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An Interpreter of the Times



IN THIS ISSUE



The Watchman

Magazine
AN INTERPRETER OF THE TIMES



Edited by ROBERT BRUCE THURBER

The NEWSPAPER for the News

The WATCHMAN for the Meaning

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¶ In November the United States recognized Russia, after sixteen years of diplomatic estrangement. Agreements were made covering "Red" propagand, freedom of worship, protection of nationals, and debts and claims. William C. Bullitt was appointed first U. S. Ambassador to the U. S. S. R.

¶ To the celebration of the forty-fifth anniversary of the Lord's Day Alliance President Roosevelt sent congratulations, and expressed his opinion that the object of the society is "a very worthy one" and its members "deserving of the highest praise." He hoped its work would be carried on with "even greater success in the future years." The object of the Lord's Day Alliance is to induce the Federal government to make and enforce laws compelling every citizen, regardless of his religious belief, to rest on Sunday.

¶ Hard liquor is back in many of the States. In spite of gigantic preparations by the government, and by home and foreign breweries and distilleries, the demand exceeds the supply. As yet, we look in vain for a diminution of crime and bootlegging. In fact, as was expected by sober citizens, both have increased.

¶ It has become customary, because of inability to pay, for nations owing war and post-war debts to the United States to default on their installment payments. Due-date December 15 saw very little in principal or interest paid into the United States treasury on these obligations. Daring writers are now forecasting that Uncle Sam may default on his own debts to his countrymen. Certainly the world monetary situation is deplorably unstable.

THE NEWS

Reviewed for Busy People

¶ The Republican National Committee came out early in December with a pointed broadside against the policies of the Democratic administration in the national recovery program. It seems to have had little effect. The ex-leaders are on the whole keeping quiet and giving the incumbents a chance to save the economic situation. The severest attacks on the President and his policies are made by those of his own party; but the country as a whole indicates its faith in the chief executive.

¶ Germany is strenuously resorting to expulsion of aliens, sterilization of the unfit, bachelor taxes, and mass marriages to purify the German blood and increase the population. In opposition, the pope of Rome issued a strong bull against sterilization, as being against nature.

¶ The Jews thank the Administration and the N.R.A. for the five-day week and "the rehabilitation of the Jewish Sabbath."

¶ The Pan-American Conference at Montevideo, Uruguay, South America (U. S. Secretary of State Hull attending), used its good offices quite successfully in starting negotiations for peace between Paraguay and Bolivia in their war over possession of the Gran Chaco, disputed territory which lies between them. It is reported that fifteen thousand Bolivian troops were slaughtered in recent battles.

¶ Because of current developments, Russia, Japan, and the United States form a possible war triangle that is ominous.

¶ The United States announces that, true to its promise, 4,000,000 unemployed have been put to work, chiefly by means of appropriations by the Federal government for public works. The funds appropriated will hold out till May first.

¶ A flare-up of mob spirit in late November resulted in lynchings of both white and colored men in California, Maryland, Tennessee, and Missouri. The worst feature of these lawless killings was the condoning of them by local and State enforcement authorities. President Roosevelt sharply rebuked certain governors for lax enforcement of criminal law, and called the lynchings, "collective murder." Under the sting of rising public sentiment, anti-lynching laws are being urged on Congress.

¶ We now have "heavy water," so called because its hydrogen atom is twice the size of an ordinary hydrogen atom, if you know what that means. It is very expensive to produce, and a practical use is yet to be found for it. Columbia University boasts the possession of half a pint. It kills small plants and animals.

¶ Three hundred World War veterans of Stamford, Ontario, stripped off their "victory medals" and threw them into a pot to be melted and cast into twenty-one other medals, which will be sent to the nations participating in the war. The gesture signified that in their estimation there was no victory, the war did not end war, and another and greater war looms ahead.

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THE NEWS INTERPRETED

International Situation

THE skin of Old Man World is broken out with a rash of war possibilities. It is symptomatic of chronic and serious internal disorders. Why rub on Pax Salve or dose with Geneva Pain-killer? It calls for causal attention. The talk of peace has sunk to a whisper in comparison with the shouts of renewed armament.

The sudden and ambitious return of Germany to power-mindedness has resulted in unbalancing Europe's "balance of power." The neighbors of the Nazi government are all upset over the probabilities of Germany's making good its boasts to again find a "place in the sun," either by peaceful or violent means. However true or false the reports from Germany are, the surrounding nations see cause for alarm; and almost without exception they are arming to resist possible aggression. Those who feel themselves too weak for self-defense are making agreements with other nations for help in case of invasion. Experts in the complexities of Europe's diplomatic relationships inform us that two or three years at most must bring strife on the continent.

Japan, though separated from Russia by the vast expanse of Siberia, and from the United States by the vast expanse of the Pacific, thinks she has reason to fear attack from these neighbors on either side. Her government is in the hands of the militarists, and "jingo" agitation is rife. Recently a book was published in Japan, narrating an imaginary war with the United States, in which Japan was victor. Having received the sanction of men in high government employ in that country, it has been taken to indicate the general feeling of hatred toward America, and its circulation was prohibited in the United States possessions of Hawaii, where hundreds of thousands of Japanese reside.

The Japanese cite the following incidents as showing that Russia and the United States are preparing to attack: (1) The recognition of Russia by the United States, which seems to point to united action against the Japanese. (2) An enormously increased navy-building program in the United States, with naval authorities proposing to ask Congress for \$516,000,000 to build 102



Maxim Litvinov, Russian Envoy to the United States, who negotiated recognition between the two governments.

new ships during the next six years, in addition to those now authorized. (3) The recently announced plan of Russia to colonize Siberia on a large scale. Tempting rewards have just been offered by Premier Stalin to all Russians who will immigrate to Eastern Siberia during the next six months. "Transportation, housing, and supplies are offered on attractive terms; all obligations to contribute agricultural products to the state levy are lifted for from five to ten years, and wages of both civil and military workers are raised from twenty to fifty per cent." Stalin figures that colonists fighting for their homes will be the best defense Eastern Siberia can have against the Japanese.

On the other hand, Japan has provoked this move of Russia's by more and more aggression in Manchuria, and lately by starting military operations in Inner Mongolia, an old Russian sphere of influence. The United States, Japan, and Russia appear to be involved in grave complications from which it will be difficult to extricate themselves without war.

A rift in the war clouds is seen in the more or less successful efforts of the Pan-American Conference, meeting at

Montevideo, to make peace between Bolivia and Paraguay; also in President Roosevelt's three points for peace, expressed in his Wilson anniversary speech, December 28. But such proposals as his are not new, have been tried and have failed, and are contingent on so many improbabilities that there is little hope of their working as long as men and nations are self-centered, nationalistic, and inclined to break any agreement involving "national honor" or trade supremacy.

Meanwhile new and more destructive weapons are being invented and forged, that each nation may be ready and armed with "the latest" when war breaks out. Without our individual hope and trust in our God, who will guide us safely through the inferno of Armageddon, we would be paralyzed with fear and dread. As it is, we are facing and pointing out the actual facts, and warning all to take a stand on God's side before it is too late. Armageddon time will be too late to turn to God. It is the wind-up of earthly affairs, and man's probation has closed before it is over. Note the relationship of events as portrayed in Revelation 16: 15-17. Christ says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them [kings of the earth, verse 14] together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, *It is done.*"

Those who are not ready, clothed with the robe of Christ's righteousness, and watching for Jesus to appear the second time, will be caught and destroyed in the last World War that now threatens humanity. But eternal peace for the commandment-keeper is beyond.

Commercializing Religion

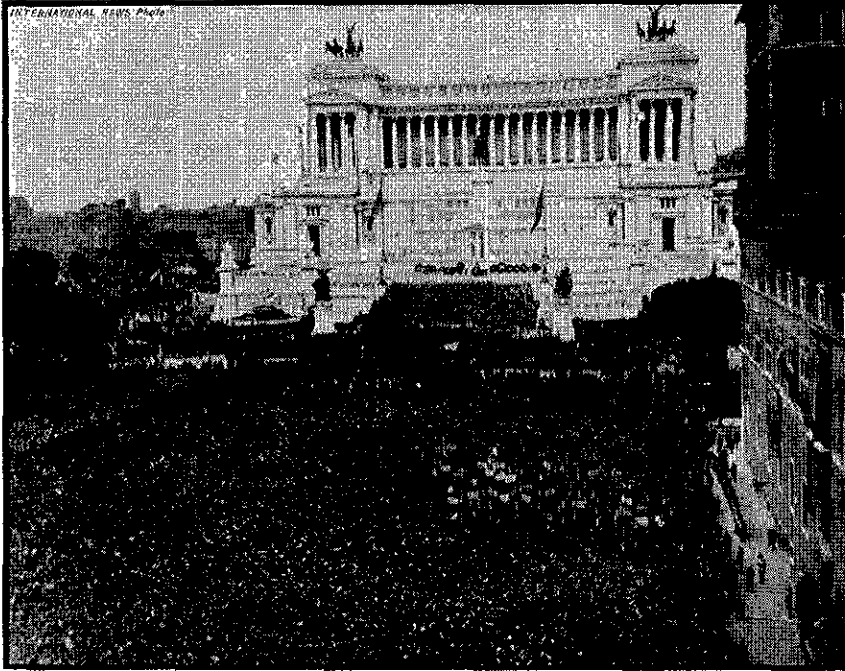
THE money changers have again invaded the temple; and a whip of cords is needed to drive them out. Many ministers and religious editors are justly incensed at a gigantic, well-publicized scheme to drag the churches into the market place, or rather to make the sacred precincts a mart for trade.

For years church organizations have been lured by meager baits of money to lend their influence in advertising certain well-known commodities; baking stuffs and caskets are examples. For every church member who would visit a manufacturing plant, be shown around, and be duly impressed with the great value of the plant's product, a small

magazines in the locality represented by the sales.

The lure is in the manufacturers getting a large and select market with little advertising expense, the papers getting additional ads, the churches getting large remittances "without spending a penny" or holding rummage sales, lawn fetes, etc., to raise funds;

resort to ice-cream festivals to support their churches and widespread missions. They believe in *giving* their way to church support, not in *eating* their way to it. And God's plan (of tithes and offerings, which they follow) is infinitely preferable to church and members alike than any plan men can concoct, as is attested by a much higher per capita giving among them than any other denomination can report. To many religionists the Goodwin plan may be *good*, and it may *win* some dollars for depleted treasuries of churches whose members have lost their love for spiritual things; but we much prefer the better way.



Premier Mussolini of Italy addresses a massed crowd of Italians on the eleventh anniversary of the Fascist march to Rome.

sum of money would be paid by the advertiser into the needy church treasury.

But it has remained for the "Goodwin Plan" to capitalize this line of propaganda and do the thing on a big scale. Briefly the plan is as follows: Manufacturers who take part agree to turn over to the Goodwin Corporation six and one-half per cent of their gross revenues from sales to church members taking part. Salesmen of the corporation (many of them retired or spiritually unemployed ministers) encourage church members to buy only the products of these manufacturers, for which purchase they receive coupons of some sort as evidence of sale. These coupons are collected and shipped to headquarters, and the corporation and the manufacturers get together and divide the six and one-half per cent. Two per cent goes to the church the member-purchasers attend, one and one-half per cent goes to Goodwin, and three per cent must be spent in advertising the particular products in newspapers and

and of course the corporation gets a large plum. Should ten million church members (the goal of the corporation, and in a fair way to be reached) spend as low as \$50.00 a year with the select manufacturers, the churches would get \$10,000,000.00, the newspapers and magazines \$15,000,000.00 and the Goodwin Corporation \$7,500,000.00. A clever plan indeed!

There is much that appears innocent enough on the surface of all this. The chief argument against it is that spiritual power goes out the back door of the church when exploitation of religion comes in at the front. It is out of God's order for persons to enjoy the benefits of religion, "without spending a penny." We appreciate only that which we sacrifice to acquire.

We are happy to announce that Seventh-day Adventists have no need to

How Much Did Repeal Settle?

TO THOSE credulous souls who fondly anticipated that repeal of the Prohibition Amendment would materially lower taxes, promote temperance, abolish rum row and the speakeasy and the bootlegger, lessen crime, enrich the farmer and grape-grower, grant "personal liberty," please our foreign neighbors, and end all controversy over the liquor question, we feel constrained to say that the problems of liquor control have just begun.

The New York Times publishes an article entitled, "Ten Questions Left Unsettled by Repeal." This is disquieting to those who were sure repeal would "settle" almost everything; for the newspapers were prone to blame almost everything on Prohibition. The ten questions are:

"What shall be the role of the Federal government with reference to liquor regulation? Is the present system of control under the codes desirable? How does the Federal government propose to protect dry States as required under the Twenty-first Amendment? What system should be set up for the regulation of the liquor traffic? Shall the liquor traffic be a State monopoly? Can the liquor business be kept out of politics? How shall the rate of taxation on liquor be determined? How can the speakeasy and the bootlegger be put out of business? How shall the return of the saloon be prevented? How can temperance be promoted?"

That these questions are still real, live ones is evident from a reading of them. We are led to wonder what *was* settled by repeal. So far, we have seen no net gain. Perhaps it is too early to expect gains. We wait a riper harvest.

The BOTTLE CRY of FREEDOM



CENTURY and a half ago Benjamin Franklin gave advice needed in these times of depression when men need every penny they can earn for the necessities of life. He wrote:

"It was necessary, he supposed, to drink *strong* beer that he might be strong to labor. I endeavored to convince him that the bodily strength afforded by beer could only be in proportion to the grain or flour of the barley dissolved in the water of which it was made; that there was more flour in a pennyworth of bread; and therefore if he could eat that with a pint of water it would give him more strength than a quart of beer. He drank on, however, and had four or five shillings to pay out of his wages every Saturday night for that vile liquor, an expense I was free from. And thus these poor devils keep themselves always under."—*Autobiography*, page 58.

For three hundred years this nation floundered about in the slough of liquor despond before finally freeing itself. It was progressing to the uplands of sobriety and prosperity when a flood of false and malicious booze propaganda dragged it again into the quicksands of the liquor morass.

The stampede manifested in the rush to repeal the Eighteenth Amendment bodes ill for the nation's stability. It is not a healthy movement, viewed in the light of public policy and common sense. It shows a fickleness on the part of the voters in general.

The paroling of alcohol will no doubt bring prosperity—to brewers, distillers, liquor dealers, undertakers, courts, insane asylums, penitentiaries, hospitals, etc.

NOT EVERYONE FOOLED

Fortunately there are many who see the evil that is being poured out with the uncorking of the liquor bottle. The National Association of Amusement Parks in their *Bulletin* carried a pointed comment upon the beer question:

"Beer, Beer, Beer,—we hear it on every corner, read it in every headline, and listen to it on every radio. This tremendous 'publicity campaign' has unquestionably elevated its use in the public mind to a place of undue importance. It is being looked upon by

By
Claude
E. Holmes

many as the 'cure all' for all the nation's ills. Many seem to believe that by this one measure, as if by magic, the millennium will have been reached, and that we shall forevermore enjoy unprecedented prosperity."—*April, 1933*.

The claims of some doctors and scientists that beer is harmless and non-intoxicating do not convince those who operate amusement parks with their

The nation goes wet, but the United States Navy remains dry.



thrilling and dangerous rides. They are practical business men, and they know that those indulging in beer and other intoxicating beverages lack self-control, lose their sense of danger, and easily become victims of accidents. For this reason they are watching the use of liquor very carefully. Many managers are prohibiting its use near their amusement concessions. Thus a score of pleasing fables are killed by one fact.

All the testimony in the world to the contrary will not convince those who engage in competitive sports that alcohol is not detrimental to their success. To use stimulants of any kind means defeat even before they enter a race.

"You can't drink or smoke and swim your best," says the Hawaiian swimmer Kohanamoku.

"Alcohol and running won't go hand in hand," is the word of Davidson, the Australian runner.

SOBRIETY WINS

H. F. Opperman, the holder of world championships in cycling, has declared that "I am of the opinion that the use of alcohol is absolutely fatal to an athlete's success."

Annette Kellerman, said to be physically perfect, drinks orange juice. "I have never touched a cocktail or a stimulant of any kind, and I do not smoke," is her statement.

Two thousand men and women from thirty-nine countries engaged in the Olympiad in California last year. The United States won one third of the championships. Commenting upon this magnificent victory, the famous Alonzo A. Stagg, veteran coach and athletic director, stated that it was no doubt due to the fact that our athletes were trained "free from the handicap of alcoholic influences."

"There is no better training beverage for any athlete than a glass of clear, cold water," he continued. Is this not good advice to all of us as we run the race of life?

Two of the oldest liquor-drinking nations of the world are now turning their feet into the road that America is leaving. For years we have been regaled with the liquor-drinking proclivities of Germany and France. But the

(Continued on page 13)

Along

By
Russell
QUINN



{ A village scene along
the Blue Danube. }

THERE is a valley in the south-eastern part of Europe, extending from the Bavarian plateau to the Iron Gates of the Danube, which supplies a continent with wheat, nurses the hardest peasant races in the world, and overflows in water power, timber, coal, iron, oil, live stock, and almost everything necessary for human needs. The expanse of Europe between the Alps, the Carpathians, and the Balkans through which the Danube River flows has been the apple of discord to militarists, investors, and statesmen from time gone far hence. Four great empires have been wrecked on the banks of this muddy stream, and perhaps the end is not yet. The Roman, the Byzantine, the Ottoman, and the Austrian empire have all been broken in this fertile vale.

A NEW ZIG-SAW MAP

And what along the Danube now? The treaties of Versailles, Trianon, and St. Germain cut the Danubian basin into a new jig-saw map. The states were arranged on the principle of the self-determination of the peoples where it was endeavored to have each of these peoples govern themselves.

Under the treaty of St. Germain, Austria lost much of her territory. She was left with only six million people, and lost her markets because of the high tariff walls reared by her new neighbors. An economic collapse resulted soon, and the premier, Seipel, visited the European capitals, hat in

hand, begging for money. Zimmermann, a German, went into the country and reorganized the finance, which had been inflated beyond value. There were a few years of relief and then in May, 1931, the great Rothschild banking agency in Vienna, Kreditanstalt, began to totter, and started the wild money panic throughout the world, of which the end is not yet.

POLITICAL SEESAW

The situation in Hungary is similar. She was separated from Austria, of course, and suffered a huge loss of territory. The peace treaties tried to leave in Hungary only the Magyars. Karolyi was the first president of the republic, but was unequal to the task. In March, 1919, he was ousted by Bela Kun, a Bolshevik. This threw a scare into the Allies, and they gave an assenting wink to Roumania. The Roumanian army went in and drove Bela Kun out. Horthy then took control of the government. He declared it a kingdom and pronounced himself regent. But this did not settle the economic situation. Like Austria, she was dependent upon her neighbors for food and raw materials, which were barred to her now by their high tariff walls. She had an economic collapse in 1924. Jeremiah Smith went over from the United States. He reorganized the economic situation, stabilized the inflated currency, balanced the budget, and in 1926 came home. A few years of prosperity were all, and in 1930-31 she

took another nose dive along with all the other nations in that great economic ill wind that swept up from the Danube. To the victors belong the spoils. Roumania happened to be on the side of the Allies during the war, so she received a hearty slice of territory out of the old Austrian empire. Added to Old Roumania were now Bessarabia, Bukovina, Transylvania, and the Dobruja. Her population was boosted to 17 millions, but this turned out to be a doubtful advantage. Only one third of the people are Roumanians, and the government is finding itself in a similar position to that of the old Hapsburg dynasty in trying to keep peace among a conglomerate people whose chief characteristic is racial enmity and hatred. The political situation since the war has not been quiet. Aside from the economic problems facing all of these countries, Roumania has the added difficulties of dividing up these new lands to the satisfaction of everyone, and of educating an illiterate people in the principles of democracy.

MORE FORTUNATE EXPERIMENT

Czechoslovakia is one of the more fortunate experiments to come out of the Danubian laboratory. Her finances are in a better condition than most of the other states, and she has many industries, which however may not be an unmixed blessing. She has thirteen million people depending in the greater part on these industries, and this means that a world market is necessary.

the BLUE DANUBE

The Balkan Situation as to War or Peace

With world markets at a standstill today, the outlook is not pleasant. She is dependent on tariff walls and economic treaties and is in a fair way to be left holding the bag in the rapidly shifting economic movements of today. She has also the problem of peoples. Within her boundaries live Czechs, Slovaks, Magyars, Poles, Germans, and Little Russians.

And Jugoslavia is having her troubles a plenty. The Serb is a radical and wants a change; the Slovene is a Catholic and wants federalization. The Bosnian is a Mohammedan and a holder of land. The Croat is a liberal and is against Serbanizing. Internal disputes finally rose to the pitch in 1929 where it became ripe for King Alexander to seize absolute power. He organized a military government and now sits precariously perched on a steam valve. In the international sphere, Jugoslavia is at loggerheads with Italy over economic rivalry and territorial grants, and also of course with Germany. The very life of these new nations depends on a non-revision of the peace treaties for which Germany has resolutely set herself.

DESPAIR SUBMERGES HOPE

☞ Bulgaria joined the Central Powers during the war with high hopes. She expected to get Macedonia. But by the treaties of Trianon and Versailles her hopes were rudely shattered. Large reparations were slapped on her, Macedonia was taken back again, and she lost her sea outlet. Then many refugees came back to be fed, a volunteer army had to be supported, and she was surrounded by hostile neighbors in a war for economic existence that proved more devastating than the military mess of 1914-18. Stambulisky, a released political prisoner, manipulated the election for the peasants in 1919. From then on until 1923 the inexperienced peasants tried to legislate.

They passed Utopian labor laws, under which the laborer worked little and got paid much. They pegged the price of wheat and lived in a fools' paradise until the bottom dropped out. This happened in 1923. Stambulisky was killed in a revolt, and a military group took charge. It was good soil for communism. In 1925 two attempts to assassinate King Boris failed. The country settled down under a heavy feeling of despair. It had hoped for so much and lost everything. The world crisis has only plunged it deeper into the mire.

HE IS NEAR

☞ The blueness of the Danube is not all in the water. The rancors and racial hatreds are still festering, and perhaps instead of being alleviated under the new line-up are being aggravated. Perhaps the ideal vision of everlasting peace for which the great Wilson labored so tirelessly will fade away at the very spot where it was so earnestly hoped it might succeed.

But nearly two thousand years ago Jesus Christ taught His disciples of a kingdom of everlasting peace that was

awaiting the world when the eternal plan of God had been fulfilled, and that He, Christ himself, would come again and usher in this kingdom of peace. And the time of His second coming would be heralded by conditions in the world as are now seen along the Danube; for as He tells the disciples in the twenty-fourth chapter of Matthew: "Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. . . . When ye shall see all these things, know that it [He, margin] is near, even at the doors. . . . Blessed is that servant, whom his lord when he cometh shall find so doing." Matthew 24: 6-8, 33, 46.

The prophecies of Daniel also bring us down to this period of the world's history and have predicted such a time as this. The time is ripe for the second appearance of the Son of man. The admonition is, "Be ready."

A jovial Hungarian girl cuts a slice of bread in the approved fashion.



INDIA'S

DEPRESSED

By
Edward W.
POHLMAN



MAHATMA GANDHI, in putting forth worthy effort to relieve the depressed classes of India, has met with opposition from the higher castes of his own countrymen. There is a deep-seated reason. The effort to erase class distinction touches more than social customs; to the Hindu it is heterodox. Investigation reveals that India's caste system is inseparable from the doctrine of *Karma* and transmigration of the soul.

Transmigration, or rebirth of the soul, has for centuries been a foundation philosophy of the East. The writer once saw in the Egyptian Museum several mummified animals held sacred by the ancients because of their supposed relation to the migrating soul.

ERROR GROWN FROM TRUTH

While the theory of the rebirth of the soul is somewhat general, the deceptive *Karma* is peculiar to Hinduism. It starts with the universally accepted truth: "Whatsoever a man soweth, that shall he also reap." Before man became separated from His maker by sin, the principle of seed sowing and harvest had been made known to him. On one hand was the tree of life, the perpetual reward for obedience; on the contrary, "Thou shalt surely die" was the warning against disobedience.

This principle of reward and punishment has been philosophized away from its origin but never lost. Without waiting for full revelation from God of the remedy for sin, man built around that first-declared principle his own theories. Thus *Karma*, along with many other systems of religious philosophy, started in truth and ended in error.

The early Hindus were obliged to admit that this finds but partial fulfillment in this life. Often the greatest deceiver gains the most wealth and prosperity, while the meek inherit the trouble and



A begging holy man of India—voluntarily depressed.

hardships of this earth. Lacking belief in a personal god, there was, therefore, no place with these men of old for One who will Himself judge and administer punishment and reward. Their speculation led to the conception of a great machine to the operation of which both gods and men are subject. This invisible, irresistible machine is *Karma*. The word itself simply means "action," but it has come to connote much more.

It was primarily an effort to explain the relation between our present deeds and their results. Since just punishment and recompense were not found

this side of death, they must follow after. From the rebirth of the soul, which was already accepted, it was but one step to the supposition that a reincarnation after death furnished the means of rewarding or punishing the deeds of this life.

The next reasonable step was to apply the same principle to explain the present in its relation to the past. If *Karma* makes the next birth a direct result of this life's deeds, the present life has doubtless been determined by what we did in a former existence. Why is one man born a king, another his slave? One in wealth, another in poverty? One healthy, his neighbor a cripple? *Karma* answers that it is because of his good or bad deeds in a former existence.

SALVATION ONLY IN CHRIST

Some of the results of *Karma* should now be noticed. Since every act, good or bad, must find its reward or punishment, the soul has no chance of escape or rest. Ever traveling and never arriving, the soul keeps hopelessly on—for there is no escape from *Karma*. Thus a good deed has come to be despised as well as a bad, for the soul must appear for reward the same as for punishment. In other words, a state of perfect neutrality is the heaven of the Hindu—a state in which no decision is made, not a deed is done, which will merit reward or punishment.

The caste system has been held together by this belief. The poor sweeper or cripple must be content with his lot, recognizing it as *Karma's* just punishment for a life somewhere misused in the past. To attempt to rise above one's condition or to help another unfortunate is to interfere with the justice of *Karma*. Thus the rich are religiously forbidden to help the poor and downtrodden; the strong, to help the depressed. The high caste considers the low to be justly despised and depressed, and the low caste dares not question his condition. To be a good low caste and respect those above him is the best way to earn a higher position in the life to come.

How different is the *Karma* of the Christian! The soul that sins, sentenced to die, finds a spiritual rebirth into a newness of life, not because he earns it, but because of his faith in the Fountain of Life. For transmigration he looks forward to a change from mortality to immortality at the sounding of the last trump. Heaven is to him a place where we shall know no fear nor sorrow, but shall learn better to know our Father whose very name is Love.

In Him alone can India find true relief from depression.



He thinks he can find a buried fortune at the spot where the twig which he holds in his hand turns down.

Do We Want to Be FOOLED



*Or shall we have
the FACTS?*

By
Soren
A. RUSKJER



The twig turns down. Is there a buried fortune beneath his feet?

WE ARE today seeing far more along the line of real scientific research than the world has ever seen before. It would seem that there is very little excuse for being deceived today, but still multitudes of people love to chase falsehood. Quack medicines seemingly gain popularity more rapidly than do genuine cures. Apparently thousands who have good opportunity for becoming acquainted with facts are quite satisfied while they cling to the unreal in the material world.

Likewise in the spiritual realm today thousands handle the truth of God very carelessly, and seem to regard it very little, while error and superstition lay a strong hand on the population of the earth. God never intended that men should be deceived, but He did intend that men should know the truth, and be sanctified by the truth. In John 17:17 we read: "Sanctify them through Thy truth: Thy word is truth." This text calls attention to two basic principles. First, the only way man can be sanctified is by the truth of God; secondly, the word of God contains that truth necessary to man's sanctification.

FAITH IS NECESSARY

In 1 Timothy 2:3, 4 this thought occurs: "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." This makes it very plain that God intends that men shall know the truth. However, it is not enough to know the truth. In order to be sanctified, one must believe the truth, according to 2 Thessalonians 2:13, which says: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." In 1 Peter 1:22 we are told that "you have purified your souls in obeying the truth."

Truth can never be divorced from true worship, for we read in John 4:24: "God is a Spirit: and they that worship Him must worship Him in spirit and in

truth." No wonder the wise man has urged us so strongly to "buy the truth, and sell it not; also wisdom, and instruction, and understanding." Proverbs 23:23.

The word of God brings to view certain truths, or facts, that are always applicable regardless of time or condition. Then there are other truths brought to view in the word of God which are spoken of as "present truth." Reading 2 Peter 1:12, we find these words: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

At one time God gave Noah a message of present truth for his day. Likewise Jonah was sent to preach a special message of present truth to Nineveh.

John the Baptist was sent from God to preach a special message of present truth that was applicable to his day. Those who heard and obeyed the truth as preached by John were saved, and those who disobeyed were lost.

Looking over the city of Jerusalem, our Master said; "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." Luke 19:42. The reader will notice that a special opportunity was sent to that city, and because the city failed to recognize the day of its opportunity and the message appropriate upon that day, the city was lost.

During the Dark Ages the world stood in need of a special message of present truth. That message centered in the principle of justification by faith. Men and women were either lost or saved depending upon their response or failure to respond to the truth as preached by God's servants of that day.

In the day in which you and I are living there are special messages of present truth, to which the attention of the world is being called. Just as surely as a message was sent by John the Baptist to prepare the world for the first coming of Jesus Christ, so surely the message that will prepare men and women for the second coming of Jesus Christ is being preached today. Accepting the truths that are present truth today will bring about our sanctification; while a rejection of these truths will bring about our destruction.

TRUE AND FALSE WISDOM

Why should men spend their time chasing error? Why should men be satisfied with the unreal, the untrue, when God has made it possible for us to study His word and become acquainted with His truth that will sanctify us? The one course leads to destruction, the other leads to life everlasting.

The so-called wisdom of today attempts to explain the origin of things without recognizing God as the creator. It seems to be popular to attempt to crowd God out of the entire universe. How foolish it is to try to show that real, genuine Christian belief is at variance with true scientific knowledge, for the God in whom the Christian believes is the very God who brought into existence all the basic principles upon which true science must rest. Wisdom which does not strengthen our confidence in the inspired word of God is not worthy of the name. There is just one safe program for the human race to follow, and that is to come back to the pathway of truth, having faith in God, and discovering in Him the source of real wisdom.



OF THE many definite predictions of last-day conditions that are recorded in Holy Writ, none is being more strikingly fulfilled than the one in James 5: 1-4. It reads:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

This language, written about A.D. 60, depicts very graphically the struggle that would be waged between the forces of capital and labor, just prior to the second coming of Christ. You will observe that the prediction does not emphasize that there will be rich individuals in the last days, but rather that there would be a heaping together of wealth at that time. In other words, we were to witness a carnival of monopolies, controlling the commodities of life. Is this indeed the order of the day?

In an article by Harry W. Laidler, in *Current History*, under the caption, "The Amazing Growth of Monopolies," he points out the sad facts that "old individualism is crumbling like a house of cards"; and that, "in public utilities the number of mergers increased from twenty-two in 1919 to over one thousand in 1926, while in banking and in the field of distribution, new combinations were reported almost every day. . . . Chains now take care of perhaps one fifth of the retail business of the nation." And Professor Gardiner C. Means of Columbia University, in a recent article, in the *American Economic Review*, has estimated that the two hundred largest American corporations control between thirty-five and forty-five per cent of all business wealth, and that these two hundred corporations in turn are controlled by less than two thousand directors. This enormous power enables these directors to dominate the distribution of the proceeds of industry.

MORE MERGERS, LESS WORKERS

"Hardly a day passes without the announcement of a new business merger," states the editor of a leading daily on the Pacific Coast. "A large oil company recently bought a smaller one. It now announces that \$2,000,000 will

The miserly rich accumulate gold and little realize the destruction that awaits.

be saved annually, in 'salaries and rentals alone.' Twelve hundred employees have been discharged and a 'still further decrease will be made.' Eleven banks in Seattle have just been consolidated into a \$118,000,000 institution. Among the economies of management will be 'the reduction of personnel.'"

In order to increase their profits, these monopolies have employed efficiency experts and industrial engineers to put on a program of machine economy which has just about wrecked civilization. In the boot and shoe industry, for instance, one hundred machines have replaced 25,000 men; in the automobile industry, one alteration in the manufacture of automobile frames has permitted two hundred men to do the work of two thousand. A machine has been invented which can make 73,000 electric light bulbs in twenty-four hours; before its invention in 1918, an individual worker spent a whole

MONEY PI

And the poor

By

Walter P.

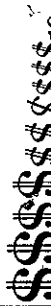
McLENNAN

day making forty. A machine has now been contrived which can make 32,000 razor blades in the same time that one man formerly produced five hundred. In the glass-bottle industry, an automatic glass blower can turn out as many bottles in an hour as forty workers. In loading pig iron, two laborers accomplish today the same work that a few years ago required 128 men.

A new machine is turning out one million rubber heels a day with the use of only eight men, whereas a few months ago it took five hundred men to do the same work. The new dialing telephone system threw out of employment thirty per cent of the girl operators. The use of the electric organ in New York City alone put out of employment fourteen thousand of the twenty thousand musicians in that city.

A knitting machine has been invented that enables one operator to do the work of more than three thousand persons knitting by hand.

I would also call your attention to the fact that the prophecy calls upon us to behold the fruits of these monopolies. "Behold the hire [or wages] of the laborers who have reaped down your





LES UP

go without

fields, which is of you kept back by fraud, crieth." Mass production on the part of monopolies, without mass distribution, has given occasion to this very cry. In an article in the *Atlantic Monthly*, Professor Sumner H. Slichter, quotes the estimate of the *Monthly Survey of Business* that dividend disbursements by American corporations in the disastrous year of 1930 were actually 65 per cent higher than in 1928, whereas the wages paid by these corporations dropped nineteen per cent during the same period!

According to figures made public by the United States Government De-

partment of Commerce and Labor, one of the best-known five-and-ten-cent stores, with an investment of \$75,000,000, watered stock \$122,000,000, capital stock \$197,000,000, made a profit of \$37,000,000 in 1930, which was 51 per cent on its investment. It has 35,000 employees, whom it pays an average of \$12 a week. But twenty-five per cent of these employees receive only \$10 a week, which is not a livable wage. This store chain made a clear profit of \$1,057 on the labor of every one of its 35,000 employees while it paid for their labor \$624 a year. If this corporation would have been satisfied with a profit of six per cent on its capital stock, it could have paid those employees, mostly young women, future mothers and makers of homes, a wage of \$1,357 a year, more than twice the wage they are getting. If it had been satisfied with a profit of six per cent on its investment, not on its watered stock, it could have paid every employee \$1,557 a year, or \$29.94 a week, instead of \$12.

In a recent year the farmers in the Rio Grande Valley received \$7 a ton for cabbage. The freight rate was \$28 a ton, icing charge \$7, and the consumer paid \$140 retail.

William G. McAdoo affirmed that when he was secretary of the treasury, in 1918, through his investigations he found operators of coal mines that were making as high as 2,000 per cent. Think of making a profit of \$2,000 on every dollar invested! No wonder men can accumulate such fortunes as millions of dollars in a lifetime, when they pursue such a course. But upon such will certainly come the woe pronounced by Jeremiah: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion." Jeremiah 22: 13, 14.

SELFISHNESS THE TAPROOT

¶ The facts we have presented doubtless reveal the real cause of the depression. They may all be summed up in just one word—*Selfishness*. President Wilson expressed the truth when he said: "The law of supply and demand, I am sorry to say, has been replaced by the law of unrestrained selfishness."

Invention and machinery are a blessing to mankind only as their fruits are equally distributed. A curse otherwise.

When the French author, De Tocqueville, visited America in 1833, he remarked with enthusiasm that nowhere else had he seen so equal a distribution of a country's wealth, and so marked an absence of capitalists. And when the venerable Lafayette was in Boston in 1825, he made a speech from the balcony of an old house. Looking around over the well-ordered multitude of freemen who blocked all the open space, the honored guest said: "Where are your poor? In this assembly I see them not. Why have they not come also?" Someone answered, "We are all here, rich and poor, together." Lafayette replied: "No, the poor are not here. They are not anywhere in America. They are all in Europe." A century of time has changed the picture completely. Today one per cent of our population owns eighty-five per cent of the nation's wealth.

The eloquent Patrick Henry said, "We can only judge the future by the past." When Egypt went down, two
(Continued on page 18)



ROBABLY no story related by Jesus has been used so ardently for doctrine as has that of the rich man and Lazarus, recorded in the sixteenth chapter of Luke. Those who preach pre-resurrection and pre-judgment rewards and an already existing hell of fire filled with screaming, miserable wretches in endless, burning agony cling tenaciously to this story as a proof of their assertions.

In order to support their teaching, they insist that the story shall be taken literally, not as a parable; and that it truly depicts the present state of the dead, the rich man a sinner and Lazarus a saint.

Suppose we do take this story literally, barring any figurative interpretation as in a parable. Is Abraham a real person in the story? If not, why does he talk and know so much? If not, why does the rich man converse with him? Would not Abraham's literal bosom have to be exceeding large to accommodate all the saints for eternity? Do the people of God expect to go to this old man's bosom instead of heaven?

Are Abraham's bosom and hell hard by each other? Are they within seeing, speaking, and hearing distance? Is it a fact that the sinners in the next life will chat with the saints? Did not the rich man talk with Abraham? Is Abraham governor of and spokesman for the righteous in the world to come? May they not go or come without his permission? Do the wicked say prayers to Abraham? Is he, and not God, the one to whom they look for "mercy"?

This story does not say that the soul of the rich man was in hell. In fact, the words "soul" and "spirit" are not mentioned in the whole story. Did the rich man crave literal water? Did he have literal eyes and a literal tongue? Did Lazarus have literal fingers? Did the rich man and Abraham speak literal words?

LUDICROUS AND ABSURD

Do the angels have to transport the righteous from place to place? Are the righteous in the next world "comforted" while within their sight and hearing is a hell full of burning wretches that in torment cry to them for water and for mercy? Do the wicked in hell intercede for their kinfolks on earth?

Abraham was born about two thousand years after creation, according to

The RICH MAN and LAZARUS.

•• A Puzzling Parable Explained ••

By Robert
Leo ODOM



Bible chronology. Many righteous people died before he did? Did they go to a literal Abraham's literal bosom before he ever existed?

It is very evident that reasoning based on a literal interpretation of this story becomes ludicrous and absurd. Even those who insist on taking it literally will generally admit that their position creates difficulties. To say that the Bible contradicts itself is fatal to any argument. And in this story itself it does not say that the rich man went to hell immediately at death.

What shall we do with this story? The only reasonable way it can be taken is as a parable, as practically all the stories of Jesus' sermons are intended. But some will say, "It does not say that it is a parable!" Neither did Nathan say that he was relating a parable when he told David the story of the rich man's crime in taking his neighbor's ewe lamb for the meal of a guest. (2 Samuel 12.) In the book of Luke there are other stories of which we are not told in so many words that they are parables. Those of the unclean spirit seeking to recover his house (11: 24-26), the unjust steward (16: 1-12), the great supper (14: 16-24), and also the prodigal son (15: 11-32), are samples.

Webster defines a parable as follows: "A fictitious narrative, usually brief and simple, which, under the guise of

facts of familiar or common occurrence, conveys a moral or spiritual truth."

In a parable the story itself is nothing more than a vehicle to convey a moral. And herein lies the danger in the use of the Saviour's parables. Some take the stories themselves for doctrine instead of the moral instruction they impart.

DISTORTION OF PARABLES

Dr. John Broadus, the noted scholar of the Southern Baptist Church, whose work, "Preparation and Delivery of Sermons," has been used for more than fifty years in seminary instruction, has this word of caution for young ministers: "In the case of figurative passages which really have a spiritual meaning, there is danger of pressing the figure too far, of fancying a spiritual sense in aspects or details of the figure which are not really within the scope of the inspired writer. . . . We must inquire what the sacred speaker or writer designed by the figure; so much it means, but beyond that, as a part of the Scripture, it means nothing. Especially common are errors of this kind in the interpretation of our Lord's parables."

And he adds: "In undertaking to interpret a parable, we must learn from the connection what subject our Lord used it to illustrate,—must then notice what light the parable as a whole throws on that subject, what aspects of the subject it brings to our view,—and finally inquire how far we may fairly regard the several details of the story as separately significant. In this last respect we must avoid extremes, exercise sound judgment, and constantly keep in mind that the parable is an illustration, and founded on some resemblance or analogy which at best is only partial."
—Pages 54, 55.

Imagine to what lengths one might go in perverting the truth by taking the stories of Jesus and turning their details into doctrines!

(Continued on page 18)

The Bottle Cry of Freedom

(Continued from page 5)

coming generations of these countries are breaking away from the old habits and are following the lead of common sense and modern science.

When the grandsons of the former Kaiser were visiting the city of Chicago, during the days of Prohibition, they were offered some near-beer. They politely refused it, and stated that they and other young persons of Germany were not indulging in even so light a drink as near-beer. They explained that they were interested in various forms of sports and athletics, and found that alcohol was a hindrance, and that no one could hope to excel in events requiring brain and brawn while catering to the demands of alcohol.

Another enlightening testimony on this point was given by Dr. Graham Lusk, who was speaking in the interests of beer before a Senate Committee in Washington. He told of a visit in Germany to the home of a distinguished professor of medicine. The daughters and a son-in-law, a professor of a medical faculty, and the grandchildren all drink lemon juice in water. He inquired the reason, and was told:

"It was the development of sports in Germany, they said; they had found, when they went skiing in the mountains in winter, that their heads, eyes, and muscles were better if they took no alcohol. There was a similar movement on in France among the younger people for the same reason, I was told. The youngest daughter declared that her fingers were more supple when she played the violin if she took no beer, and she had given it up."—*Hearings on S. 436 and S. 2473 (1932), p. 146.*

Will the young people of these United States allow the liquor interests to seduce them into believing that beer or other liquor can be anything but a curse?

DUPED AND BETRAYED

“You can get along with a wooden leg, but you can't get along with a wooden head,” says the famous surgeon, Dr. Charles Mayo. “It is the brain that counts, but in order that your brain may be kept clear, you must keep your body fit and well. That cannot be done if you drink liquor.”

A practical illustration of this point was given by Senator Brookhart:

“I have trained 26,000 marksmen under my personal direction, and I can corroborate every word of that, that you cannot develop the best there is in marksmanship—and I have trained champions of the world—with any use

of alcohol at all.”—*Hearings on S. 436 and S. 2473 (1932), page 322.*

Sooner or later the citizens of this great nation will realize that they have been duped and betrayed by the most despicable tyrant that ever lived—alcohol. The conditions that caused forty-six of the forty-eight states to ratify the Eighteenth Amendment will yet rise up to haunt the hypocrites and the misinformed who voted for repeal.

“Our wet friends piously declare they are against the return of the saloon,” says S. J. Duncan-Clark, editorial writer on the *Chicago Daily News*, an old-time reporter. “It was not the saloon that made trouble. It was the

liquor the saloon sold. There was no mischief in the bright lights of the old-time barroom; no perils in the mahogany bar and the brass rail. They drove no man to crime or violence. Rape, arson, and murder were not in the cheer and comfort of the saloon; they did not hide in the free lunch; but they were in the liquor that the saloon sold.”

Saints and statesmen are not made in a saloon nor by liquor. Our “noble experiment,” which has been betrayed into the hands of its enemies, is now being supplanted by an “ignominious retreat.” But no man need join in this “bottle” cry of freedom because the law is nullified.

SCRIPTURE PROBLEMS SOLVED.

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

THE APOCRYPHA

Is the Apocrypha inspired?

The Apocrypha, that group of extra books which appears between the Testaments in old editions of the Bible, is not inspired. It contains some authentic history, and is a sidelight on the times in which it was written; but those familiar with the Bible proper may easily see that its contents are not in keeping with the regular Scripture canon. It was not in the Jewish Scriptures of Christ's time. The Old Testament prophets evidently ceased with Malachi. And these books were not written in the Hebrew language.

THE RESURRECTION

Will we be raised in our natural fleshy bodies in the resurrection?

Paul answers this in I Corinthians 15: 42-44. “It is sown a natural body; it is raised a spiritual body.” Note, however, that a “spiritual body” is a body and not a spirit. Paul's whole argument in this chapter (read it all) favors the resurrection of the dead in body. The difference between the body in sin before death, and the body after the resurrection is stated in verses 51-53. Before it is a corruptible, natural body; afterward it is an incorruptible, immortal body. The statement in verse 50, that “flesh and blood cannot inherit the kingdom of God” means that by the flesh—natural birth—we have no right to the kingdom of God. We do not inherit it at natural birth. Our right comes as a result of the new, or spiritual, birth. But assuredly, flesh and blood will *inhabit* the kingdom of God.

CHRIST'S CHURCH

Did Christ have a church when He was on earth?

Yes, if we define a church as a simple organization for the work of God on earth. He was the Leader, and He chose twelve members to be disciples (learners) and later apostles (missionaries). Judas was the treasurer, he “carried the bag.” This was all the organization that was necessary then. Such texts as Matthew 16: 18 and 18: 17-19 show that Christ recognized a Christian church as already existent at His time. Immediately after His ascension, however, and no doubt in accordance with His plan, a more thoroughly organized and more efficient church was established, as recorded in Acts 1: 13, 14, 23-26; 4: 34-37; 6: 1-7; 15: 1-31.

DIFFERENT NAMES FOR CHRIST

How could the Son of God be both Michael and Jesus at the same time? Did He have two bodies?

In the same way that anyone can have two or three names at the same time. Of course, each of Christ's names meant something; but each named different phases of His character or His work. Michael means “like God.” Jesus means “saviour.” Christ means “anointed.” The Son of God could be all three in one personality. He was also the Shepherd, the Door, the Way, the Bread of Life, the King, the Priest. All these designations signify, either literally or figuratively, varying parts of His character and work.

HEALTH

*How to
Find It,
and
Keep It*

By
Andrew
J.
HARRIS

THE spiritual, mental, and physical must be combined in the pursuit of health. Health is harmony of the whole being, comprising co-ordination of brain and body.

The word of God, which is the foundation of all true science, combines prosperity and the forgiveness of sins and the healing of the body in this program of health. John says: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. The psalmist cries out: "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103: 2, 3. "Fools because of their transgression, and because of their iniquities, are afflicted." Psalm 107: 17.

Note a few texts that show the mental and spiritual elements in health: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4: 4. "A soft answer turneth away wrath: but grievous words stir up anger." Proverbs 15: 1. "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof." Proverbs 18: 21. "With long life will I satisfy him, and show him My salvation." Psalm 91: 16.

The brain, the seat of the intellect, or understanding, is capable of being molded by its environment. "Train up a child in the way that he should go: and when he is old, he will not depart from it." Proverbs 22: 6.

Every thought that enters the mind is registered in the brain by a change in the structure of the cells. This change is a physical change more or less permanent, depending upon its repetition, and also upon the way by which it enters the mind. The prophet Isaiah

says: "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isaiah 28: 10. In Deuteronomy 6: 7-9 we have the same instruction, that to make a deep impression there must be a repetition of the same thoughts, not only through hearing but also through seeing. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Why all these painstaking efforts?—To impress indelibly upon the brain instruction that is not only spiritual but physical, that its effects may be called forth in the life. God is always specific in His directions.

Destructive changes in body functions may be brought on by angry words, worry, trouble, rage, mental agony, grief, jealousy, anxiety, envy, hate, malice,—they are all nerve wreckers. A violent paroxysm of rage has



Two personifications of health

been known to cause apoplexy or death. A single night of mental agony has been the means of wrecking a life. Grief and anxiety have been the means of developing insanity. Discordant moods are breeders of disease, crime, and suicide.

A calm, sober faith in God tends to open the channels of the body and allow the chemical flow of fluids to assist in purifying the blood stream through its normal rhythm that is so necessary to sustain life. These very forces set into action will quietly counteract the poisons that must be thrown off if the nervous system is to be relieved of the expensive outlay caused by unwholesome emotions.

Mental suggestions have their place in the healing of the sick. A godly physician may enter a sick room and leave there a thought or suggestion that will turn the trend of the patient's mind, and place him on the road to recovery. The sick will say to a successful doctor: "I always feel better when you come in." The scientific basis for this in-

(Continued on page 15)

HEALTH in the BIBLE

1. How does the Bible associate the state of mind with bodily health?

"A sound heart is the life of the flesh: but envy the rottenness of the bones." Proverbs 14: 30. *Note*.—The "heart"—considered by the ancients the seat of the affections—here signifies the mind.

2. What picture is given in the Bible of how the mind controls and affects the whole body?

"... the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Colossians 2: 19. *Note*.—This figure of speech, used to describe the headship of Christ over the church, is exactly accurate of the physiological relation of the brain and the body.

3. What is the effect of sin on the health?

"My strength faileth because of mine iniquity, and my bones are consumed." Psalm 31: 10.

4. What is the relation of our words to health and illness?

"Death and life are in the power of the tongue." "A wholesome tongue is a tree of life." "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." Proverbs 18: 21; 15: 4; 16: 24.

5. What is the way to relief from the illnesses caused by mental suffering?

"Come unto Me, all ye that labor and are heavy laden, and I will give

you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11: 28-30.

6. What relief from depression and its facial effects is offered in the Scriptures?

"Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God." Psalm 42: 11.

7. What relief is there for the ill health caused by remorse and guilt?

"Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destructions." Psalm 107: 17-20.

8. How can the bad health originating in the mind be prevented?

"Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones." Proverbs 3: 7, 8.

9. What course of life leads to health?

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burden, and to let the oppressed go free, and that ye

break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Isaiah 58: 6-8.

Health--How to Find It

(Continued from page 14)

fluence is shown by Proverbs 12: 18: "The tongue of the wise is health."

Drugs may remove obstructions in many instances, but *all healing is divine power*. God is eager to turn all His power to the advantage of men, if they will use it to His glory through channels of right.

Christ never healed without the co-operation of the suppliant. He would ask the seeker, "Dost thou believe?" Here the mind must govern the desire of the troubled. The response would come: "Lord, I believe, help Thou mine unbelief." Then His divine power, co-operating with the life forces according to the laws of healing, was set in operation, and the work was done.

In health, the mental and physical must be in tune with the Infinite and each other. Our whole being is made up and governed by the natural, unbending laws of God; there can be no deviation without more or less destruction. Our mental activity is dependent upon the normal functioning of the whole nervous system.

? The DOCTOR REPLIES TO HEALTH QUERIES ?

Medical and hygienic information of interest to the general reader is given here by a practicing physician. Inquirers may address the editor.

TREATMENT OF CONSTIPATION

I am subject to constipation, and my bowel movements are in hard lumps. I have a tired feeling most of the time, and am depressed. What would be a good treatment for my trouble? W. J. B.

You are suffering from autointoxication, and should regulate your condition by your habits and your diet. Your nerves need rest and relaxation so that your intestinal tract can relax, and thus get results. Try eating slowly, and then take plenty of rest after eating. Eat a non-toxic diet consisting mainly of leafy vegetables, and of bulky fruits. In addition to diet and relaxation, the intestinal tract may need a little help at first to get a softer and more natural stool. Drink plenty of

water between meals, and upon rising in the morning drink at least two glasses of plain, hot water, or water with a little salt or lemon in it. Also eat an orange or drink some orange juice one half hour before meals, especially breakfast. Eat slowly and masticate well. Eat only when the mind can be relaxed, and the body not too weary. Keep all worries out of your life, and try being very cheerful and optimistic. Use a moist abdominal binder at night. Mineral oil as a lubricant is good for the bowels.

TREATMENT FOR ASTHMA

What is the treatment for asthma? A. W. W.

Asthma due to intestinal toxemia can be treated by an antitoxic diet, and

relief of constipation. If the asthma is due to bronchial catarrh or heart trouble, those conditions should be treated. Asthma due to pollen or food sensitization can be treated by testing for the cause, and then being guided accordingly. Medicines that have been used with more or less success are adrenaline, atropine, ephedrin, calcium, the iodides, and various inhalants. Asthma patients have received marked improvement by changing climates, no special place being recommended, but a change of some kind. A climate that will relieve one case, will give another asthma; so a change is recommended, but no one climate. Vaccines are also given for asthma, and in some cases have given relief.



Y teen-year-old daughter leaned toward me tensely, with a question on her lips. It was at the evening meal, and she and Mother and I were alone together.

"Daddy! Do you and Mother ever have any THRILLS any more?"

Behold youth's soul revealed! Thrills, ecstasies, heights of joy and depths of despair, the breath-taking, exhilarating aerial highway of the teens! This is love! And what does age know of love? Daddy and Mother, going their humdrum way, unexcited, often burdened, shoulder to shoulder like soldiers on the march, holding hands with never a tingle, kissing lips with never a thrill—who gets excited seeing Dad and Mother kiss? Love must have passed and gone its way, never to return. And yet, there's something! What do you have, you old dears? Is it possible that you two, in some secret recess of your lives you never reveal to youth, still keep your thrills?

Then I told to my daughter a parable that I shall tell to you. Love, I said, love is a fire. When we wish to start a fire—we have perhaps the wood all laid in inviting order on the hearth, but it does not easily catch the flame from the slender match; so we are wont to throw upon the wood some kerosene, coal oil. Now we touch the burning match to the oil, and presto! it flashes into flame, leaping high, burning fiercely, brilliantly alight and suddenly warming, making a glory where before was but humble, inert form. We stand back and admire. We stretch our hands to the welcome blaze. We mark the high-leaping flame. We say, How beautiful, how thrilling, how filled with ecstasy, how vocal with exuberance the voice of the flame as it leaps to reach the stars!

That is the love of youth, the flaming, leaping passion of the love of youth. It is beautiful to behold. It is warming to the soul. It is thrilling, it is perchance ecstatic. It is love—but it is not all of love.

MORE NEEDED THAN KINDLING

Listen! If that fire we have kindled with the sudden inflammability of the oil, if that fire eat down beneath the oil into the substance of the wood, all is well. But if it content itself with only feeding upon the oil, its end quickly comes. The oil will not last forever.



Dreaming of Love

pretty face, enamored of a sprightly wit, excitement of a proximate body, tingle of touch, and thrill of embrace,—if it go no deeper, love is doomed.

A FIRE THAT LASTS

But if the fire that we have kindled on the hearth use the opportunity the flaming oil gives it to catch the fiber of the wood and set it afire, more and more that solid wood takes on the incandescence of the flame. It glows, it throws out its heat, it spreads its genial warmth and brightness to all in the room. The high-leaping blaze dies down, with only now and then a little spurt of flame from some hidden secret store, but the whole mass of wood upon the hearth becomes a steady, glowing fire, which any puff of wind cannot blow out but rather can only fan to deeper intensity. It is a fire that lasts.

And that is conjugal love, the steady, glowing, inextinguishable love of the truly married. There may come, now and then, little spurts of flame, the thrilling memories or recrudescences of passionate love, but these are but incidents in the calm, deep, steady glow of a love that will not die. No longer now the heady love of youth, filled with alternating hopes and fears, thrills and depressions, ecstasies and despairs, confidences of affection and jealousies of unfaithfulness. There has come a union of heart and mind and soul. The twain have become one. They need no more the flaming passion of love. They have a deeper, more satisfying, more potent love. Hope has become assurance, faith has become knowledge, trial has become union, and love is complete.

No, not complete! For there is yet another and a higher love. There is a fire which transcends in power both the leaping flame and the glowing coals. It is the fire on the forge of the smith. That fire was started as the others were: an initial oil with its leaping flame, then the coals from the kindling wood; but after that more solid substance of coal is laid upon it, to attain a greater heat. The smith works his bellows, he blows a blast of air through the heart of the glowing coals, and they respond with an intensity of heat unknown before.

Love is a FIRE

By
Arthur W.
SPALDING

And when the oil has spent its all upon the fire, and the fire has nowhere else to go, that fire fails, down, down, sullenly smoking, dying; and there remains at last but a blackened smudge. So it is with the love of youth. Passion is the oil, the passion of beauty, the passion of wit, the passion of desire. It does to kindle the fire of love. And it is beautiful. It is warming. It may well be pure and ennobling and glorious. But if it is to last, if it is to be proof against the testing trials of time, if it is to withstand the storms of life, and hold its warmth and its cheer and do its service, the fire of love must burn beneath the passion of youth, it must eat down into the fibers of souls. But if it go no deeper than captivation of a

They are not only red hot; they become white hot. And then the smith plunges into the depths of their fire a rod of iron. He leaves it there until it takes on the color of the fire, until that fire has softened its rigid form, and it becomes malleable, easy to be shaped. Then the smith lays it upon his anvil, and with his hammers he shapes it into forms of beauty and utility. It has lived in the fire and come forth to a career.

The fire of the smith is the love of parenthood. Deeper in intensity than all that has gone before is the love of the parents for their child. It contains and holds the love of youth and the love of marriage, but it is more. They have attracted life and fostered life; it has given life. And life is love; for God is love, as God is life. From Him comes all life, and with that life comes love, inseparable. Into the intensity of their love is thrust the life of the child, and

in that love he is tendered and taught, until his life can be shaped upon the anvil of purpose, to make a man, to make a woman. Fullest of the love of God is the love of father and mother, and through that love of parenthood we come best to know the love of God for His human children.

FAN THE FIRE

☞ Love is a fire. From the tiny flamelet of the stricken match, that little burst of attraction which kindles the flaming passion of youth, which burns and burns down into the heart to bring the steady, glowing love of marriage, which deepens and intensifies into the all-enveloping love of parenthood, love is a fire.

But listen! Love must be not only nursed but controlled, not only protected but directed. Its science must be studied, and its ways must be guarded. Unless youth's love is wise

and based upon knowledge, it will die; and the death of love is blackening and horrible. If the love of youth be right, it will not only flame, it will burn deep; and then will come the maturer, deeper, fuller love of marriage. Then marriage will not be the end of love, but the deepening of love. And then parenthood will be an intensifying of love and a purposeful living of love, to the shaping of young souls and their destinies. And so to earth at last will be opened the gates of the city of God, wherein is love supernal.

"I suppose," said my daughter with a relaxing sigh, "I suppose it's all so. I suppose I can't know until I come there. I suppose there must be a love that is more than thrills—but oh, I do love thrills!"

Which is the way of youth, and which may be turned into the wisdom of youth.

NAIL CHEWING

How can I break a child of nine years of chewing her finger nails?

This is a habit due to nervousness, sometimes to a deficiency in the diet,—a lack of salts. Children whose diet is thus deficient may also form the habit of gnawing chalk or other objects containing lime. The common suspicion that the habit of biting the finger nails is caused by self-abuse is not well founded, though of course in the prevalence of the vice the two might accompany each other.

In breaking the habit, first see that the diet is well balanced, with plenty of green vegetables and milk. Then arouse the pride of the child in her appearance. Show her how bad the bitten finger nails look; then trim them neatly and closely. The style of wearing long finger nails, however much it may be indulged in maidenhood and adulthood, is not a good one for children.

Establish an inspection of finger nails every morning, and praise her for every improvement in their appearance. Buy her a little girl's inexpensive manicure set—a fine birthday present—and encourage her to use it. Or at least get her her own nail file, and bring her to make it as much a part of the daily toilet as the tooth brush and the hair brush.

BOBBED HAIR

Is there any text in the Bible which forbids one to have one's hair bobbed?

No, there is not. I suppose the question refers to women's bobbing their hair; no one seems to object to a man's

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. Queries may be sent to the editor.

doing his hair any way he pleases. If we are referred to Leviticus 19:27, it is evident that this prohibition applies to men, and may forbid them to shave. It was a law for Israel, made because certain cuts of hair and beard had heathenish significance. If we are referred to 1 Corinthians 11:15, let us say, Amen; but there is here no prohibition. The whole passage, from verse 3 to 15, contains Paul's argument, which is that a woman in public should wear a scarf or a shawl or other head dress. His injunction was in deference to the most conservative practice of the times. The same principle should govern us: follow fashions conservatively.

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

The furore a few years ago (now happily subsided) in certain religious circles against bobbed hair, was an example of how easily some religionists

can elevate their personal prejudices into reputedly divine law. Personally I do not like bobbed hair on women over sixteen years of age; but my personal taste is no law of God. Let us try to get a conception of God above the petty-mindedness of us poor humans.

HEREDITY OR ENVIRONMENT

Which has the greatest influence in a person's life, heredity or environment?

No one can tell. The dispute over this question is as perennial as the favorite subject in old-time debating societies: "Which is more enjoyable, summer or winter?" It depends on personal factors. Take a given combination of qualities and tendencies in any individual, and the factor of heredity will tip the balance; take a certain other combination, and environment and training will win. Many manifestations that were formerly thought hereditary in children are now being discovered to be due to environment. Educators are suprising parents by the wonders they are working in the training of infants. Chief factor, however, and one usually ignored, is the power of Christ to change a life completely, whatever the heredity and the education, if only the person puts his will upon the side of God. Nobody need despair because he has an unfavorable heritage; some of the ancestors of Jesus were scoundrels. Take the power and the courage of Christ, and work as if you were working for your lives to save your children from the corrupting power of sin; and, heredity notwithstanding, if the child's will is won, there will emerge a triumphant life.

Money Piles Up (Continued from page 11)

per cent of her population owned ninety-five per cent of her wealth. When Persia went down, one per cent of her population owned all the land. When Babylon went down, two per cent of her population owned all her wealth, and when Rome went down, eighteen hundred men owned all the known world.

How much longer can we expect the present conditions to last? Will the people at large bear their sufferings much longer? Let us note a few sentences from former president Hoover's research committee on social trends: "Fully realizing its mission, the committee does not wish to assume an attitude of alarmist irresponsibility, but on the other hand it would be highly negligent to gloss over the stark and bitter realities of the social situation, and to ignore the imminent perils." And, furthermore, there "can be no assurance" that "violent revolution in America can be averted," "unless there can be a more impressive integration of social skills and fusing of social purposes than is revealed by recent trends."

Such conditions as we face today are bound to make for unrest, impatience, and revolution, and for that reason God sends this message to His believing children: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Thus God enables those who accept the teachings of His word to look just beyond this vale of tears to the glorious appearing of our Lord and Saviour, who will bring them eternal deliverance and take them to their eternal home.

The Rich Man and Lazarus (Continued from page 12)

Why did Jesus use parables? The disciples wondered also, "and said unto Him, Why speakest Thou unto them in parables?" (Matthew 13: 10.) He answered: "Therefore speak I to them in parables: because . . . this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." Verses 13-15.

Of whom does He speak when He says "them"?—The Jews. He often spoke to a prejudiced audience. Some of the people were really dull of understanding. Opposition on the part of

"An Empty Shell"

From THE OBSERVATION POST of the
Literary Digest, October 28, 1933.

"GENTLEMEN may cry Peace, Peace,—but there is no peace." Thus Patrick Henry nearly 160 years ago. Gentlemen today do not cry Peace, Peace, but point to the elaborate machinery for its preservation established at Geneva. Yet Patrick Henry's still counter with their tragic retort.

Germany's notice of withdrawal from the League of Nations follows within a few months that of Japan—both great Powers and permanent members of the Council. What, then, it is being asked, becomes of a mechanism to which only Great Britain, France, and Italy, among the major nations of the world, are left adhering?

Withdrawal of membership from the League requires a notice two years in advance. This means that Japan and Germany have until 1935 to change their minds while remaining, nominally, members in good standing. But suppose they persist in their present intentions. In 1935, ironically enough, the great palace of the League, now building in Geneva at a cost of approximately \$9,000,000, will be completed. Must that become an empty shell?

One is reminded of the Palace of Peace at The Hague, given to the cause so dear to his heart by Andrew Carnegie, and dedicated with high hopes and equivalent ceremony in 1913, the year before the outbreak of the World War. A parallel is provided in the book of Genesis: "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven." Like the Tower of Babel the Peace Palace, or its mission, was overtaken by a confusion of tongues. Is this to be the fate of every edifice created to penetrate the heaven of peace?

The League of Nations began taking shape in the brains of a few idealists in 1914 while still there seemed a possibility of averting the Great Catastrophe. In embryo it formed the object of Colonel House's famous pre-war visit to the capitals of Europe seeking to forestall hostilities.

And then the deluge.

many increased as they closed their eyes to the truth. To reach this class of people the Lord found the parable method of teaching most effective.

The setting of the story of the rich man and Lazarus reveals that Jesus was giving the Jews a lecture in plain language about serving "God and mammon." Luke 16: 13. In His discourse He was striking at one of the

most prevalent sins of the Pharisees. "And the Pharisees also, who were covetous, heard all these things: and they derided Him." Verse 14. Evidently pausing because of the derision, He said: "Ye are they which justify yourselves before men; but God knoweth your hearts." Verse 15. After these few remarks, He related the story in question.

PARABLE'S REAL MEANING

By the rich man who fared sumptuously while his neighbor was in direst need, He pictured the covetous, mammon-serving Pharisees. In Matthew 23 and elsewhere we learn that they lived on the fat of the land, exploited the poor and the needy, loved the praise of men more than the praise of God, sought the chief seats and places at the banquets and public functions, and above all, made the greatest pretense of piety. At the same time they remained callously indifferent to the needs and sufferings of those about them, as represented by the beggar. The whole land was full of disease and suffering of every type, leprosy, palsy, insanity, demoniacs, debauchery, prostitution; widows were in need; the Gentiles were looked down upon as dogs,—yet all these were in need and without the knowledge of God. Jesus was working to uplift the very people the Pharisees had neglected while they enjoyed their ill-gotten luxury. Yet they accused Him for His work, saying: "This man receiveth sinners, and eateth with them." Luke 15: 2.

The story shows that it is applied to the Jews, for Abraham was their "father" and the Jews his "son." The rich man in the story prays to Abraham. The Jew had put Abraham where God should have been. God's name is not once mentioned in the whole story. The Pharisee used to boast, "We have Abraham to our father." Matthew 3: 9. But Abraham alive would have condemned their selfish and hypocritical spirit.

Furthermore, Abraham is represented as saying that a miracle of raising the dead is useless and futile evidence to one who will not hear the word of God. By the Holy Scriptures Jesus so often refuted the Jews and proved His stand that it finally came to this pass: "No man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." Matthew 22: 46. Yet they time and again demanded of Him some miracle. "What sign showest Thou then, that we may see, and believe Thee? What dost Thou work?" John 6: 30.

But our blessed Saviour would even grant them evidence which their revered father Abraham would consistently deny them because of their unbelief. Ere they could silence Him by death, He gave them the sign they had so long demanded. Lazarus of Bethany had died, and for four days his body lay in the grave in the state of decay. In the presence of a multitude Jesus called Lazarus to life. (John 11: 11-45.)

Many people believed on Him that day, but "some of them went their ways to the Pharisees, and told them what things Jesus had done." Then "gathered the chief priests and the Pharisees a council, and said, What do we? For this Man doeth many miracles. . . . Then from that day forth they took counsel together for to put Him to death." John 11: 46-53. When they said, "This Man doeth many miracles," they confessed that He had granted them signs according to their requests. But instead of believing, they would kill Him for it! How truly did the moral of the story of the rich man and Lazarus come true in the experience of the unbelieving Jews! "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 31.

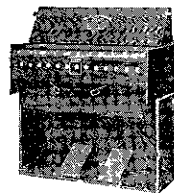
Jesus based this parable upon a current superstition of the Jews concerning the future state, since this circumstance in itself would cause His hearers to listen more readily to His words. Josephus, the great historian of the Jews, in his "Discourse to the Greeks Concerning Hades," describes this superstition. Even the advocates of a literal interpretation of the story in question would not presume to place themselves in harmony with all Josephus says of it.

The Jews had diverse views on the state of the dead (Matthew 22: 23-33), and Paul once took advantage of their disputes to save himself from destruc-

tion by a mob. (Acts 23: 6-9.) But the Lord in telling this parable was not discussing either the right or the wrong view. He was pointing out to a prejudiced audience who had ridiculed Him in His discourse, that so long as they remained content to serve mammon, and were indifferent to the needs of others, and rejected the testimony of the word of God, and at the same time went about demanding a miracle, they were placing themselves beyond the reach of divine mercy.

Josephus says: "For there is one descent into this region, at whose gate we believe there stands an archangel with an host; which gate when those pass through are conducted down by angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see . . . while they wait for that rest and eternal new life in heaven, which is to succeed this region.

This place we call *The Bosom of Abraham.*"—From "An Extract out of Josephus's Discourse to the Greeks Concerning Hades," from "The Works of Flavius Josephus," as translated by William Whiston. The standard edition of the John C. Winston Company, page 901.



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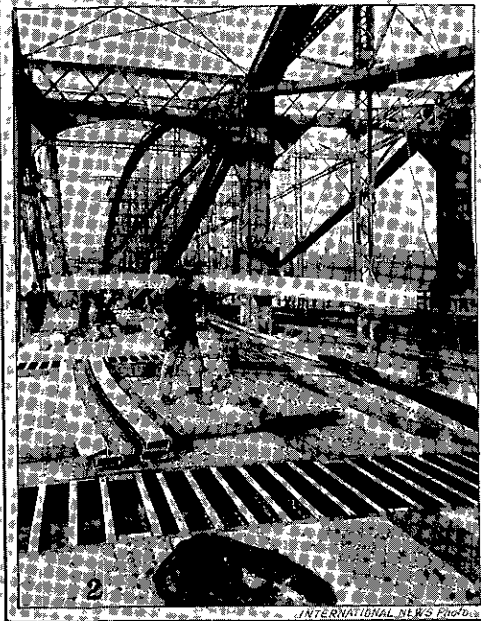
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