral evil or wickedness, as in evil doing. Not at all! Notice how the word "evil" in this clause is set over against "peace." The opposite of peace is war. And war then, as now, was considered as a great evil befalling a nation. It was considered

a calamity. The whole context is talking about retributive judgments to befall Babylon for her pride and exaltation and abuse of the power committed into her hands by Jehovah. The time of her "evil" was nearing. A mighty warrior was to arise in the person of Cyrus, and with his hordes sweep into Babylon's broad streets and lay low in dust and ashes all her boasted power and the colossal wealth of this the then world's greatest metropolis. "Evil," in the sense of such epochs of retributive judgments, God creates. Over and over is the word "evil" used in this sense in the Scriptures.

God's rule of dealing with nations is revealed in these words:

"If that nation, against whom I have pronounced [judgments], turn from their evil [moral wickedness, sins], I will repent of the evil [calamity, war, pestilence, or otherwise] that I thought to do unto them." Jeremiah 18: 8.

Much of the writings of Jeremiah, Ezekiel, and several other Old Testament prophets, were warnings to Israel of this very calamity to befall them, this evil of war and pestilence and captivity foretold when because of their sins in forsaking His law, thus turning away from God, the armies of Babylon should be brought to invade their land. "Art Thou not from everlasting, O Lord my God, mine Holy One? . . . O Lord, Thou hast ordained them [this same mighty nation of Babylon] for judgment; and, O mighty God, Thou hast established them for correction. Thou art of purer eyes than to behold evil [much less do evil], and canst not look upon iniquity." Habakkuk 1: 12, 13.

INIQUITY AND ITS ORIGINATOR

¶ Evil, in the sense of iniquity, cannot be charged against God. Righteous are all His judgments. "Shall not the Judge of all the earth do right?" asks Abraham. God created Lucifer, a mighty, heavenly seraph, to fulfill a high and holy station in leading the hosts of heaven in worship and service. It was Lucifer himself who later, by leaving his appointed place, rebelled against God's wise design and appointment, becoming the originator of sin, transforming himself into Satan, the prince of all evil. (See Ezekiel 28: 1-19.)

Here it is clearly revealed who is responsible for all the evil and death seen in our world. By every conceivable

means Satan lures men and women on into sin, seeking to throw down every restraint imposed by the law of God; then through disasters of all kinds he sweeps as many as possible of his victims into the silence of death, thus sealing with doom their destiny—all through his hatred of God, of God's Son, of God's law, of mankind—the while charging these calamities, this woe and misery, upon God. What infinite villainy! Upon our God, too, who so loved the world that He gave His Son to die for sinners to save all who should come unto Him! Think of it! Could there be greater deception? Oh, believe not the slander! All this is but "the deceptableness of sin," a part of that awful "mystery of iniquity" outlined in the Scriptures.

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It is this knowledge of God and of His eternal goodness, His plan of salvation from sin, that is to be our source of courage and strength and faith in these dark and troubled hours.

If times of darkness and discouragement must come our way, let us not give away to the demonish impulse of self-destruction, but let us remember the admonition of the apostle Paul: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while and He that shall come will come, and will not tarry." Hebrews 10: 35-37.

"Even so, come, Lord Jesus." Rev. 22: 20.

A Law that Cannot Be Repealed

(Continued from page 17)

passed the blame from one to another, thus bearing false witness.

And so we might carry on through, but I believe that this is enough to show that the law was in force back there, and the giving of it at Sinai was not the giving of a new law but the reiteration of that same, identical law. Let me just quote here a few texts to show this a bit more clearly. The Scripture interpretation of sin is found in these texts:

"And whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7: 7.

ADAM AND PAUL AGREE

Then in Romans 6: 23, we are told that "the wages of sin is death." God told Adam very definitely that death would be the result of disobedience; and as there is no sin where there is no law, neither can the death penalty be enforced where there is no violation. So we see that Adam was guilty under the same law that you and I are guilty under today. The eternal Ten Commandments stand firm. Paul gives us the scope of the above statement in a brief way: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Romans 5: 12-14.

Again I repeat, God has not changed, nor has He changed His great principles,

or rule of relation of man to his Creator and to his fellow man, and still He calls to us: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be forever, and



Through Moses was given the only law that cannot be repealed.

My righteousness shall not be abolished. Harken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isaiah 51: 6, 7. God combines His righteousness with His law, for it is the people who "know righteousness" who shall have His law written in their hearts.

Again I quote the words of the Son of God, and to me His words are of the highest authority: "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill." Matthew 5: 17.

POWER FOR LAW KEEPING

Would you put a wrong construction on the words of Jesus and say that He deceived? I trust not, for rather let God be true and every man a liar. Search you the truth of His law; let Him write it upon your heart, then will you find the happiness and joy that comes from full surrender. Jesus stands outside the door waiting for you to let Him in. He wants to write those Ten Words upon the tables of your heart, and then He wants to help you to live them out. Loving Him with all your mind, soul and strength, you will also love His law.

The Gateway to New Life

(Continued from page 11)

was administered, at first, only to adults, as men were accustomed to conceive of baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institutions." And again: "It is certain that Christ did not ordain infant baptism."—*Vol. 1, page 311, and Christian Religion, p. 360.* Lange, the great German commentator, says that "all attempts to make out infant baptism from the New Testament, fail"; while Dr. Stark declares: "There is not a single example to be found in all the New Testament, where infants were baptized. In household baptism there was always reference to the gospel's having been received."—See *Baptism, page 101, and History of Baptism, page 11.* Numerous other authorities might be cited, all of whom are in practical accord.

THE GREAT APOSTASY

Whence, then, originated the numerous false and fanciful ideas of baptism? From the third to the sixth centuries of our era, came the great apostasy. Tradition was exalted in place of the Bible, a man in the place of God, Mary in the place of Christ, works in place of faith, penance in place of repentance, Sunday in place of the Bible Sabbath, and "sprinkling" of infants, as well as of adults, with "holy water," etc., in place of Christian baptism by immersion.

In spite of darkness and unbelief, history shows that in every age from the founding of Christianity to the present, there have been loyal witnesses to the purity of the gospel, including Bible baptism. Among these were the Montanists, the Novatians, Donatists, Paulicians, Waldenses, Albigenses, Lollards, and Anabaptists. In many lands, they were ruthlessly persecuted. Even the incomparable "Pilgrim's Progress" was written while its Baptist author, John Bunyan, was a prisoner for his faith in Bedford jail. To that noble line of godly men and women, who through nineteen centuries of oppression and heroism, clung to the purity, beauty, and truth of Christian baptism, we owe an inexpressible debt of gratitude.

Today, clear light shines upon the pages of Inspiration and history, and God calls upon "all men everywhere to repent." Even though an error may have been believed and practiced for two thousand years, it is error still. The sincere Christian asks, "What is truth?" and the Master replies, "Thy

word is truth." Friends, let us "buy the truth and sell it not."

To summarize: Christian baptism was instituted by John, the Forerunner of Christ; was observed by Jesus as our example in fulfilling all righteousness; was practiced by the Master's disciples during His personal ministry; was accorded the dignity and strength of a divine command in the Great Commission, was faithfully followed by all the apostles and evangelists throughout New Testament times; was set forth as a memorial of faith in Christ's death, burial, and resurrection; was presented to new converts as an outward token of the death and burial of the old nature, and as a resurrection "to walk with Christ in newness of life"; was observed as the door to the church, the adoption ceremony into the divine family and family name; was performed by immersion only, and never by sprinkling or pouring; was administered to believers only upon repentance and confession of faith, and never to babes or infants; was enjoined as a precept of Christ, obedience to which was a condition of receiving the Holy Spirit.

FAITH OF OUR FATHERS

The Great Book appeals to us with its supreme message. We would respond and surrender our lives wholly to Christ. We would cast aside all tradition, would stand upon the unshaken foundation of Holy Scripture, and "earnestly contend for the faith which was once delivered unto the saints," a faith that welcomes converted sinners through the gateway of baptism to new life and opportunities in the family of God.

Loose Marriages

(Continued from page 9)

A man was lying asleep beside a shady tree. He was suddenly awakened by a hissing and then snap—a rattlesnake had coiled and swung at him and had hit his shoe. The man fairly shook as he told the story. A rattler of sin may be lurking around your happy home.

After being converted, a lady told how, before this, she had fallen in love with another man and had made plans to leave her husband and marry this other. She had kept her plans a secret from her husband and children. Little did that husband know that the serpent of sin was striking at his home.

The only safety for any home is to have Christ within. He alone "is able to keep you from falling." Jude 24. Sin is so deceitful, so alluring, and so bold today! Husbands, you need Christ

in your hearts, and your wives need Christ in their hearts, and you need to surround your homes with the wall of God's protecting grace. No home today is safe without Jesus.

Minute Meditations

By a Bible Lover



I find I have for years been misreading the Golden Rule. I thought it said: "Whatsoever ye would that men should do to you, if ye will do even so to them they will do it back to you."

I thought it a promise of a means of gratifying self.

I find it to be a death warrant for the crucifixion of self.

Whatever you wish for yourself—give it to others.

However you wish to be treated—give that treatment to others.

There isn't a word in Matthew 7:12 about what will come back to you.

Forget self—except as, knowing yourself better than you can others, you can use your own perceptions as a criterion of how to treat others.

There are plenty of other places in the Bible that tell the reward of the practicers of the Golden Rule. But the rule is not golden if practiced for the reward.

Love is the motor that runs the machinery of the Golden Rule.

—[Matthew 10:39]—

Scripture Problems Solved

(Continued from page 25)

ments of God, and the fourth command is one of these. And the saved are also so designated in Revelation 14:12. And it is very evident to anyone that only those who believe in His coming and look for it, will be saved when He comes. (Hebrews 9:28.) All others will be destroyed. (2 Thessalonians 2:8-12; Matthew 13:49, 50.) These two fundamental doctrines—seventh-day Sabbath keeping and expecting Christ's second advent soon—are the pillars of the Seventh-day Adventist belief. Membership in an organization will not insure salvation, but obedience to Bible truth, through faith in Christ, will do so. However, God works through, and by, His church on earth. (Hebrews 12:22, 23; 1 Timothy 3:15.) Let the inquirer answer his own question in the light of Bible truth for these times.

Riots in Bombay

(Continued from page 16)

would have been the result had these two communities been armed with revolvers and guns as in enlightened(?) America. The dead would have been thousands instead of hundreds.

Many shops were broken into and the contents looted or, if not desired by the rioters, thrown into the middle of the street and set afire. The estimated damage by fire for the first two weeks amounted to over \$350,000.

Each community of religionists wants to blame the other for the riots, and even the leaders could not refrain from letting their religious prejudices get the better of them at times. There was some talk of "red" propaganda being responsible. Some groups would like to say that it is due to the activities of the Indian National Congress.

Under a two-column heading, "A Sinister Body Behind Riots," the *Times of India* for June 1 says: "Is there any sinister body behind the present communal disturbances in Bombay?"

"The Citizens' Committee, composed of the leaders of the various communities in the city, strongly suspect that some organization is in existence behind the present troubles."

SATANIC INFLUENCE

There is no doubt that there is a "sinister body" behind the riots. It will not be difficult to place a finger on it. It may be called "the Spirit of Lawlessness." The outbreak in Bombay is only one of its many manifestations. It is seen in almost every country and in varied forms. Especially since the Great War, there has been a general breaking down of the social fabric, a general and growing disrespect for law and order. Children object to parental restraint; men disregard laws that do not suit them. Human life is held very cheap.

While we should deplore it, and do all in our power to help eradicate it, we need not be surprised by its appearance. It is only another evidence or sign that "in the last days perilous times shall come. For men shall be lovers of their own selves, . . . disobedient, . . . fierce." We have reached the time when many even have a form of religion but, denying what power for good that religion may have, let themselves be controlled by the "sinister" power of the Evil One; or as the prophet expressed it, "the spirits of devils," seem to take possession of men, and they become fiends in human form. Seemingly with-

out reason, crimes of bloodshed and violence multiply at an alarming rate; and those whose duty it is to keep the peace are at their wits' end to cope with the situation. Like John on the Isle of Patmos, we hear a loud voice saying: "Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." And truly it is as if the devil were making his final and supreme effort to get men to yield themselves to his control.

The Master spoke of the time that would just precede His second coming, as a time when "iniquity shall abound." And while this is a most enlightened age, and wonderful discoveries have been perfected for the benefit of mankind, so that knowledge has increased a thousand fold, yet instead of men becoming better and the world safer, the news of each day tells unmistakably that men are not getting better morally, but as the prophecy reads, "evil men . . . shall wax worse and worse."

No matter through whom this "sinister body" behind the riots may work, we can know that the more frequently he stirs up passion and the greater depredations he causes men to commit, it is but an evidence that he knows that his time is short, that soon his chance

to control men will be over, that soon "the devil that deceived them . . . and death and hell" will be "cast into the lake of fire."

Are You Too Fat?

(Continued from page 21)

to disease. One whose general health is thus impaired, may become a victim of some infectious disease that in a normal state of health could easily be thrown off.

About two or three pounds a week is the amount to lose according to most authorities. But there is an impatience that goads the seeker after thinness on to rapid reduction. He usually wants to lose all this excess in a month and then "be done with it." Drastic reducing measures that force the patient to lose very fast (that is, perhaps a pound a day) are not scientific, and should never be employed.

Many persons do not realize the value of exercise in taking off excess weight. The use of the automobile has made walking seem like a waste of time,—just a slow, old-fashioned way of getting about. One must not depend on diet entirely, for such exercises as swimming, walking, gardening, or other ordinary exercises are very valuable in using up

energy. Of course, exercise must be used cautiously by those whose hearts are affected, and in all cases should be taken moderately. So, too, when little exercise is taken, less food will be required. The office worker sitting at his desk does not realize that his caloric needs are very much less than the carpenter who hammers all day long, so he eats as much food as he would if he were doing hard manual work, and as a consequence, grows too heavy.

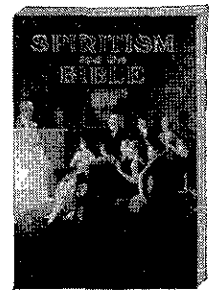
There is no mysterious method by which one may safely reduce. The magical reducing cures are not safe, and many are the women who have learned by hard experience and many weeks in hospitals that they contain ingredients that are decidedly harmful. Most of the reducing cures contain thyroid substance, which is extremely dangerous when taken promiscuously, and therefore should never be taken without medical advice. It is true that some persons have a disturbance of the metabolism, and as a consequence accumulate excess weight. This kind of obesity is beneficially treated with thyroid extract. Such cases, however, are comparatively rare, and should always have medical attention. The reducing cures advertised with the assurance that you "may eat anything you wish," and yet lose weight, are



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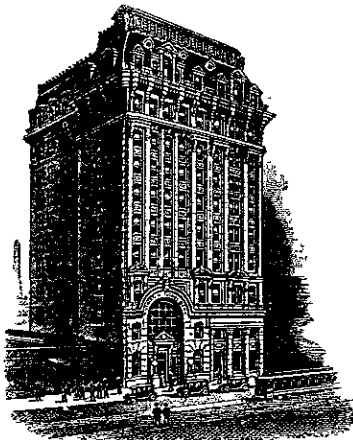
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used at grave risk. It is safe to say that all advertised drugs for reducing are injurious.

The recent craze for slenderness is responsible for undermining the health of women who have reduced the weight to the point where resistance to disease is diminished and physical condition is in a state of lowered vitality.

Self-denial must be cultivated and exercised. Without it, failure is certain. It is lack of self-control that leads the woman in the kitchen to nibble at foods as she works over them. Eating between meals is a pernicious practice, and should not be indulged in by anyone, much less those who are prone to gain easily.

Many persons find themselves growing stouter and stouter, and before they are aware, they are twenty pounds or more overweight. If you have a tendency to store up weight, if you come from a stout family, if you are eating the usual amount and not exercising, then look out, for the first thing you know, you will be overweight. This weight often creeps on so insidiously that it is a shock to the bearer of it when he finds what a burden he has assumed. A slight increase so gradually added may be lost quite easily. What are you eating? Do you eat two pats of butter instead of one?

Much bread? Do your tastes run to sweets? Do you eat between meals? Without any great change in the routine except to leave out a meal occasionally, drop off the butter, reduce the amount of bread and sweets, and cease eating between meals, and a half-pound or a pound may be lost weekly. There is one good thing about losing slowly, there isn't such a great sacrifice involved, and one is not running a chance of injuring the health.

So a "lean horse for a long race" does not apply to horses only. Statistics tell the story. We seldom hear of a lean person falling dead on the street from apoplexy any more than we hear of a fat man winning in an endurance contest. The person who would rather die than be denied what he wishes to eat usually does die long before his time,—a victim of appetite.

Mother and Dad

(Continued from page 23)

determined that his boy will have a chance. Truly I am thankful; but when I stop to think about it I realize that I don't show that appreciation that every one, and especially Mothers and Dads, like to have shown. I do not think I am alone in that either for I know many students who do the same as I. They go on taking, without a thought of return, except on rare occasion.

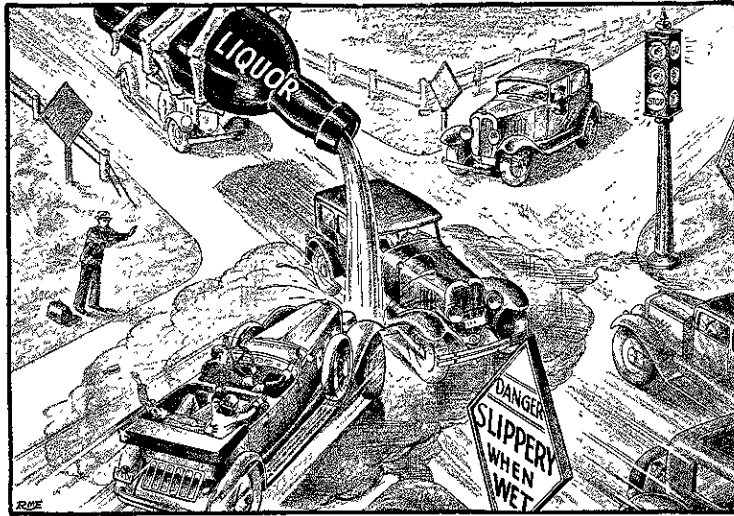
Then there are those who have no Mother or Dad to help. To them, those names are sacred. They do not know what it is to have some one to sacrifice for them, but they do know that not to have any one to go to or look to is a handicap in life that is hard to overcome.

And so, Mother and Dad, wherever you are, remember that your boy or your girl does think of you and is thankful for some one who loves him more than life. Although there is no excuse for not writing letters home more often than we do, we still have a place in our hearts for you. Although we appear ungrateful, we really do not mean to be that way. If your little boy says mean things, just remember that he'll come to you with some trouble that only Mother or Dad can smooth out for him. And he will appreciate you more and more as the experiences of life come to him.

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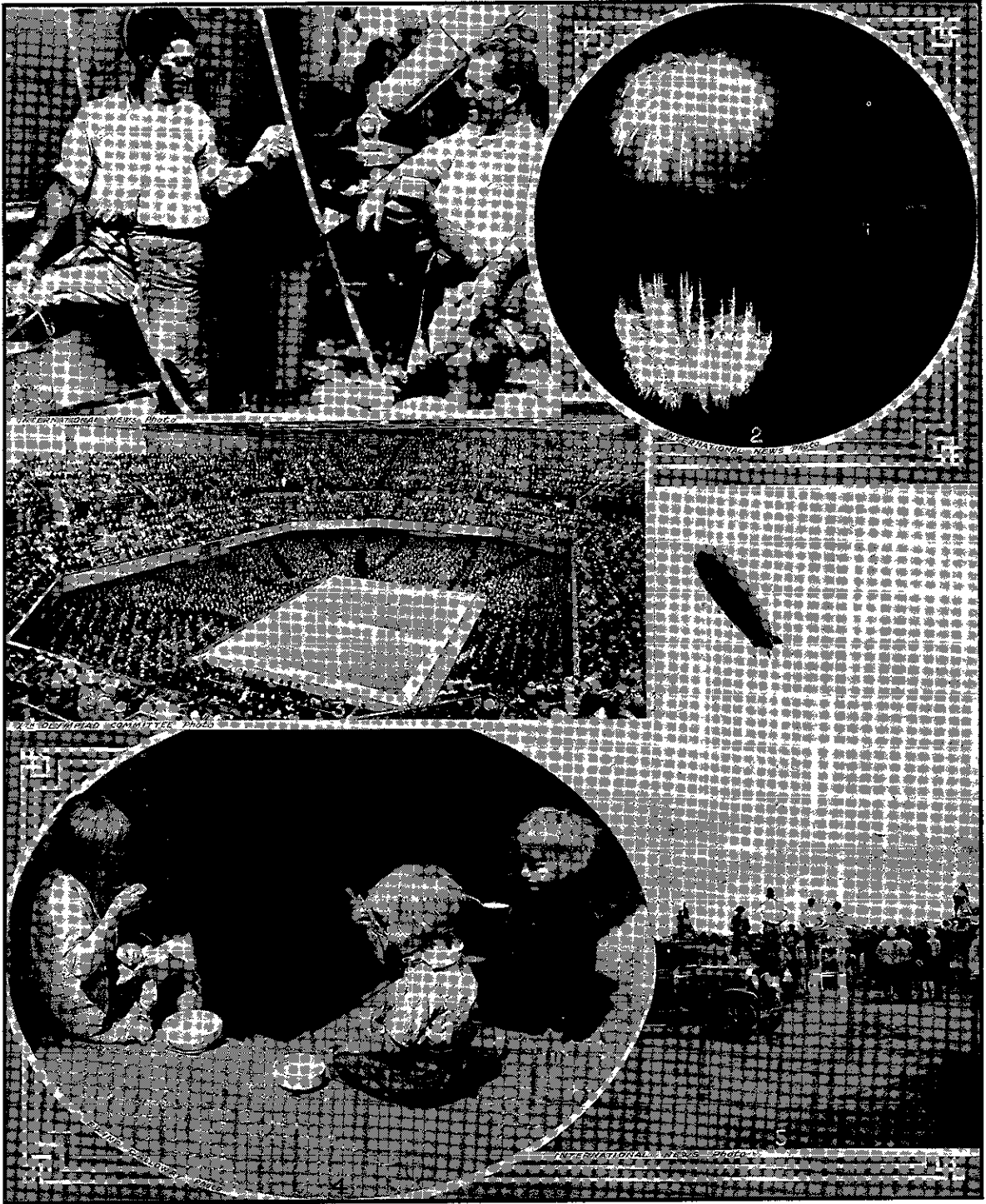
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