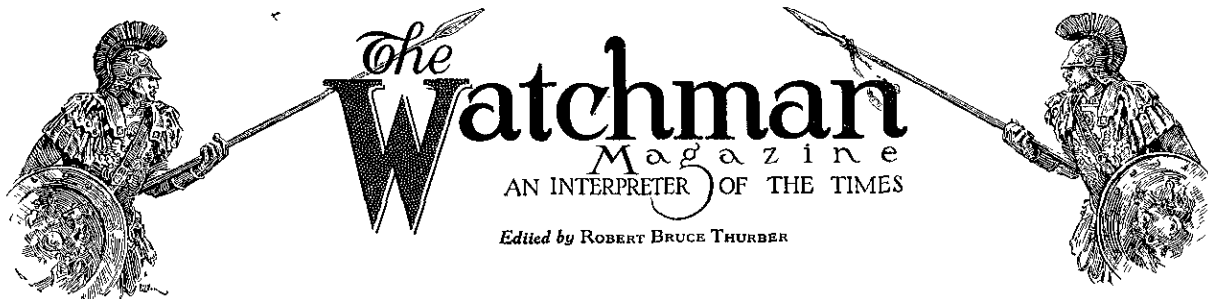




AN INTERPRETER OF THE TIMES





The NEWSPAPER for the News The WATCHMAN for the Meaning

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July, 1933

THE NEWS

Condensed for Busy People

While we in the United States are overwhelmed with our own troubles, the war in the Orient goes on. Japan, having taken the Chinese province of Jehol with very little resistance, has pushed on south of the Great Wall in China proper, and threatens Peiping, the ancient Chinese capital, Nanking, the present capital, and Tientsin, the great port of the region. Japan gives as its reason for further aggression the provocative attitude of the Chinese in continuing to resist after they are virtually defeated. Present indications seem to point to the taking over of all north China by the Japanese; and the southern Chinese are accusing the Nanking government of "selling out" to the Japanese.

Less interest is being shown in Prohibition and allied questions. The Federal and state governments are reporting heavy gains in revenue from the sale of beer. State legislatures are slow to ratify the repeal of the Eighteenth Amendment. The drys are putting up a stiff fight against repeal in all states yet undecided. The people in general seem to be taking it for granted that the real battle over liquor is ended; but wiser heads predict that the major struggle is ahead. Meanwhile there is a great letting down everywhere in Prohibition enforcement.

On May 18 the Muscle Shoals bill became law, and this great hydroelectric plant on the Tennessee River in northern Alabama, built during the World War, is now to be devoted to the advancement of industry and agriculture and the cheapening of electrical power for a very large area of the Southland. The South is sure that this section is coming into its own at last.

A way has been discovered and invented to transmit power by radio for heating, lighting, and transportation.

Mahatma Gandhi has again fasted, this time in protest against India's demeaning attitude toward its Untouchables, the out-caste people. He wants them admitted to temple worship. Thus India's outstanding figure fights his battles; and, knowing India, he has every hope for success.

Work is going forward on a National Recovery Act, which will combine in a blanket plan all workable schemes to revive business and industry in this country. It provides for a control board representing interests involved, together with government officials, having virtually dictatorial powers to ration production, fix prices, eliminate cut-throat competition, set working hours, and establish a fair wage scale.

A "Four Power Pact" to keep the peace of Europe by limiting armaments and agreeing on non-aggression, was signed late in May by Italy, Great Britain, Germany, and France. The great nations are realizing that rumors of war and cost of armaments are basic factors in preventing an economic agreement which will bring prosperity to a bankrupt world. The United States has offered to end its neutrality by co-operating with the other nations to bring peace. This may mean ultimate membership in the League of Nations.

Our United States President has issued a call to 54 nations to reduce armaments and to agree on non-aggression. He warned of world chaos unless something drastic were done to end war and preparation for war.

The long-heralded Century of Progress Exposition at Chicago was opened the latter part of May with appropriately huge demonstrations and enormous crowds. It continues during the summer, and promises to be the one spot in America which everyone able to travel must visit.

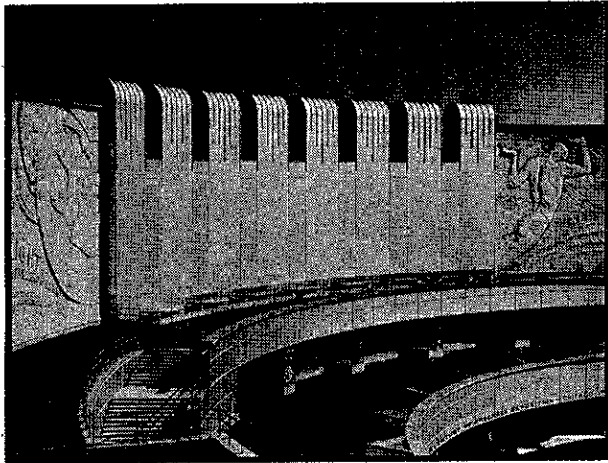
Dissatisfied with the prospects, or the delay, of Farm Relief on the part of the government, many mid-west rural communities showed an attitude characterized by renewed strike threats and mob violence. But the "new deal" for the farmer is in motion, and the government has full power to levy taxes, subsidize producers, lease land, and issue inflation greenbacks. Even its wisest advocates are waiting with bated breath to see how the plan works.

According to recent census studies, the earth's population is now 1,820,000,000, distributed in the continents as follows: Asia, 954 million, Europe, 478 million, North America, 162 million, South America, 77 million, Africa, 140 million, Australia and Polynesia, 9 million. It is estimated that there are four times as many people in the world now as three hundred years ago.

The latest statistics show that there are more Jews in the world today than ever in the history of that people. In the year 1800 there were 2½ million, in 1880 there were 11 million, and now there are 16 million.

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THE NEWS INTERPRETED



Central portion of the Electrical Building at A Century of Progress—Chicago's 1933 World's Fair. The symbolic figures on the panels at each side represents light and energy.



A Century of Progress

CHICAGO may well call its great exposition now opening "A Century of Progress Exposition," for no century has come anywhere near equaling the progress shown during the century now closing.

A hundred years ago Andrew Jackson took thirty days to ride from his "Hermitage" home near Nashville, Tenn., to the White House in Washington, in a carriage almost exactly like the one that was dug up out of King Tut's tomb, which had been used four thousand years ago. No progress in four millenniums,—then this. A century ago men plowed with the plow of Elisha. A century ago men communicated over comparatively short distances by bon-fires and mirror flashes. A century ago men moved at a horse-pace. A century ago men were really primitive as compared with modern living. But now—well, go to the Chicago fair and see, or—look about you.

Know this, however: that all this modern progress is due to no superior wisdom and ingenuity of today originating in the modern man. It is nothing more than a gift of God to men, that transportation of messengers and communication of messages bearing the news of Christ's soon coming may be more quickly made known to all men everywhere. And they pervert God's prime purpose for this time who use modern inventions for entirely selfish ends, and pat themselves on the back for being so progressive.

This is the "century of progress" which is immediately to precede the grand consummation of this world's woeful history. And the Christian is not only to point to these marvelous inventions as signs of the end, but is to use them to proclaim the meaning of the signs and the nearness of the end. The Chicago exposition means more to God's people than to the mere sight-seer.

Peace or Chaos

PRESIDENT ROOSEVELT is right when he regards the present international tendency of hatred and war as sure to make chaos the fate of the world unless something momentous and drastic is done to reduce the war menace. The nations are swinging to dictatorship, irresponsible to majority public opinion, and given too much to the revival of the old pastime of kings, the war game. Never before was that prophecy of God so aptly fulfilled as now—"distress of nations, with perplexity." (Luke 21: 25.) Perplexity is piled on distress. Not knowing what to do makes the trouble ten times more painful.

Diplomatic visits are added to diplomatic notes, and statesmen rush here and there to find a way out. But so far they have been disappointed, though expressing high hopes for public consumption and to bolster up their own courage. And we are compelled to predict, on divine authority, that their efforts for peace by treaty will continue to be futile.

God laid His unerring finger on the sore place when He said through Paul the prophet: "Mark this, there are hard times coming in the last days. For men will be selfish, fond of money." 2 Timothy 3: 1, 2, Moffatt's translation. Selfishness and greed are at the beginning of all our troubles, physical, economic, political, international. No other analysis fits like this. And only to the degree that selfishness and greed are removed from men's hearts can trouble decrease. And because this is so, almost any economic, social, or political scheme for world recovery would work if there were no sin in human hearts. But since sin is there, and will not be relinquished, none of the proposed plans for world peace will work, peace-minded leaders to the contrary notwithstanding.

We want peace, and expect it for the world, but it positively cannot come through any proposal we hear from the ministries of great nations. It is a work that must begin in the individual heart, with God. We must get back to Christ and genuine, old-fashioned conversion. And this is not retrogression. The only way to get back to the right road is to go back where we got off. We have made progress, but in the wrong direction. We have gone the way of the head, not the heart. But it is character alone that will save us—character formed by the regenerating power of a saving Christ.

Are we again to witness the spectacle of ambassadors of peace weeping bitterly (Isaiah 33: 7) because their efforts for peace have failed dismally? It looks that way. No Geneva Conference can expel the selfishness from the heart of a nation. Great, swelling words, tall statements, cannot speak peace to men.

Will it be chaos then? Yes, for chaos is inevitable. Read Jeremiah 4: 23-27. But this is not the "full end." After the chaos there is to be a resurrection, a recovery, a "new heavens and a new earth, wherein dwelleth righteousness." (Isaiah 65: 17; 2 Peter 3: 13.) With selfishness ended, chaos will also end; and a "new earth,"—peaceful, happy—will be ours forever. This is not simply a hope that has a wish for its father. It is based on the prediction of a Prophet whose forecasts have never failed.



A group of prominent persons—Jewish and non-Jewish—gather in celebration of the settlement of the Jews in America.

Is Bible Prophecy a Skin Game?

IN A recent publication issuing from that stronghold of Modernism, the University of Chicago, a professor of the Sacred Literature Department glibly explains how Bible, or apocalyptic, prophecy came to be written. Writing of such men as John the revelator, this modern exponent of Biblical literature says:

"In trying to get his message to the people who so sorely needed it, the author of an apocalypse used certain methods which to our prosaic Western minds seem strange and bizarre. In writing his apocalypse, the author takes a long, running jump back into the past, and, when he has landed there, turns around and faces his own time as if it were future. Thus in the apocalypse called I Enoch, chapters 83-90, the author jumps back to the days before the flood, and then—from this standpoint—he "predicts" the history of the Jewish people down to his own times, about 150 B.C. A similar procedure is followed by the majority of apocalypticists; what they foretell is ancient history. . . . In taking his broad jump into the past, the author leaps right into the skin of some ancient worthy, and speaks in his name as well, as from his time. . . . This impersonation was done, of course, so as to gain a wider and better hearing for the author's message."

Thus the prophetic portions of God's word are not forecasts at all, according to this unbelieving believer, but are

simply literary tricks which have succeeded in duping millions of Bible believers for all time, whether or not they were meant to deceive. Peculiar that a just God would allow such a deception so long, and just now put us on to it through a "learned" Modernist teacher! Although we never heard before of this subterfuge, we will not question that Hebrew literary men outside the Bible might have resorted at times to such methods. What we do question is the effrontery and pretense of a teacher of theology who would put forth such an explanation of prophecies which to him are not prophecies. Does he expect those who know their Bibles and history to credit this tommyrot?

Much might be said in refutation of such pernicious doctrine, but we will content ourselves now with this: Christ and the New Testament writers refer again and again to fulfillments of Old Testament prophecies in their time (Matthew 1: 22, 23; 2: 15, 17, 18; 24: 15 and scores of other references), and would the critic say that it cannot be proved that Jeremiah, Isaiah, and Daniel lived before Christ? It is a pretty serious matter to accuse Christ, the Son of God, of getting into the skins of these old prophets to tell what was occurring about Him every day. And of course this professor's explanation infers that no Bible prophecy has been

fulfilled this side of the close of the Bible canon, about 100 A.D. For no one this side of John has made a long leap and gotten into his skin to tell us what is going on today. Yet Bible predictions are being fulfilled today. Not mentioning the many time prophecies that reach down beyond the close of Bible times, and that have been accurately fulfilled; and passing by the many signs of Christ's second coming that are being blazoned before our eyes today (see Luke 21: 25, 26; 2 Timothy 3: 1-5; James 5: 1-7), since our Modernist denies the validity of these as bona-fide forecasts, what about the Old Testament predictions of the present state of Babylon and Tyre? It is risking much for a guesser to say of several flourishing cities on ideal city building sites that they will be totally destroyed, and that they will *never be rebuilt*. But that is just what apocalyptic Ezekiel, and Isaiah, and Jeremiah, and Zephaniah said of Babylon, and Tyre, and Nineveh. And the present ruinous condition of these ancient cities is so accurately described by the inspired forecasters of at least 2,000 years ago that tourists today cannot picture them better. Read Isaiah 13: 19-22, Ezekiel 26: 3-5, Zephaniah 2: 13-15, and marvel.

Yet, after all, Christ *was* "right in the skin" of the Old Testament prophets, in that He inspired all their writings by Holy Spirit possession. Before Abraham was, He was. (John 8: 58.) No, Professor Modernist, "we have not followed cunningly devised fables" [Hebrew literary tricks]; but "were eye-witnesses," "we heard," and "we have also a *more sure* word of prophecy." "For the prophecy *came not in old time by the will of man*: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 18-21.

Be Forewarned

We are witnessing moves and methods on the part of the Federal government just now which show how easy it is to legislate something for the American people without their waking up to what it is all about. Not that there is menace in the extraordinary means now being tried to get us out of the depression; but eternal vigilance is still the price of liberty; and we may know, if we will, that we are soon to see in the United States a successful effort to take liberty of religion and conscience from the people. Let us beware of following blindly any leader or well-intentioned group.

IS MAN a MACHINE?

It is not surprising, in view of the popular idea that the machine age can save us or that we can save ourselves, to be told that we, too, are machines, and that religion is a myth. Here is a convincing answer to that puzzle.

By Russell
QUINN

SINCE 1850, when Darwin brought the evolutionary idea from the realms of philosophy into the field of natural science and gave to the world that mighty epic in which it took man a million years to gain an inch of forehead, there have been many variations on the original theme. The impetus given to scientific thought since the publication of the "Origin of Species" has resulted in a flood of theories and hypotheses which have befuddled scientific reasoning in a mire as deep and entangling as the oozy mess that man's ancestors were supposed at first to have crawled from.

Of recent times the mechanistic naturalist has been harping on a tune that pictures the universe, in Canon Streeter's term, as, "one gigantic accident consequent upon an infinite succession of happy flukes."

There is no room for a god in this program, nor does the theorist even recognize a fundamental purpose in the universe. Things happen because certain forces come together and react in certain ways. This idea, of course, strikes at the very heart of religion and relegates it to the field of "pathological psychology." It becomes merely an "opiate," a "chloroform mask," a product of man's own creation which makes life more bearable for him, something he has evolved from his mystical and superstitious nature to comfort him in times of distress; and the religionist a fool who is afraid to face the hard facts of life squarely.

MAN REVEALS HIS MAKER

But is it so? Are the religionists really fooling themselves? Let us see. "The world of nature," says the scientist, "tells us about the universe. By studying the rocks and the trees we are able to find out truths about the

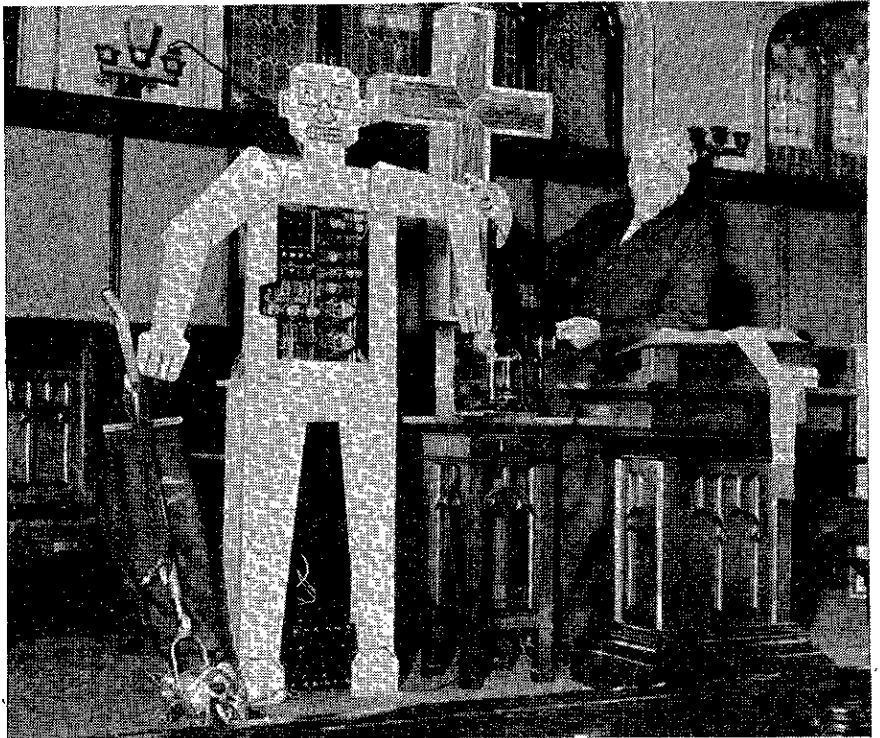
world about us." Very well, but if the rocks and the trees are truth-tellers about the universe, why is not man, then, and the finest part of him—personality—a truth-teller about God? From whence all these spiritual attributes of goodness and fine living? Certainly they could not be evolved by a process wherein "the survival of the fittest" is the ruling factor.

The mechanistic naturalist or behaviorist has a curious explanation. The mind's relation to the brain, he explains, is as a shadow cast by a moving object. In other words, our

thoughts are not our reasoned replies to our environment, but merely the unconscious and automatic reactions of certain physical energy units in the brain, caused to react as they do because certain stimuli have been given them by our environment. We are not responsible for our thoughts, because they are merely the outcome of a certain succession of accidents.

Out of such a hit-or-miss process, he would have us believe, came an Aristotle with his idea that the universe is fundamentally spiritual, a Plato with his idea that the universe is fundamentally material, and a Jesus Christ who harmonized both ideas. By such an explanation he would account for a Raphael's "Transfiguration," a Schubert's "Unfinished Symphony," or a Milton's "Paradise Lost." Raphael did not eat his heart out night and day in order to make a worthy representation of the subject. He was merely a machine, and that he died two weeks after the picture was completed has

This machine age is trying to make a machine into a man. It can't be done; for man is more than a machine.



nothing to do with the idea that he might have burnt himself out in a great attempt to make of the transfiguration scene the world's finest masterpiece of art. Schubert, the homeliest of men, did not pour out his soul into the loveliest and most exquisite of melodies. He was a machine. The melodies came, not because of any divine spark, but because of a proper combination of physical energy units. Milton did not go blind because an overpowering urge to create something fine and noble kept him from forsaking the pen in favor of his eyes. He was merely a machine, and it was a fortuitous environment that produced "Paradise Lost."

For us, that supposition is monstrous. If man is a machine, how explain his powers of reflective thought, developing purpose, increasing goodness? Can a linotype reflect on what it is doing? Can it set a goal for itself? Can it decide what it will print and what it will not? Man is different from a machine. When Harry Elmer Barnes wrote, "Astronomically speaking, man is almost totally negligible," George Albert Coe came back with the answer, "Astronomically speaking, man is the astronomer."

He has certain qualities of rich and purposeful living that the machine has not, — art, romance, sportsmanship, goodness, ambition, sympathy, honor, love, etc. Granted that these qualities are not always found in their pure and undefiled state, nevertheless they are present in the cosmos, and present as truly spiritual traits. And it is these qualities that are peculiar to man. They are not qualities of matter but of the spirit. And it is in the degree that these qualities are present in man that we consider him civilized.

SPIRITUAL LAWS OF DIVINE ORIGIN

¶ If the theory that Plato propounded and the behaviorist has adapted be true, and the cosmos be fundamentally physical, then man is an ethical and philosophical and religious being in a universe that contains neither an ethical nor a philosophical nor a religious element. He would be completely at odds with his environment and encounter an intolerable disharmony in the universe. All his finest works of art and thought would be as foreign to this world as the behaviorist says his religion is. His whole program of rich spiritual living would be completely out of joint with the universe. Everett Dean Martin gives the ultimate picture: "At the end of all our strivings and efforts science sees our world a frozen

clod whirling through emptiness about a cheerless and exhausted sun, bearing on its sides the marks of man's once hopeful activity, fragments of his works of art mixed with glacial debris, all waiting in the dark for millenniums until the final crash comes, when even the burned-out sun shall be shattered in collision with another like it, and

To Be a Man

By ROBERT HARE

*To be a man, with passion underneath my feet,
With lawless winds of strife beyond my gaze,
Fronting the tyrant's nod and all the lips of scorn
Calmly and unconcerned, through passing days.*

*Intrusted by my Lord with duty's every task,
And bending all life's powers to one great plan,
Rising above the sordid things of ease and self,
But meeting God's design—to be a man!*

*To be a man, like Him who wept with human grief,
And whispered to the weary by the way,
Lifting life's burdens for the weak and heavy pressed,
While bearing light where feet had gone astray.*

*No royal road to excellence beneath the sun,—
Just the rough, thorny way, to patience given,—
But faith may tread the journey undismayed—God's man—
And safely reach, at last, the upper heaven!*

the story shall all be over while there is no one to remember and none to care. All will be as if it had never been."

But if man has a spiritual nature, and we think it impossible to deny that he has, where, then, did these spiritual attributes come from? Is it not reasonable to suppose that if there are laws governing the physical world, there are also laws governing the spiritual world? If the world of matter that we see and feel about us can be reduced to the simple terms of atoms and electrons, does it not reasonably follow that the things of the spirit must also have an origin,—that they too can be reduced into a pure and undefiled state?

To us, it seems highly illogical to suppose that these attributes of richer living just popped up out of the cosmos without origin. And how could man have acquired them on his own initiative? There is no room for such a feat in the "survival of the fittest" program where might makes right. And certainly the behavioristic theory, which discounts initiative and reflective thinking, would hardly allow for the evolution of the Golden Rule. But the Golden Rule is here, and along with it are many other principles of right living. Where did they come from? If not out of chaos and the dark, where?

SONS OF GOD

¶ The religionist says, "There are laws governing the spiritual universe as well as the physical. Spiritual attributes must have come from a common origin." And this common origin he calls God. And what is God like?—A being with spiritual powers like his own, only perfect. Why like himself? Because gold as an element resembles gold as an ore.

We would like to close this discussion with an opinion voiced by Louis Pasteur at the very outset of this religio-scientific controversy. Let Paul de Kruif tell it:

"It was beginning to be the fashion of the doubters to believe in Evolution: the majestic poem that tells of life, starting as a formless stuff stirring in a steamy ooze of a million years ago, unfolding through a stately procession of living beings until it gets to monkeys and at last—triumphantly—to men. There doesn't have to be a God to start that parade or to run it—it just happened, said the new philosophers with the air of science.

"But Pasteur answered, 'My philosophy is of the heart and not of the mind, and I give myself up, for instance, to those feelings about eternity that come naturally at the bedside of a cherished child drawing its last breath. At those supreme moments there is something in the depths of our souls which tells us that the world may be more than a mere combination of events due to a machine-like equilibrium brought out of the chaos of the elements simply through the gradual action of the forces of matter.'"

Perhaps Pasteur was as far ahead of his colleagues in divining spiritual truth as he was scientific; and perhaps the old Biblical explanation that we are the sons of God is as accurate scientifically and philosophically as any theory so far propounded. We think it is.



AM a contestant for the Nobel peace prize. I hereby make formal application for this year's award. I have found the one and only secret of peace—world peace, national peace, domestic peace, or individual peace. Positively no other scheme, plan, or solution is possible but this one. I found it one day while studying a volume written about 3500 years ago by a sheep herder. Here it is: "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." Job 22: 21.

An acquaintance with God brings peace because we find Him to be an all-powerful, all-wise Creator, One who is tenderly caring for His children; and knowing this, they have no cause for worry, or fear, or trouble.

Do you want peace? Do you want joy? Do you want eternal life? Then acquaint yourself with Him. But you ask, "How can I get acquainted with Him?"

Do you remember the story in the gospel of John about the way the disciples got acquainted with Jesus?

Lincoln looked into the future, as he seems to be doing in this statue of him at his Memorial, Washington, D. C., and maintained a remarkable peace of mind amid awful crises.



WIDE WORLD Photo

PEACE of MIND

How to Get It

By WALTER HART HALL

"See that man over there?" John had said. "That is the lamb of God." The disciples were filled with a desire to know more of Him, so they followed Him.

Jesus turned and said to them, "What seek ye?"

They answered with another question: "Master, where dwellest thou?"

He did not say, "Why, I live down on Bethlehem Street. If you are ever down that way, stop in." No; He said: "Come and see," and the disciples went home with Him and got acquainted that day.

Let us ask Him the same question and hear what He says. "Master, where dwellest thou? We too would like to get acquainted." Now listen carefully! "I dwell in the high and holy place." "Ah!" you exclaim. "No chance, no chance for me to ever see Him then—ever to get acquainted with Him. I could never attain to that place." Wait, you spoke too soon. True, that is His heavenly abode, but he has a suburban residence too. Listen! "With him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." It is easy to find that dwelling place, for it is any place where He is being sought, any heart where there is a longing for God, where there is prayer.

BEWARE OF "SOMETIME"

What is that you say? You think you will get acquainted with Him sometime. The big secret is, "Acquaint now thyself with Him." Not tomorrow, for tomorrow never comes; only today, only the present time, is ours. God says: "Today, if you will hear His voice, harden not your hearts. Now is

the accepted time; now is the day of salvation."

There was a young man in Akron, Ohio, who attended a revival meeting. God's spirit was there pleading with souls. The young man was strongly affected, but he said: "Not yet, not yet." He wanted one more taste of the world, one more whirl with sin. He left the meeting for the last time, for two days later, as he was working at his bench in the tire factory, he fell dead.

This is a true experience, and I would like to add my own. When I was a lad of sixteen, I felt the urging of the Spirit to give myself wholly to God. I tried to shake off these urgings, tried to forget them, but I could not; they persistently followed me. I remember just where I stood one day when the urge was more pressing than usual.

"Decide, decide," the voice seemed to say.

"I will decide," I said aloud. "I will take what is in this life and let the rest go." The urge was over; the Voice had ceased to speak.

ANOTHER CHANCE

Then followed years of sorrow and despair. The pleasures of the world were mockery to me, and I felt that I had lost eternal life. I thought about suicide. I was friendless, penniless, and homeless, in the city of Stockton, California, in the middle of a cold night. I was wandering along the docks by the river. Stepping down on a long, flat barge, I walked to the outside edge where the black water lay still and smooth. In it I saw the stars reflected from the clear sky. Looking up to the heavens I said: "O God, if it is possible, give me another chance." Then I went back to the dock. God heard that earnest prayer, and in two days He gave me the chance. I most joyfully accepted it, and never since have I been tempted to trifle with salvation.

"Thereby good shall come unto thee," is the promise if we acquaint ourselves with Him. God has nothing but good for us, nothing but joy, and peace, and love, and happiness, in the land to which He is leading us. It is a goodly land, a land where sin and sorrow never come, where "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."



The Divine Book predicted "Mark this, there are HARD TIMES coming," and lo, they are here!

Why this BUSINESS STAGNATION?

The same Book that predicted it can give its cause and remedy

By W. E. GERALD



FOR nearly four years the United States and the majority of other nations have been trying to move out of the doldrums of the greatest business stagnation that the world has ever seen since the fiasco of the tower of Babel. Latest estimates say that one tenth of the population of the country is idle. Over ten thousand banks have failed; and in thousands of factories not a wheel is turning. "Confusion worse confounded" has met the frantic efforts of the wisest and shrewdest of the world's financiers to extricate themselves from the financial quicksands. A recent Associated Press dispatch says: "The nations of the world are at odds over economic remedies; the big powers are in a more or less definite state of disagreement today about what to do to repair the broken wheels of the wagon of trade."

ALWAYS A CAUSE

It is a sound axiom that the "curse causeless shall not come." Violation of economic principles carries its own penalty in disruption of business, as surely as violation of the physical laws has made the world a vast lazar house of disease. What is the foundation of true and permanent prosperity? Let the world's greatest legislator and emancipator answer: "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth," Deuteronomy 8: 18. Also listen to the world's greatest Teacher: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6: 33. And it might be well to notice what says the world's greatest philosopher: "With all thy getting get understanding." Proverbs 4: 7. Hear the world's greatest missionary: "Be ye not unwise, but understanding what the will of the Lord is." Ephesians 5: 17. And lastly hear what the world's greatest prime minister said: "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Daniel 12: 10.

Who can discern the signs of the times? Certainly not those whose hearts are full of gross materialism. More often when they are in the very act of crying, "Peace and safety," then sudden destruction overtakes them. When the Lord "cometh out of His place to punish the inhabitants of the earth for their iniquity," all the ingenuity of man will not enable him to escape.

The Philadelphia *Public Ledger* during the last presidential campaign, in commenting on the reflections of Roosevelt on the failure of the government to avert the crisis, said: "If Mr. Roosevelt knows . . . anything at all about finance, or if he knows anything at all about what happened in 1929, he should understand thoroughly that the heaviest losers were not those of whom he writes derisively as 'suckers,' but were the experts, the so-called 'wise guys.' . . . The most experienced and the most sagacious of European financiers went just as wrong as did the 'little fellow of Podunk Corners,' Governor Roosevelt's 'sucker.' The heaviest of all losses, in percentage as well as in number of dollars, were suffered by persons of great wealth. Surely Governor Roosevelt cannot have held himself so far aloof from common, everyday happenings that he is ignorant of the melting away of fortunes of tens of millions of dollars. Surely he must know that it came to the point that the men who still had jobs at a living wage came to be the 'new rich' of the country, while the former millionaires sank into conditions that caused them to be labeled as the 'new poor.'"

Sundry are the exhortations of the Scriptures in regard to getting wealth, such as: "If riches increase, set not your heart upon them." "He that is greedy of gain troubleth his own house." Psalm 62: 10; Proverbs 15: 27. God first, mammon afterwards, is indicated by the caution of the Master: "Make to yourselves friends [not enemies] of the mammon of unrighteousness." Luke 16: 9.

Because money getting has been the ruling passion of the age, the machinery of the world's business is out of balance. If men, with all their getting, will not get an understanding of God's will, and abide by it, the riches which they amass may take wings; the projects they attempt will, in the long run, come to naught. The tower of Babel is an object lesson of this. The history of mankind repeats itself in climaxes of disaster resulting from the endeavors of the race to "get by" in their schemes of aggrandizement, without this acknowledgment of God.

IGNORE GOD—DISASTER

Thus it was on the plains of Shinar after the Flood. Ignoring the directions of God to radiate and people the earth, men herded together at one spot and began the erection of a great tower. They doubted God's ability to protect them from another flood, purposing to get to heaven by their own efforts, independent of God's will. But the plan lacked the element of obedience. The project had already assumed huge proportions when, all at once, the sound of ringing hammers and shouts of workmen ceased. One by one they slunk away in disgust. The thing had come to a standstill. What was the matter? The Father of lights, from whom comes every good and perfect

gift, had withdrawn the key of success, —even His blessing. Confusion of speech meant confusion of business. There stood the great tower, with its wonderful chambers and massive bulwarks of brick, as quiet as a tomb.

Thus it has been with the twentieth century tower of business. Its great corporations and vast industries have exploited as never before in the world's history the inexhaustible resources of nature and put them to uses which contribute to every temporal comfort of mankind. But all at once a terrible quietus has struck the whole thing. Business is again confounded. Run through the whole gamut of current literature and see what the doctors of business say, and you will find a great variety of cause and remedy. Some lay it to Wall Street speculation. The *Wall Street Journal* says it is an aftermath of the war, the adjustment of debts. A few have touched the primary cause. Roger Babson says it is the sins of the people. A remarkable group of business men in one of the provinces of Canada drew up a series of resolutions, the gist of which was an avowal of the same idea,—that we have sinned and failed to acknowledge God. It is the nearest to the act of a modern Daniel that we have seen among business men,—confessing their own sins and the sins of the people.

And what is the acknowledgment of God in our stewardship? Is it not in paying God's great income tax? "Honor the Lord with thy substance, and with the firstfruits of all thine increase." Proverbs 3:9. And what is the percentage? The "tenth" of our profits and the "seventh" part of our time. "The tithe is the Lord's." "The tithe is holy"; and the "Sabbath is holy." Failure to observe these principles was the cause of the downfall of Israel. Their most gifted prophet said that Jerusalem was "ruined." In America, the land that has flowed with milk and honey, the cry is heard today that business is ruined. Why? The faithful prophets in ancient Israel assigned their depression to robbery: "Will a man rob God? Yet ye have robbed Me . . . in tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Malachi 3:8, 9. Similarly the faithful prophet of the New Testament brings the same charge against the twentieth

century rich men: "The hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." James 5:4.

Senator Borah says that if the rich will not provide for the poor in this crisis, the government will have to do it, and then tax the rich. But God says that He "loveth a cheerful giver," and thus the virtue would be lacking in this plan.

TEST OF RELIGION

¶ The supreme criterion in a man's religion is his attitude to the poor. "Ye have the poor always with you," said the divine Master. A pure religion, said James, is attested by care for the widows and the fatherless. The issues of the last judgment hang on the question of charity: "Inasmuch as ye have done it [visited the sick and aided those in trouble] unto the least of these My brethren," come; and, "Inasmuch as ye *did it not* to one of the least of these" my brethren, go, are the two ultimatums in that graphic picture. The beautiful trait of brotherly kindness was illustrated in the wilderness wanderings. As Moses watched them gather the manna which rained down from heaven each morning, he noticed that those who were stronger and more nimble gathered more than those who seemed to be endowed with less energy. So Moses directed that the abler man who had succeeded in heaping up a bigger pile in his tent than his weaker fellow, should divide with him, that each might have enough. I conceive that the class who will belong to the future Commonwealth of Israel in the world to come will embody the same

spirit as the apostolic church of which it is said: "Neither said any of them that ought of the things which he possessed was his own; but they had all things common." But the greater part of the world today presents the appearance "every one for himself, and the devil take the hindmost." Can you imagine that God will allow any selfish person to get into the kingdom of God? Selfishness ruined the mighty and beautiful covering cherub, and if you violate the rules of stewardship by becoming absorbed in your own selfish aims, some day you will find yourself and your goods outside in the rain.

Said Lord Wolsey to Cromwell, at the time of his deposition: "Cromwell, I charge thee, fling away ambition. By that sin angels fell, and how can man, the image of his Maker, hope to win by it?" The eloquent warning of Solomon should arrest the attention of all such because of its great pertinence: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it? And shall not He render to every man according to his works?" Down in the slums of London, Ballington Booth met his Christ, entered into the fellowship of the sufferings of the sympathizing Saviour, and from a heart radiant with the vision of that blessed Angel of mercy he penned the verses:

"The light of His love shineth brighter,
As it falls on paths of woe;
The toil of my work groweth lighter,
As I stoop to raise the low."



The present financial chaos has not come for lack of efforts by world financiers and statesmen to prevent it. Here is shown an economic conference at The Hague.

BATTLE of the

GIANTS

Humanity watches with bated breath while two stupendous forces struggle for world mastery



IT MAY be truthfully said that never before have the economic problems of the world been in a more acute stage than at the present time. We may further say that every indication points to the fateful fiat that humanity is incapable of finding the solution to them. The difficulty in the way of a solution is humanity itself. The solution must come from outside of humanity.

There is something contradictory in the present situation. Never before in the history of man was there more wealth and less reason for real poverty than now. Never was the working men more free, better organized, better fed and housed than now. But in the same degree, never were they less contented than now. Never was there so much tension between the employer and the employee. The chasm widens rapidly in the midst of potentially the most prosperous and happy epoch of the ages.

It is not surprising that we find society of today divided into two hostile and irreconcilable bands, the working men and the capitalists. It is only surprising, given the feeling existing and the suffering and want felt, that there are not more acts of violence.

This conflict is on, and will continue with increased intensity until it becomes the crisis of all the ages. Observing men see it and tremble for the future. But for the students of the Bible it is not an unexpected situation, although they know that it will be a mortal struggle between giant forces that will employ every form of warfare known to human ingenuity to bring about their respective aims. It is a war of violent extermination. The rich have sown the seed, and they cannot avoid reaping the harvest. The same spirit animates both classes. Both will employ means of violence and force,

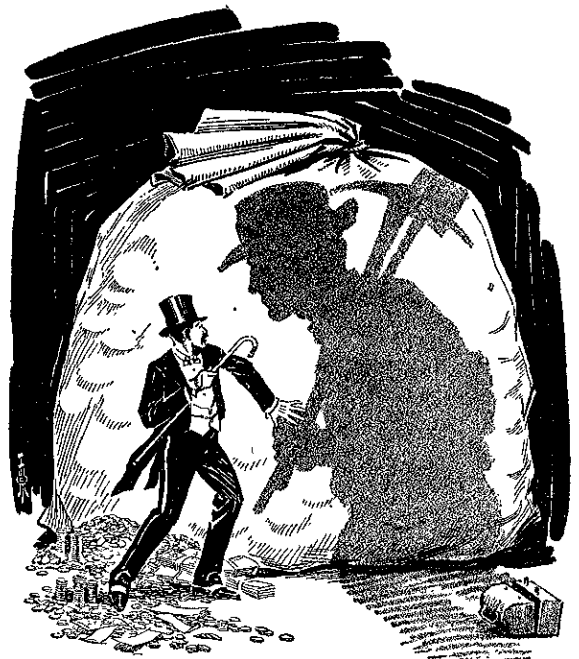
By
W. E.
HANCOCK

and both will sow to the wind and will each reap the whirlwind. The struggle is between giants completely infuriated by the blindness of hatred, greed, and envy. It is not difficult to see that the end will be the dissolution of human society in its present form.

FORECAST AND FULFILLMENT

All this was foretold graphically hundreds of years ago by the Sacred Writings. Let us read James 5: 1-9: "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 motheaten. 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 present situation of the working peoples the world over is the best commentary one can find to these prophetic utterances. With the world riches "frozen up" and practically in the control of a few scores of men; and with fully twenty-five per cent of the working masses jobless and without funds for the bare necessities of life (estimated in this country at from 6,000,000 to 12,000,000) one can have



The symbolic shadow of the starving masses of the world's would-be workers may well alarm the gold hoarder and miser.

little difficulty in picturing to oneself the revenge which might be visited upon the hoarders of riches heaped together by the sweat of the poverty-stricken millions of the idle, deprived of the fruits of their labors.

The exhortation which the inspired writer here gives is the only reasonable and sure one: "Be patient therefore, brethren, unto the coming of the Lord." Violence does not solve anything. Those who have faith in the solution God offers at and by Christ's second coming do not resort to the measures employed by these two forces in mortal enmity, inspired by the spirit of hatred, vengeance, and violence. Those whom he calls "brethren" have patience and confidence in their Lord and Master, who is the only one capable of giving a true and lasting solution to all these injustices and oppressions committed by the one or the other in this struggle. Those who put their trust in silver and gold or in human powers will find them of no avail when the final testing time comes. In the prophecy of Isaiah we read the following on this point: "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2: 20, 21.

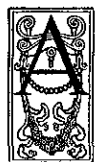
OFF the MORAL STANDARD



IF *America goes off THAT, she will suffer more serious consequences than from going off the GOLD STANDARD*



By Varner
J. JOHNS



STARTLING statement comes from an educator of the northland, Dean Johnston of the University of Minnesota: "Rugged American Individualism has produced a hundred and twenty million ragged American individuals, ragged in clothes, torn in mind, loaded with debts, harassed by fears and doubts, shattered in morale, or degraded in morals and religion.

"*America has gone off the moral standard.* Moral standards emerge from and express the meaning of social customs. We have no social customs which are generally respected if they conflict with individual selfishness. Individualism has come to mean plain selfishness and the use of every tool within the law and every subterfuge to take what is within reach.

"If you and the hundred thousand others who go out from colleges and professional schools into active life this year continue some of the practices which we have seen in business and banking; if you enter the practice of medicine and prostitute your profession to mere financial gain; if you enter law and use knowledge and ingenuity to devise new and more devious ways for the evasion of taxes or the nullification of laws; if you go to Congress and connive with racketeers to loot the national treasury in return for the votes they can bring to your next campaign for re-election; or if you spend all your leisure time in places of amusement; . . . you will turn the best hope of your country's salvation against her for her destruction."

It is regrettable for a nation to be forced off the *gold standard*. It is ruinous for a nation to go off the *moral standard*. Rich spiritual blessings may come in the guise of poverty and adversity, and the gold of character is more precious than all the gold in the American treasury.

Prosperity leads to luxury; luxury is followed by dissipation; and dissipation brings death. Turn the pages in the lesson book of history until you come to the empire of the Cæsars. Rome ruled the world with a rod of iron. Her legions were in every land; her ships on every shore. A stream of gold flowed from captive lands to the palace of the Cæsars.

The rugged Roman virtues were supplanted by the deadly Asiatic vices. The simplicity of the early days of the republic was followed by the reckless abandonment to pleasure in the days of the empire. Said Juvenal:

"Luxury came on more cruel than our arms,
And avenged the vanquished world
with her charms."

The decline and fall of the Roman Empire was swift and certain. The basic reason for her departed glory is graphically portrayed for us in Rollin's "Ancient History": "It is from this victory over Antiochus and the conquest of Asia that Pliny dates the depravity and corruption of manners in
(Continued on page 19)

The standards of our country pass the President in review in the inaugural parade. The standards of liberty and righteousness that Old Glory symbolizes make our hearts swell with pride when the colors go by. Would that no American ever lowered the standard of his country or of God.





BIBLE RELIGION



HE two outstanding attributes of the true God found in Holy Writ are creative power and prophetic power. Regarding the first of these attributes we read: "For all the gods of the nations are idols: but the Lord made the heavens." Psalm 96: 5.

The other attribute is presented in Isaiah 46: 9, 10: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, *declaring the end from the beginning*, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure."

As an illustration of how definitely God declares "the end from the beginning," let us study briefly that remarkable prophecy recorded in the second chapter of Daniel.

We are there informed that Nebuchadnezzar, the king of Babylon, had a dream that made such a deep impression upon his mind that sleep fled from him. God by His Holy Spirit revealed through His faithful servant Daniel the meaning of the dream.

INSPIRED EXPLANATION

¶ Daniel said to the king: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king." Daniel 2: 31-36.

Now for the interpretation. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell,



Nebuchadnezzar

KING of Babylon

Looked down through the events of twenty-five hundred years, and saw the world as it is today. A refutation of the proposition that the Bible does not forecast events

By W. P. McLENNAN

the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule

over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Verses 37-40.

According to this clear interpretation each of the metal divisions of the great image represented a kingdom. And to Nebuchadnezzar, the king of Babylon, Daniel said: "Thou [or thy kingdom] art this head of gold." But was Babylon always to sway the scepter of universal power? Nay, verily; for the prophet said, "After thee [that is, not during his lifetime] shall arise another kingdom," and a "third kingdom," and "the fourth kingdom."

THE KINGDOMS NAMED

¶ The names of two of these successive kingdoms are found in chapters five and eight. In the fifth chapter is found the record of Belshazzar's impious feast. It was upon that occasion that the "fingers of a man's hand" appeared and wrote upon the wall. The prophet Daniel interpreted the handwriting: "Thy kingdom is divided, and given to the Medes and Persians." History verifies that Medo-Persia followed Babylon.

In the eighth chapter is recorded a vision of symbols of kingdoms that Daniel himself had. The angel Gabriel explained these symbols: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."

Here is found the name of the power that would succeed Medo-Persia, and which consequently was represented by the sides of brass of the image—the kingdom of Greece.

The legs of iron represent a fourth kingdom, one that would succeed Greece. That one as we know was Rome, whose world dominion dates from the Battle of Pydna on June 22, B.C. 168. The agnostic historian, Gibbon, refers to Rome as "the iron monarchy of Rome."

Daniel said that Rome would be divided. (Daniel 2: 41.) The division of the Western Empire of Rome into ten parts, between 351 A. D. and 476 A.D., doubtless fulfilled this prophecy.

(Continued on page 15)

~ Just What the Bible Says ~

True Sabbath Keeping

1. How does Paul summarize the gospel?

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1: 16, 17.

2. What must we do to receive salvation?

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 30.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38.

3. How may we please God?

"Without faith it is impossible to please Him." Hebrews 11: 6.

4. What is the relation of faith to the law of God?

"Do we then make void the law

through faith? God forbid: yea, we establish the law." Romans 3: 31.

5. What was Christ's relation to the law?

"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. "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40: 8. "He will magnify the law, and make it honorable." Isaiah 42: 21.

6. In what way did Christ magnify the Sabbath commandment and make it honorable?

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. . . . He came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Luke 4: 16, 31. "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen

years, be loosed from this bond on the Sabbath day?" Luke 13: 16. "It is lawful to do well on the Sabbath days." Matthew 12: 12. *Note:* Jesus showed the Sabbath to be, not a day of formal and dreary restrictions, but a day for worship and Bible study, Christian service, and care of the suffering.

7. What is the earthly life and conduct of Christ to those who by faith have accepted Him as their Saviour?

"I have given you an example, that ye should do as I have done." John 13: 15. "Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2: 21.

8. What did God through the prophet say constituted true Sabbath keeping?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14.

SCRIPTURE PROBLEMS SOLVED

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

BAPTISM FOR THE DEAD

I am puzzled by 1 Corinthians 15: 29, which speaks of baptism for the dead. Is it possible that the baptism of a living person can be instrumental in saving one who died without repentance and baptism?

The whole tenor of the teaching of the Bible is that no human being can substitute for another in the things of salvation. Each of us is amenable directly to God through Christ. (Ezekiel 18: 20; Romans 14: 4.) The parable of the rich man and Lazarus (Luke 16: 27-31) teaches that a man's probation closes at death, that he has no "second chance." (See also Hebrews 9: 27.) Then why try to do anything for the dead, whose destiny is already fixed? The text in question is the only one in the Bible which refers to, or even hints at, baptism for dead people. Hence, we must interpret it in the light of preponderant Bible doctrine. Expositors of scripture explain the word "dead" here, as equivalent to "the resurrection of the dead." This agrees

with Romans 6: 3: "Know ye not, that so many of us as were baptized in Jesus Christ were baptized into His death?" So, connecting on, and following, Paul's reasoning in 1 Corinthians 15: 16-20 we say, "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." That is, why be baptized into Christ's death, if there is no resurrection, for baptism signifies, by its very form of going down into the water and *coming up again*, not only a death but a *rising from the dead*. In the chapter in Corinthians Paul is seeking to prove the resurrection; and even if we admit that some in his day were practicing baptism of one person for another that was dead, we do not find Paul sanctioning this practice. He would simply be throwing one of their beliefs over against another and proving their inconsistency. For if death ends all, as they said, and there is no resurrection, then why did they baptize anyone to save another for

whom there could be no hope of his living again?

WORSHIP OF PICTURES

Is not a painted picture the same as an image that the Catholics have and in which Protestants disbelieve?

A picture is the same as an image as far as worshiping them is concerned. It is not evil for anyone to have images or pictures as art treasures or ornaments. The attitude toward such similitudes makes the difference. God saw the danger of some seeing no further than the image, and worshiping it, instead of the God it represents or serves as a memorial of. So He forbade the use of any image or pictures *in connection with worship or religion*, or in any way that would lead peoples' minds away from God to representations of Him or memorials to Him. God's greatest memorial is a section of time (the seventh day) which cannot be pictured, and in the command concerning it He calls attention to Himself as the object of Sabbath keeping.

HEALTH SERVICE



MOST persons regard fruit as a luxury to be taken at rare intervals, and usually between meals. Children cry for sweets, and parents supply this natural desire for sweets by purchasing for them candies, cake, etc. These artificial sweets are at best one-sided foods and poor substitutes for fruit.

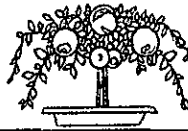
Cane sugar is seldom used in heathen countries. Not many years ago it was considered a luxury even in civilized lands. The consumption of cane sugar has been increasing rapidly in civilized lands in the past century. The average consumption per capita in the United States is over one hundred and twenty pounds, or more than three times as much as it was even thirty years ago. Cane sugar is found only in minute quantities in grains, fruits, or nuts. It is derived chiefly from roots and the stems of plants. There is a difference between cane sugar and fruit sugar. Fruit sugar is ready for absorption and assimilation, while cane sugar has to be converted into fruit sugar in the alimentary canal before it can be utilized as food. This change does not take place until it reaches the intestines.

When taken with an ordinary meal the presence of cane sugar in the stomach favors fermentation. Acid irritants are formed which do harm. This free use of cane sugar should be discouraged, and raisins, figs, dates, persimmons, bananas, and other sweet fruits should be given whenever the craving for sweets exists.

FRUIT AIDS DIGESTION

☞ The best time to eat fruits is at or near the close of the meal. The acids and pectose in the fruit aid the digestion of other foods, especially the albumens. Apples, pears, peaches, strawberries, cherries, grapes, etc., contain a considerable amount of pectose and nutritive acids. Both the acids and pectose aid in stomach digestion. A small quantity of lemon, orange, pineapple, or some other fruit juice at the close of a meal is one of the best remedies in cases of slow digestion. Fresh fruits and even fresh vegetables inhibit the growth of the germs of putrefaction and prevent the formation of poisons.

It has been found that ship crews who are deprived of fruits and green



FRUIT



*It Is a FOOD
and a MEDICINE*



*By Daniel
H. Kress, M. D.*

vegetables and are forced to subsist for any length of time upon meats, white bread, cane sugar, tea, and coffee, become ill. If they continue on this diet for some time, their gums grow spongy and they develop a condition known as scurvy. Merely the addition of a liberal supply of fruit will cause a disappearance of scurvy. The acids in fruits are burned up as fuel, producing heat and energy, while the alkaline salts found so plentifully in fruits aid in purifying the blood and in the elimination of uric acid and other acid wastes, and are thus a preventive of rheumatism and gout. Fruits render the blood more alkaline and do not produce the condition spoken of as acidosis.

When Moses sent out the spies to the land of Canaan, he commanded them: "Be ye of good courage, and bring of the fruit of the land." They returned, we are told, carrying between two of them a cluster of grapes cut down at the Brook Eshcol and saying that the land was good and "this is the fruit of it." Among the people whom God led and taught, a good deal of attention and thought were given to the cultivation of vineyards and orchards. Fruit was considered a very essential part of their food.

After their wanderings in the wilderness had ceased, and the manna upon

which they depended for sustenance no longer fell, we are told that "they did eat of the old corn of the land, . . . unleavened cakes, and parched corn. . . . They did eat of the fruit of the land of Canaan that year."

The poor Egyptian, found by King David after having been forsaken by his master as hopelessly ill, was given bread to eat and water to drink. In addition, we are told, they "gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him." Many a hopeless case has since then been able to date his recovery to the adoption of a fruit and bread diet, and there are still many hopeless Egyptians in the world who are seeking health who might be helped by the adoption of such a course of diet.

FILTHY MEAT JUICE

☞ The juice of fruit is especially valuable in disease. Making a comparison between fruit juices and meat juice, considered a nutrient by many, W. Gilman Thompson, M. D., in his "Practical Diabetics," says: "Liebig's extract of meat consists of the flavoring extractive matters, such as kreatin, isolin, decomposable hematin, and salts. Some of these substances are excrementitious, and on this account Masterman compares it to urine, although it contains less urea. A pound of mutton is represented by two fifths of an ounce of the extract. It contains no albumen or fibrin, hence its nutritive power is practically nil."

Anyone acquainted with chemistry will recognize these elements as poisons formed in the body of the animal as the result of breaking down of tissues.

The only part of the meat that has any real food value is the *insoluble* part, or the fiber. This part is rendered more wholesome by the removal of the soluble wastes. For this reason the orthodox Jew carefully washes all meats, just as we do dirty garments and for the same reason — to get rid of this organic filth, which was years ago considered such a delicacy for invalids. While fruit juices prevent decay of foods, meat juices encourage the growth of bacteria and putrefaction.

How do meat juice and fruit juice compare as nutrients? *One cup of orange juice is equal in food value to*

five cups of beef tea, while one cup of grape juice is equal to eight cups of beef tea.

In most diseases, especially in fevers, the gastric juice is diminished, and digestion is slow or absent altogether. In the absence of the normal acid the food eaten naturally tends to decay. Beef tea is one of the worst things to give on this account, for it favors the formation in the alimentary canal of the poisons which tend to feed the fever. Fruit juices, on the contrary, destroy germs of disease and germs of putrefaction. Grape juice, even so small a percentage as one part to one hundred parts of water, will destroy the germs of typhoid fever in a few minutes. Lemon juice, orange juice, and pineapple juice, are all destructive to germs of disease. Fruit juices also contain properties which aid the digestion of the proteins which tend to decay. Pineapple juice will digest meat or egg. Other fruit juices contain this same property but to a less degree. Where fever patients are fed on fruit juices, their tongues may be kept clean, their breaths sweet, and their temperatures can be more easily controlled.

"Of every tree of the garden thou mayest freely eat" was God's command to the happy pair in their Eden home. This command still comes to the sons

and daughters of Adam. There is a blessing in these foods which hang so temptingly over our heads, inviting us to pluck and eat. In the spring of the year and throughout the warm summer months, these foods are especially indicated. Even nature teaches us this by providing them so abundantly at this season of the year.



Nebuchadnezzar

(Continued from page 12)

We have now covered more than a thousand years of history. It took the finger of inspiration a few pen strokes to give it to us, but it takes many volumes of history to record it. Truly God knows the end from the beginning.

Now we come to the most important part of this remarkable prophecy. In verse 44 we read: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

That is the kingdom that we pray for when we say, "Thy kingdom come." Surely we are living today in the last part of the world's history. According to this prophecy, Babylon was to be succeeded by Medo-Persia, Medo-Persia by Greece, Greece by Rome, Rome was to be divided, and then the everlasting kingdom ushered in. Four fifths of this prophecy have been fulfilled. Is it not reasonable to believe that the other one fifth will also be fulfilled, and that consequently we are facing the second coming of Christ and the setting up of His everlasting kingdom?

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.

OPIUM IN LETTUCE

I have been warned against eating lettuce because it contains opium. Is there ground for such advice? H. M. P.]

Lettuce contains a very minute quantity of opium, but not enough so that under any ordinary circumstances could you in any way be harmed by eating a moderate amount of this delicious green vegetable.

FOOD VALUE OF EGG WHITE

I have been told that I ought never to eat the white of the egg, only the yellow. I wonder why. What is there harmful about egg white? W. G. M.

The white of an egg is pure protein, and for one that has slow digestion and elimination, it undergoes putrefaction before it can be absorbed or eliminated, and thus causes increased amounts of the products of autointoxication.

PROLAPSED STOMACH

My stomach is badly prolapsed, and full of ulcers, but I am not in a physical condition that will permit an operation. What can I do to relieve my condition? A. E. L.

You should get as much rest in bed as possible, and be on a diet that is bland, consisting mainly of milk at first, and later a little more liberal as the condition improves. At first you may have to take some alkali to neutralize the acid in the stomach. The use of olive oil, and unsalted butter aids in preventing the formation of acid. All salt should be excluded from your diet. See that you have free elimination through the bowels. Your comfort will be greatly aided by taking fomentations at least three times a day over the abdomen. When resting in bed, it is an aid to the prolapsed stomach and

bowels, to have legs and hips elevated. A moist abdominal bandage at night will also give comfort.

CARE OF FEET

What can I do for sweating and offensive feet? H. R. N.

You are suffering from a condition that is known as "athlete's foot," and need to follow a definite course of treatment to get relief. Soak your feet thoroughly in hot water, then dry and apply Whitfield's ointment. Sterilize your shoes by putting a few drops of formaldehyde in each shoe, and setting them aside for 24 hours. Wear stockings that can be boiled, until the condition clears up. Be careful not to use public sprays so that you will not spread the germ that is causing your condition. Be persistent, and you will be rewarded by feet that are free of odor and perspiration.

HOME and CHILDREN

WHO KNOCKS AT MY DOOR

*A moving narrative for every home
in these days when need comes calling*



THE air is delightfully balmy. The clouds and shadows on the mountains come and go. Everything is so quiet and peaceful all around that one forgets there is any depression or that the banks ever closed, and sees and thinks only of the charms of Southern California.

I am sitting on the porch of my home: a brown, vine-covered California bungalow.

A neatly dressed man comes up the steps of the porch. He wears a brown suit, a silk shirt with soft collar, and carries a small black leather case. His whole bearing is different from that of the ordinary peddler.

"Good morning, madam; so many are doing their own washing now that I find them interested in the very latest thing in washing machines. I would like to show you some catalogues."

I assure him I have a washing machine. He then asks me, "Have you any friends you think might be interested?" When I answer in the negative, he leans wearily against the porch pillar and rail.

"Well, today is just another in a succession of disappointing days. I have done my best; I can go on no longer." I question him; his answer is:

"I am a draftsman; my health failed; I have a wife and child in Missouri; I was paying for a little home when I had to leave them. Here is their picture. She is soon to be confined. She has just telegraphed me they are about to foreclose on our little home, can I come to her at once—maybe I can yet save it. A friend is leaving in his car this afternoon; he will take me if I can pay him fifteen dollars to pay for gas. I have almost enough. I have

By Ruth Haskell Hayton

gone without food until I am too weak to help raise it—but my friend can wait no longer. No, it's no use; I can't keep on any longer; this in my last day."

I am not usually so credulous, but his pale, intelligent face, his soft artist hands, and his good acting deceive me.

I note that the turn he makes at the corner is the same as the postman is going to make, and I ask him to keep an eye on his doings for a few minutes. I hurry to the City Hall to inform our sympathetic town clerk and ask his opinion. His secretary is attention at once, as she hears the story; and by comparing notes we find that the same man, in the same clothes, telling the same story, with the same mannerism, had been in town six months before. So well had he acted, that a group of women gathered together at a home where he had called had given him more than the amount he said he needed.

"All 'who knock at my door' are not of this suspicious character. As I wave my children off to school one morning I am greeted by a little man with the familiar cap of the Salvation Army, making his monthly query: 'Have you any papers, or old clothes, a tin of milk or fruit? Our wagon is calling Wednesday.'"

"No," I answer. "I gave to the American Volunteers all I had last week."

As I turn inside, someone is knocking at the back door with, "Will you have some Santa Clara prunes or pure honey this morning?"



*(They who knock at our doors now
cannot be treated alike, either with
credulity, coldness, or indifference.)*

It gives me real regret that I bring such a disappointed look when I say: "No, thank you, not today."

I pour my dishwasher and get a good suds made, when the front door bell rings.

A pleasant-faced man about sixty or more wearing the cleanest of blue carpenter's overalls greets me. I remember him; he lives in my town; he has told me his story before. A good carpenter, good wages, plenty of work, built a large modern house—"too large for mother and me; but when I built I hoped to sell and have enough to care for us when we were too old to do for ourselves."

"You have changed your wares," I say as he offers me a fine, frosted, electric light bulb. "You had cup cakes last time."

"Yes, but it was too hard for mother to bake them; and then if any were left over, there was a loss; for I always sell them 'fresh.' If I say 'fresh,' fresh they must be. And sometimes, when the basket got heavy, and I would stop for a few minutes' rest, the boys that passed me would call: 'Give me one.

Give me one.' Now, if that bulb doesn't give perfect satisfaction, when I come next time I will give you another one in its place."

"Are you going to be able to save your home?" I ask.

"Well, we are doing our best. We are living in two rooms, mother and me; rent the big place; but we have lost so much rent, I don't know if we will make it or not. Now, if that bulb isn't good, you tell me next time."

The dishes finished, the vacuum cleaner begins its weekly song. A shadow at the window. Shutting off the cleaner, I open the window, and say, "No, I really can't buy another thing today, and I have so many pins and needles."

"I expected you would say that," he replies, not impolitely.

"Why did you expect I would say No?"

"Because they mostly all do."

"Well, keep up your courage; you may do better at the next house," I add, as I note the empty trouser leg.

As I hear the thump, thump, thump of his crutches as they go down the steps, I wish so very much there were more dimes in one dollar.

It is one o'clock—my morning work is finished. I am going to take my afternoon nap. A brisk, peppery ring,

and a brisk, peppery lady says, "I have come to see if I can help you with your moth and silverfish problems." Again I seek my couch.

A mother and a little girl three or four years old are my next callers. The afternoon is hot and the little one looks tired. "Will you rest in the swing and have a glass of milk?" I ask.

She hesitates, but says quietly, "Don't trouble for me; I might take one for the girlie. It is a long day for her; we live in Tujunga; her father is ill in bed and can't look after her, so I must take her with me. A friend who works in Glendale brings us in his car and takes us home."

Both glasses of milk are appreciated, and she asks me to take another holder to pay for the food.

Is such a day an exception to "Who knocks at my door"? Oh, no; there are many such.

As I sit at the sewing machine, the usual ring. I look out the window. "Just another one of those peddlers," he says, and draws from under his coat some cards. "No peddlers or agents allowed," they read. "I thought I would get something new that more people will buy."

"But do many people buy them?" I ask.

"Yes, a lot of folks do."

"Really, I think I would not like one on my door. I can't buy from nearly all of them who knock at my door, but I can give them a cup of cold water, or speak an encouraging word."

"Thank you for your courtesy. Some houses, they don't treat me as a human being. I am only trying to earn an honest bit of living."

I go back to putting patches on my son's play trousers. Another ring. Again I go to the door.

Whom do I see? Oh, such a dirty boy about fourteen; only a little older than my own; shirt greasy with dirt; dirty hands holding five pencils. Underneath the pulled-down cap is a freckled face that might have been that of Whittier's "Barefoot Boy."

"How much are they?" I ask.

"Anything you like to give me."

"Well, boy, I will take one, but you ought not to be selling pencils; you should be at home with your parents and in school. Where did you come from?"

"Idaho," he answers. "I got out to help my dad."

"What does your father do? Did your parents know you were going to leave home? Did you come alone? Did you have any money when you left?" are all questions I quickly ask him, to

(Continued on page 19)

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.

CARD PLAYING

I have a son in his teens who has somewhere learned to play cards. He has several times brought home a deck, and I have destroyed them, and told him I would do it with any more. Is this the right thing to do?

Moses took the golden calf, ground it to powder, strewed it on the water, and made the idolatrous Israelites drink it. That did not cure idolatry in Israel, however. They kept it up "until the wrath of Jehovah arose against his people, till there was no remedy," and He sent them into captivity. I would not criticize Moses, and I would not criticize this mother who burned the cards. But I am led to wonder how effective they were. It is not the hands of the young man, but his heart, that is at fault; it is not the cards, it is the idle mind. Bigger things are involved here. A deck of cards costs only twenty-

five cents; a soul cost the life of the Son of God. Why should parents who have failed to fortify the heart of their son in God be indignant at a pack of cards? Go back, parents; go back to the beginning, and build. You whose children are yet little, think ahead.

A friend of mine told me this tale. His father was a minister, a godly man. He and his brother had a cousin, a son of Belial, who introduced them to cards, and gave them a pack. "Don't tell your dad." They hid them in the barn; and when father was tossing down hay, he found them. He brought them in and put them on the mantel; never said a word. But that evening he sat looking at the pack of cards, meditatively, speculatively. The boys squirmed, fidgeted, finally—"Uh—uh—Father, how'd you find 'em?"

"I found them in the wrong place, so I brought them in where folks can see them."

"But we can't have them there, in plain sight! Why, folks will think you play cards, or let us do it."

"Well, of course, boys, it will look a little bad for me. But I don't believe in being sneaky. If my boys play cards, I will not hide it from my friends and parishioners, no matter what they think of me."

The cards stayed there one day, two days, three days. And every day those boys felt meaner. The third day, Sam said to Joe, "Let's end this. What do we want of the pesky things, anyhow? I don't feel like playing cards."

"Well," said Joe, "let's tell him."

So they said to their father, "We're cured. We'll never touch cards again as long as we live. Won't you please burn them up?"

He did. Maybe that wouldn't work with you; it depends upon so much that has gone before. But this ought to be good for somebody.



The Month's Reading

Thought-Provoking Paragraphs



Why I Am Going to Vote AGAINST Repeal

Because— the Eighteenth Amendment put 175,000 saloons out of business, and repeal would bring them back, with all their horrible results.

Because— we had $7\frac{1}{2}$ million automobiles in 1920, but now we have $26\frac{1}{2}$ million, and they are running twice as fast! Based on the automobile death rate in England, with legalized liquor, our $26\frac{1}{2}$ million automobiles would kill 72,607 people EVERY YEAR, if we repealed the Eighteenth Amendment. These are accidental automobile deaths only. Automobile accidents that did not result in death would run into the millions.

Because— before prohibition the Salvation Army used to haul in drunks by the truck-load every night—hundreds of them. They say they could not now find even one truck-load of such cases in any city of the United States!—proving that prohibition does prohibit.

Because— repeal would be a severe blow to the farmer. Since prohibition the INCREASE in milk consumption alone requires more grain than the liquor interests bought from the farmer in their biggest year— $2\frac{3}{4}$ billion pounds more each year. The National Grange is authority for this statement. Imagine, if you can, millions of families again buying booze instead of food, and you will see how the farmer would be further impoverished by repeal. The claim of wet politicians that repeal would help the farmer is wholly false.

Because— the claim of the liquor interests that repeal would help business is wholly false. It would have exactly the opposite effect because each year it would take $2\frac{1}{2}$ billion dollars out of constructive, useful lines, such as food, clothing, automobiles, life insurance, advertising, banking, education, furniture, stoves, radios, moving pictures, washing machines, telephones, etc., and put it into a commodity that causes idleness, crime, and destruction.

Because— a few greedy millionaires are putting their money behind the repeal move, in an effort to shift a part of their income tax burden onto the shoulders of working people and others who are expected to buy the liquor if it is legalized. How can any working man fall into this trap?

Because— it would be economic ignorance to start up the liquor industry again. A million-dollar liquor plant employs 81 people. A million-dollar shoe factory, for example, employs 500 people. How could any laboring man be tricked into starting up a business that gives labor to only one-sixth as many hands, when millions of people are already out of work?

Because— the liquor interests now admit, through their spokesmen, that repeal would not stop the illegal sale of liquor. Every informed person knows that the speak-easy and bootlegger were here in large numbers before prohibition, but that they have been played up by the liquor interests as products of prohibition, in an effort to get the Eighteenth Amendment repealed.

Because— each dollar in liquor revenue for the government would be offset many times over by crime, accidents, idleness, sickness, death, poverty, and destruction of property. The probable amount of this tax has been grossly misrepresented by the liquor interests. Their oft-repeated promise that repeal would result in an annual revenue of a billion or even two billion dollars has shrunk to just a few cents on the dollar. Thus another piece of wet propaganda has been proved false, and those behind such propaganda have been proved unworthy of public confidence.

Because— the cost of enforcing Federal prohibition has been grossly misrepresented. After including cost of enforcement bureau, patrol boats, commercial alcohol withdrawal, courts, jails, penitentiaries,—everything that could rea-

sonably be charged to prohibition enforcement—the total annual cost is found to be 13 million dollars—less than 11 cents per year for each person in the United States. The United States Treasury Department and the National Commission on Law Observance and Enforcement are authority for these figures.

Because— the personal liberty theory of the liquor interests is fundamentally unsound. Personal liberty is for everybody—not merely for those who want to drink liquor, but for those who would suffer for it indirectly.

Because— National prohibition was enacted because state control had failed. To repeal would mean to go back to a system already proved a failure. And it would prove a worse failure now, with 26,500,000 automobiles and thousands of airplanes to carry liquor across state lines. The liquor interests want state rights because state laws are easier to violate than Federal laws.

Because— those who have studied the fundamental principles of prohibition are aware that it is necessary to the cultural and economic progress of the nation. They recognize that prohibition has been a powerful factor in the progress made in the United States since 1920—a progress that has amazed the world. They recognize, therefore, that prohibition is not a failure, as the liquor interests, in an effort to reinstate their business with hundreds of millions of profits every year, are trying to make the public believe, but that it is a great success.

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Who Knocks at My Door

(Continued from page 17)

which he answers in a boyish, homesick way:

"My dad has a ten-acre potato ranch, and there hain't any better potato farmer anywhere around than he be. They knew I was coming; me and my chum, who is nineteen, hitch-hiked it through Arizona and New Mexico."

"Where do you stay nights?"

"Oh, any place I can crawl in. Sometimes in a hobo camp," he added, looking down.

I give him a postcard to write to his mother and he promises to do so.

"If one can't buy, why go to the door?" says one. "They only want money." True they want, and many of them need, money, but they are not unappreciative of even *kindness*.

"No, I can't buy anything today—but it is very warm and you look tired. Sit on the porch and rest a few minutes, while I get you a glass of milk."

The milk is hardly placed on the stand beside him, when he folds his hands and bows his white head and prays:

"O Lord in heaven, Thou hast always been my shepherd. I thank Thee for the smile and kindness of this lady. Wilt Thou bless her. I thank Thee for putting it into her heart to supply my need of rest and food just now. Amen."

In my kitchen hangs a motto. It is one reason why I go and see "who rings at my door."

"I shall pass this way but once;

If there is any kindness I can do,

Let me do it now; let me not delay or defer it;

For I shall not pass this way again."

Off the Moral Standard

(Continued from page 11)

the republic of Rome and the fatal changes which took place there. Asia, vanquished by the Roman arms, in its turn vanquished Rome by its vices. Foreign wealth extinguished in that city a love for the ancient poverty and simplicity in which its strength and honor consisted. Luxury, which in a manner entered Rome in triumph with the superb spoils of Asia, brought with her a train of irregularities and crimes of every kind, made greater havoc in the cities than the mightiest armies could have done, and in that manner avenged the conquered globe"—*Book 19, chap. 1, sec. 7, par. 58.*

"Off the moral standard"—can it be that Dean Johnston's ominous words

are words of doom? Is history repeating itself with "time's noblest offspring"—America? Are we dancing to our death, jazzing to our destruction? "Poverty and simplicity" are the virtuous locks which made us a Samson among the nations. The Delilah of luxury may be our most dangerous foe. Depression may really be our greatest friend.

"BIOLOGICAL DEGENERATION"

Let us glance for a moment at a picture that was painted for us in that conservative journal, the *Review of Reviews*. It is indeed a critical analysis of our times.

"We call it a depression, and yet I wonder if that is the right word. Is it not a breaking down of foundations in the spirit of humanity—its respect for honor and good faith?"

"Men have suffered a tremendous loss of faith in their brothers in morality and religion. This has led to a hastening ill called 'biological degeneration.' It produces bandits, kidnapers, corrupt judges, dope peddlers, shocking and innumerable crimes. We find that liberated hands and passions are closely related to liberated intellects. First came the creation of a false philosophy and a vile literature, the effect of which permeated every layer of our life. A lawless spirit was the far-spread result."

We may well wonder if America is far behind old Rome in the days of luxury and departed glory. And while we wonder, let us read a prophetic picture of the "last days," a picture that was painted for us nineteen centuries ago.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5.

Our proud civilization is in decline. The midnight hour of history is upon us. The darkness enshrouds us, stifles us. Here and there is a flash of light, a gleam of hope. But the light of faith burns dim. A pernicious philosophy has "permeated every layer of our life" until the restraints of yesterday are cast to the winds, and the daring wickedness of "liberated intellects" is glorified. "Off the moral standard," "a hundred million ragged American individuals shattered in morale or degraded in morals and religion," exclaims

the dean in a note of despair. Does he realize that this lamentable condition of things has been brought about by the "false philosophy" that has been taught in our universities? It is this philosophy that has made mockery of religious faith and shattered the old-time standards.

Need we despair? A thousand times, no! God in His infinite love has a message of salvation for this crisis hour of history. It is a "Back to the Bible" and a "Forward to the promised land" message. It is a message of hope. On the wings of the wind this message has been carried into all the world. In more than five hundred languages and dialects it is being proclaimed. This last message of mercy for a dying world prepares a people who shall stand in the presence of Christ at His coming. A restatement of the fundamentals of the faith, an uplifting of the standards of righteousness as taught in the Ten Commandments, a revival of vital godliness—for such a time as this, such a message is needed. God's people are not off the moral standard. They still exalt His Ten Commandment law. And when He comes they expect to enter with Him through the gates into the city of light.

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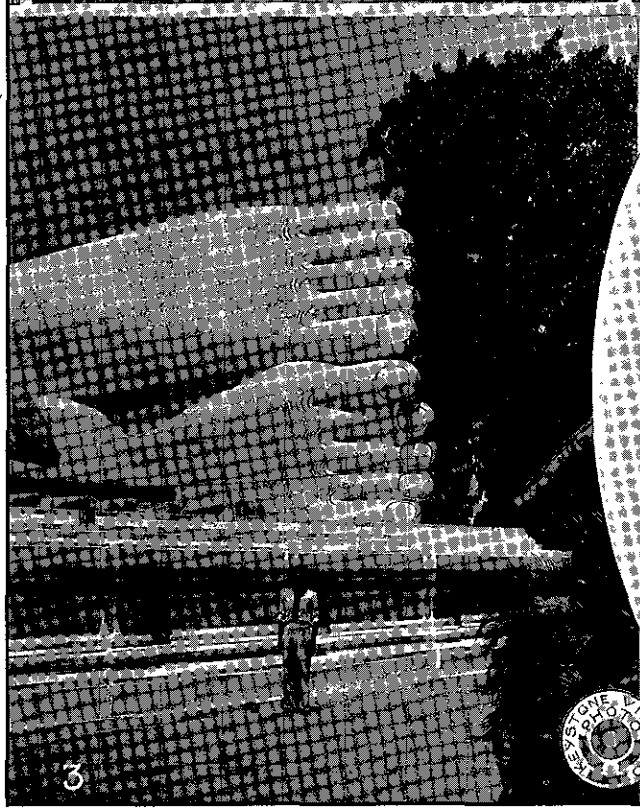
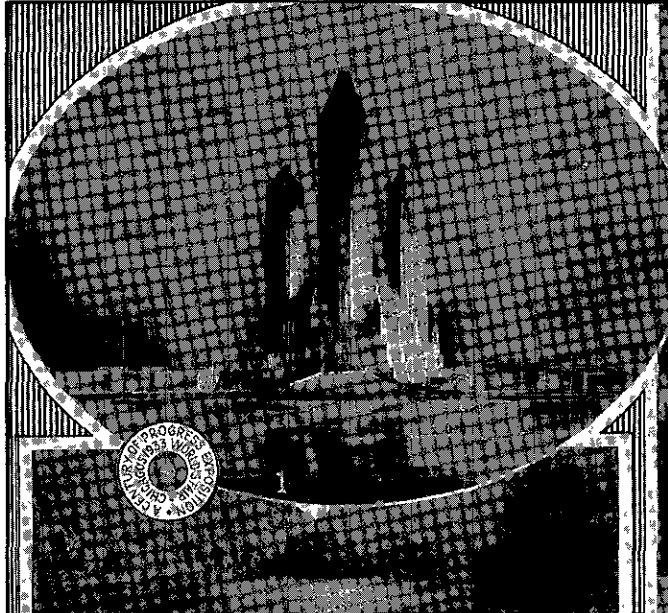
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1. Tower of the Federal Building, A Century of Progress Exposition, Chicago, representing the three branches of government, executive, legislative, and judicial. 2. "The Hindenburg Shoe," the largest boot in the world, about 15 feet high, exhibited at the Leipzig Fair, Germany. 3. Feet of a gigantic reclining image of Buddha in Rangoon, Burma. 4. George Bernard Shaw, done in bronze, for an International Art Exhibition in Venice.