





America's bankers listen to President Roosevelt as he urges them to renew their faith in the people. The absence of faith and the presence of fear have characterized our economic depression.

nature, so He provided for the future. He foresaw that exactly the same two causes that have brought our Depression would bring hard times to Israel,—namely, concentration of wealth and surplus of commodities. So He gave Israel an economic system which would counteract the dire results of uncontrolled selfishness and fondness of money.



Concentration of wealth was kept in abeyance by all land being restored free to its original owner every fifty years. The fiftieth year was called the Year of Jubilee, and everybody started all over, which was equivalent to all debts being forgiven. Cancellation of all debts has been a far-from-foolish suggestion of some modern "brain-trusters" to get us out of an economic blind alley. It may be impractical, but God's ancient plan did not work hardship to some, as a sudden debt-forgiving might do now. From the very beginning of each fifty-year period, everyone knew just what was coming at its end, and got ready for it. Land that had gotten away from its original owner—because of his lack of energy, thrift, or good management—held a cash value that decreased as the Jubilee approached. In the twenty-fifth year it would be worth just half of what it was the first year; in the forty-ninth year, it had only rental value. No better antedote for all the evils of swollen fortunes can be found than a fiftieth-year redistribution of the means of production.

Divinity provided against surpluses by commanding that every seventh year should be a year of rest—no production. And every Jubilee Year was also to be an idle year. Eight years out of every fifty, approximately one sixth of the years, were to be non-producing years. Nothing but the "chores" was to be done during these vacation years; and they could cultivate their hearts and minds, travel, visit, anything they desired to do. Is it any wonder that we have enormous surpluses of farm and factory products when some industries work day and night seven days

(Continued on page 5)

# The New Deal and a

# DIVINE PLAN

**W**HEN President Roosevelt invited criticism of the New Deal after it had been in operation for a year, he specifically stated that only constructive criticism was wanted. Let no critic find fault with the Federal program unless he could offer something better in its place. That was a fair demand. What we want is building up, not simply tearing down. Of course, there are times of crisis when a course of action must be condemned, even when no better course is in mind, when doing nothing is better than doing what is being done. But the Depression was hardly such a crisis, at least in the minds of the majority. Nothing had been done, and things were "getting no better fast."

The challenge for a better plan comes to every American individual or group, be it political, economic, social, or religious. We accept this challenge by bringing forth a better plan—not ours, but God's.

The world has heard of Russia's five-year plan and Italy's sixty-year plan. We present God's fifty-year plan. When the ancient Hebrews—called Israelites—were delivered from

slavery in Egypt, they wandered in the desert forty years, and finally possessed Canaan, now Palestine. Of a population numbering between two and three million, all the 600,000 men were unemployed, or what amounted to unemployment. No nation before nor since has ever had anywhere near such a proportionate horde of the jobless. Their depression lasted forty years.

In placing Israel on the soil in the Promised Land, God antedated one of the tenets of modern Socialism, and divided to every man or family an equal possession. No doubt the size of the family would make a difference; but all started with an equal chance to own land and make a living from it. No doubt all other means of production also were shared equally.

But God did not stop with that just distribution. He knew selfish human

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**T**HE fact that our dailies and weekly and monthly magazines are keeping before us the coming naval conference of the great powers amply proves the penetration and value of Captain A. T. Mahan's epochal, "The Influence of Sea Power on History," if I recall the title correctly. This book by an American naval officer shows that war on the sea has been a decisive factor—if not the most decisive factor—in the conflicts of the nations.

Flashing our minds over past human annals, we immediately see abundant evidence for this thesis. Did not the ancient Greeks successfully hurl back the invading Persians by their sea force? When it had to be settled whether Carthage on the north shore of Africa or Rome on the south shore of the European continent would dominate the Mediterranean civilization and commerce, did not the Roman galley decide the issue for the sons of Romulus and Remus?

Coming up to more modern times, who of us does not know the decisive part the American frigate played in the wars the one-time colonists of Britain waged with the mother country? When we think of the Napoleonic era, there is no question but that the English fleet was the real undoing of the great Corsican, preventing his continental control. And in the World War of 1914 to 1918, was not that colossal conflict turned toward its certain outcome when the British sea force learned how to overcome the

*World armaments are racing into the future and throwing a smoke screen over the lessons of human experience.*

# An Appalling NAVAL RACE

looms before the world, with war on sea and land as the inevitable end.

By  
William G.  
WIRTH

menace of the U-boat submarine attacks on Allied shipping?

It is profoundly significant, when we think of its effects upon our world life, that in recent times this naval warfare, which has always been a decisive factor in war, has become, through mechanical and scientific improvements, the only decisive factor. Much less than a hundred years ago there were no steel-armored ships of war, no submarines, no airplane carriers, no fast battle cruisers.

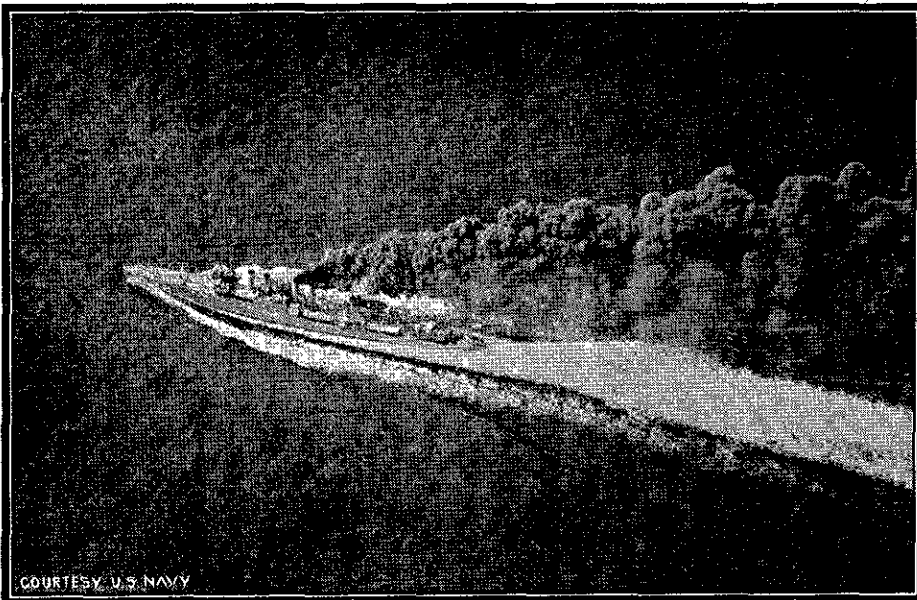
Is there not food for deep thinking in the fact that every one of the five great powers of the world is a naval power? I mean naval powers in the real sense that these nations are giving more attention to their sea force than to their armies.

Japan has already served notice on England and the United States in the preliminary discussions of the coming naval disarmament conference that

she will abrogate the 5-5-3 ratio and build on the basis of naval equality with the other two powers, if they do not accord this to Tokyo by treaty arrangement. The most important and disastrous issue that will probably come out of this Nipponese decision is that it will make naval warfare a much more dire thing than it now is. It will do that for this reason: Heretofore Uncle Sam has been the pacific idealist among the great powers on this matter of naval strength. We have desired by doctrine and practice to demonstrate to the world that Washington stands for a real world peace. Our 5-5-3 ratio indicated this to the world. The further fact that we have not even built up to this ratio in the number and tonnage of ships allowed us by this Washington conference substantiates our naval conciliatory policy.

But this Japanese stand is already causing a change in this American attitude. We are rather veering to the view that if the other nations are to demand ships, we shall demand and have ships. If war preparation is to rank peace policy, so be it. So far as the United States is concerned, let it be ship for ship, gun for gun. Should this mood take possession of the American mind and government, it does not need a Solomon to see that the valley of Armageddon is just a few furlongs ahead, with the plains of peace clear out of sight and beyond reach.

What does it all mean?—That no possible human attempt to make this world enter the Golden Age can succeed. The Scriptures are vindicated, and found, as ever, to give the only way out. This can be, and only can be, through the glorious appearing of our Lord and Saviour Jesus Christ. It is an individual concern for each of us to enlist under His banner through faith and obedience, so that when He comes to reign "whose right it is," we shall reign with Him.



COURTESY, U.S. NAVY

# The Battle for a REFORMED CALENDAR

## Its Present Status and the Next Move

[NOTE.—Immense propaganda has acquainted everybody with the existence of the two rival factions of Calendar Reformers. They clashed at Geneva in 1931 and were defeated by the unexpected appearance on the scene of representatives of the Seventh-day Adventists, the Lord's Day Observance Society, and Jewish Rabbis, who convinced the members of the League of Nations of the hidden menace to freedom of conscience involved in any scheme of Calendar Reform including a "blank" day. Since then the propaganda has continued, and it has been expected that the battle would be renewed at Geneva in 1935. In this article, Mr. A. S. Maxwell, our London correspondent, effectively clarifies the present position.—EDITOR.]

**C**ALENDAR Reform will not be considered at Geneva in 1935.

Mr. Cotsworth says so, and Mr. Cotsworth ought to know. At any rate he is not planning to be there next year; and that being so, we may be fairly certain that nothing will be said about it.

"The time is not ripe," he told me this morning, when I called upon him at his office on the fifth floor of No. 1 Regent Street, London. Conditions in Europe were too uncertain for the nations to give adequate attention to such a matter, he suggested, but the following year, 1936, the League of Nations would surely settle it once and for all. There could be no doubt whatever, he assured me, that the new calendar—thirteen-month brand, of course—would come into operation in 1939.

Mr. Cotsworth believes—and I am inclined to agree with him—that a universal calendar would be a very great blessing for mankind. No doubt it would, provided other vital interests were not sacrificed in the getting of it. But he feels that the installation of such a calendar would constitute such an unexampled boon to humanity that it would justify a good deal of rough-riding over "unenlightened opposition," in which class, I am sure, he includes me.

I, on the contrary, while admitting the advantages of some reform of the calendar, would not consider them of such value as to warrant the ignoring by the powers that be of the conscientious convictions of multitudes of godly men and women the world around, which, I contend, would be the result of interrupting the regular sequence of the days of the week by the insertion of an eight-day week at the end of each year.

Of course, we did not get far on this phase of the subject, so I ventured a question on his attitude towards the supporters of the twelve-month scheme for Calendar Reform, championed by Miss Achelis.

I had touched a sore spot. Naturally, I had been aware for some time of the rivalry between the "twelve-monthers" and the "thirteen-monthers," but until now I had no idea the gulf was so wide. Mr. Cotsworth could scarcely find words with which to express his indignation against the methods and tactics of his calendar reforming competitors. He had beside him a pile of press cuttings of their recent utterances and showed me part of the manuscript of a pamphlet in which he planned to smite them hip and thigh.

I could not help but reflect that the Lord, in olden days, often divided the enemy that He might bring deliverance to His people. And while the two parties chiefly concerned about the reform of the calendar are so bitterly hostile to each other as to the means by which such reform should be brought about, we may rest fairly sure that there will be no "blank-day" calendar innovation—unless, of course, some overriding force should intervene. But of that, more in a moment.

Leaving Mr. Cotsworth with considerable cordiality, and loaded with pamphlets, I descended the lift and made my way to 88 Parliament Street.

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By  
Arthur S.  
MAXWELL  
Our London Correspondent

Here I found Mr. Stelling, the British representative of the World Calendar Association, known in England as the Rational Calendar Association. I had not seen him since the great "Battle of the Calendars" at Geneva in 1931, and he received me with the utmost courtesy. His friendliness indeed recalled the very delightful interview I had had with Miss Achelis herself when she came to see me at Stanborough Park, Watford, some months ago. Indeed, the twelve-monthers are so very considerate towards their opponents in all they say and write that I frankly feel sorry I have to disagree with them over the "blank" day.

But to get back to Mr. Stelling. I found he was of the same opinion as Mr. Cotsworth regarding any discussion of the subject at Geneva in 1935. It was quite out of the question, he thought. What is more, he said that in his opinion Calendar Reform was never likely to be brought about by any vote at Geneva. The League was itself in too precarious a condition, and much too weak in authority to inaugurate such a major change in human life and outlook.

"Have you then abandoned hope for your plan?" I asked.

"No," he replied, "we have every reason to be hopeful; there is much to encourage us."

"Then I am afraid I do not understand," I said.

"What the League of Nations may not be able to do," he replied, "a

spiritual power may easily accomplish."

"You mean the Roman Church?" I inquired.

"Exactly," he said. "Our present calendar was made by a pope, and the most natural power to alter it would be another pope. Just as we speak today of the Gregorian Calendar we may speak tomorrow of a Pius Calendar."

"I see," I replied. "And do you think there is any possibility of such a development taking place?"

"I do," he said. "There is every reason to believe that the Vatican is studying the matter. Probably it has had a committee of experts dealing with it for some time. When they have reached their decision, it will only be a matter of waiting for some propitious moment for a pronouncement to be made."

"Very interesting indeed," I replied, adding, somewhat mischievously, "and do you think the pope will favor the thirteen-month plan?"

"There is no hope for it whatever," he replied with emphasis. "The Vatican will never consider it. The only possible plan is the twelve-month."

"And when do you think it will come about?" I ventured as a final question.

"Who can tell?" he answered. "The Vatican is long on time. It lays its plans generations ahead. With its outlook it can afford to wait until the world is ready and success is assured."

Our interview was of necessity brief but, I felt, momentous. As I walked out of Mr. Stelling's office and along by the Houses of Parliament towards Westminster Bridge I could not help but feel that he was right. Though no

discussion of Calendar Reform might take place at Geneva in 1935, nor even in 1936—despite Mr. Cotsworth's exuberant optimism—yet the subject would not be dead. In another court, behind closed doors, in secret chambers, its consideration would still proceed. And there, where authority is everything and minorities nothing, the final decision would be made.

"Not a very rosy prospect," I said to myself, as old Father Thames rolled by beneath me towards the sea. "And yet one that in its outworking might throw into boldest relief some of the still shadowy prophecies of the Bible. Suppose Mr. Stelling should be right? But there—"



I turned away and pulled a letter out of my pocket which I had received a little while ago from Dr. Haas, the Director of the Communications and Transit Section of the League of Nations—the section that dealt with Calendar Reform in 1931. It read as follows:

GENEVA, AUGUST 1st, 1934

DEAR MR. MAXWELL,

I beg to acknowledge receipt of your letter of July 24th, 1934, with regard to the question of calendar reform. I am not aware that any country has the intention to request the inclusion of this question in the agenda of the Fifth General Conference on Communications and Transit.

With kind regards,

Yours sincerely,

(Signed) ROBERT HAAS

"So that's that," I said to myself. "Whatever the pope may be doing

about it at the Vatican, at least the nations don't seem very enthusiastic at the moment. One thing is certain, and that is that I shall not be needed at Geneva in 1935, which is rather hard on me. As to the future, we must leave that in the hands of God."

## The New Deal and a Divine Plan

(Continued from page 2)

in the week, fifty-two weeks in the year, and one hundred years in a century? Even without modern machinery there are sure to be surpluses in such a program.

To show that God in this plan anticipated the wisdom of men by four millenniums, note some modern conclusions. When, like Nebuchadnezzar of old, the President called in the wise men from the universities to suggest a remedy for economic ills, they considered and figured for many weeks and finally came to the conclusion that surplus production would have to be stopped. In applying their remedial plan to the South, they said there would be a balance of production and consumption if one third less cotton were raised. Now cotton comprises approximately half of all crops in the South. One third of half would be a sixth of all. To avoid panic-causing surpluses, destroy one sixth or raise one sixth less, says man. To the same end, rest one sixth of your time, says God. It is interesting to notice also that approximately one sixth of our laboring population was unemployed during the most of the Depression.

There is much more to God's plan, but we leave to the reader the decision as to whether God's or man's way is more constructive.

Could Israel's fifty-year plan be adapted to America?—It surely could, and if it were there would be an end of panics, hard times, and depressions. Will it be adopted?—No, for statesmen are not getting their plans from the Bible these days. And the very Book that contains the plan further states that the fabulously rich will continue to the end, and only the second advent of Christ will settle fairly all economic maladjustments. Read James 5: 1-9.

Next month, God's New Deal.



HERBERT PHOTO

*The gate to Vatican City, Rome. Will a reformed calendar come from this center of religious power, as did the Gregorian calendar centuries ago?*

# The Eucharistic CONGRESS

And its meaning to Christians

By  
Allen  
WALKER

**D**URING the latter part of September a great Eucharistic Congress was held in Buenos Aires, Argentina, South America. What is a Eucharistic Congress? What does the word "Eucharistic" suggest to a Roman Catholic?

The answer to these questions we may find in almost any Roman Catholic book on the doctrines of the church. In a Roman Catholic book, "Religious Instruction," p. 194, we find this explanation of the Eucharist: "The mystery of the Eucharist has a twofold character. It is at once a Sacrament and a Sacrifice. It is a Sacrament when received by the faithful in Holy Communion or exposed for their adoration, and a Sacrifice when offered to God in the Holy Mass." These descriptive words are spoken of a wafer of bread after the words of the priest are supposed to have changed the bread into the body and blood of Jesus Christ. The claim that this bread, after the words of consecration, is the body of Christ explains the phrase, "exposed for their adoration." This means that Roman Catholics kneel and worship this bread with the same sentiments of devotion that they would kneel and worship God; for they claim that the bread is God. So a Eucharistic Congress is a great concourse of people gathered in a demonstrational proclamation that this wafer is God.

On the same page of the Roman Catholic book already quoted it is further explained that this bread "is Jesus Christ Himself in His entirety, in His humanity, and in His divinity, as He sits in heaven at the right hand of the Father." On page 197 of the same book we find the following: "In fact, after the consecration, there remains not an atom of bread or wine; these substances have given place to

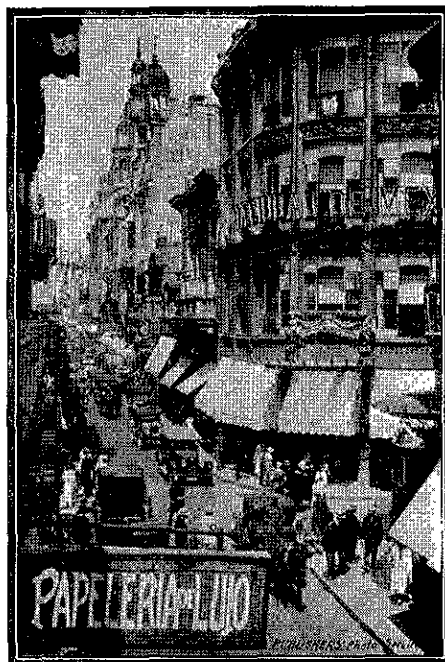
those of the body and the blood of Jesus Christ." On p. 200 we read that "hardly has he [the priest] said the word [of consecration] before he bends his knee to the Host [the bread] which he holds in his hands; then he raises it, that the faithful may see it and adore it, together with the angels; for this Host [bread] is Jesus Christ in person." A Eucharistic Congress is the proclamation of the belief that there is invested in the priest the power to change this bread into "Jesus Christ in person," and that after the words of consecration the bread is "Jesus Christ in person."

Now of course this "bread" either is "Jesus Christ in person" or it remains nothing but wheaten bread. If the bread is "Jesus Christ in person," it is proper and right to kneel and

worship it. But if it is still bread, and nothing but bread, then this object (the round wafer) is no more God than an object made of clay by an African. If the latter is true, then the worship of that bread is just as much an act of idolatry as the worship of an object of clay is. Protestants hold that this bread is not God, and that the worship of it is the crudest form of idolatry.

We have already quoted that the Eucharist is also "a sacrifice." This "sacrifice" is also called the "mass." Of the celebration of the mass as a sacrifice we have the following explanation on p. 201 of "Religious Instruction": "Before giving Holy Communion, the priest elevates the Host [bread], saying, 'Behold the Lamb of God; behold Him who takes away the sins of the world.' When placing the sacred Host on the tongue of the communicant, he says, 'May the Body of our Lord Jesus Christ preserve thy soul to life everlasting.'"

The Roman Catholics hold that the Communion, or Mass, thus executed is a repetition of the sacrifice made on the cross. Thus Cardinal Gibbons in his "Faith of Our Fathers," p. 311, says: "The Sacrifice of the Mass is identical with that of the cross, both having the same victim and High Priest—Jesus Christ." Again (same page): "The only difference consists in the manner of the oblation. Christ was offered up on the cross in a bloody manner, and in the Mass He is offered up in an unbloody manner." This "sacrifice" is for the atonement of sin, and (in the Catholic mind) the sacrifice of Jesus on the cross does not atone for sin unless it is done through His being sacrificed again through the mass. On this Cardinal Gibbons says in "Faith of Our Fathers," p. 318: "Hence the priest when he offers up the holy sacrifice, recites this prayer at the offertory: Receive, O holy Father, almighty, eternal God, this immaculate victim which I, Thy unworthy servant, offer to Thee, my living and true God, for my innumerable sins." This doctrine of the mass makes it necessary for the sacrifice of Calvary to be repeated over and over. "Religious Instruction," p. 208, says: "The Sacrifice of the cross was  
(Continued on page 19)



Street scene in Buenos Aires, Argentina,  
where the recent Eucharistic Congress  
was held.

—● We credit the League of Nations for scoring a point for peace in being largely instrumental in settling the controversy between Hungary and Yugoslavia. Thus another cause for immediate war has been removed. We give major credit, however, to the One who is "holding the winds" till the inevitable next war can no more hinder His work in the earth. See Revelation 7:1-3.

—● In 1913, just before the World War, we thought the great nations were spending enormous sums for armaments. But in 1934 the war budgets showed the following per cents of increase over 1913: France 25, Italy 26, Great Britain 48, United States 190, Japan 388, and Russia's military expenditures have doubled since 1927. Can't you hear the roar of the next war from just around the corner?

—● Dr. George W. Crile, of Cleveland, Ohio, has discovered that light emanates from brain tissue. Although it will never be seen through cranium bones, it is radiated just the same. And we are told that white hair is not white in itself, but only looks white because its colorless cells reflect the light, as does snow. Certainly "the hoary head is a crown of glory, if it be found in the way of righteousness."

—● It is told that Henry Goddard Leach, editor of the *Forum*, recently wrote an editorial against crime, and advocated among other crime cures more public parks, stating that crimes are not committed so much in parks as on streets. Then he went for a walk in Central Park, New York City, and was held up and beaten and robbed by two thugs. We are not printing this as a joke, but are pointing a moral. Advocating a positive faith in the salvation of Jesus Christ will do more to cure crime than making the whole world a park.

—● Chile has announced that it will adopt a perpetual calendar; and the Federal Council of Churches has proclaimed that the great Christian churches of the world are now in substantial agreement on calendar reform. The trend seems to be toward a twelve-month year with equal quarters. But a Year-End-Day and a Leap-Year-Day would make God's Sabbath wander all through the week. Such calendar reform should be opposed by all Christians. Read the article on page 4 for an interpretation of what calendar reform signifies, and the prospect ahead.

# FLASHES

—● No wonder Kansas voted to remain dry. It is practically the only State that has given Prohibition a fair trial; and here is the result in its 97 counties: 54 counties without any insane; 54 without feeble-minded; 53 without any one in jail; 56 without any one in the penitentiary; 38 without poorhouses; 96 without inebriates.



In London, America's ambassador-at-large, Norman Davis, attended the conference on naval treaties, and voiced America's sentiments in regard to parity with Japan.

—● Illinois reports that the old saloon is back, liquor interests rule politics, and all the evils of the pre-Prohibition days have returned stronger than ever. At the same time, bootlegging is still in its heyday and liquor tax revenues are disappointing. Are there any compensations?

—● The Government seems to get nowhere in its strenuous efforts to divide more evenly the wealth of the nation. The Bureau of Internal Revenue says that the number of persons who reported incomes of less than \$25,000 dropped during 1933, while the number reporting from \$25,000 upward increased. Three persons enjoyed \$3,000,000 incomes in 1933, not to speak of their total fortunes. Much money makes money, and little money loses what little it has. The only time riches will be justly distributed will be at the "coming of the Lord." Not before the gold and silver eat the flesh of the greedy like fire will predatory wealth let go.

—● Russia joins the League of Nations as Japan steps out, and thereby abandons its aim of world revolution to bring about peace. Thus another peace move dies ignobly.

—● A Jewish lad of 7½ years has been discovered in Brooklyn, whose intelligence quotient is 230. That is, he has a brighter mind than Albert Einstein, the mathematical wizard. Another sign that knowledge is increasing.

—● "Men without a country" number half a million now, says an article in the *New Outlook*. We commend them to the One who had no place to lay His head, who "came unto His own, and His own received Him not"; and to His promise, "I go to prepare a place for you"; "I will come again, and receive you unto Myself."

—● A Unitarian preacher in a church in Oklahoma City accepted a call to another pastorate and publicly gave as his reason: "Money is speaking in tones of thunder, and I am answering the call." This is frankly in keeping with the Unitarian faith, which leaves Jesus and His love-call entirely out of its religious conceptions. Why not make money first, if one does not believe in Him who said, "Seek ye first the kingdom."

—● One of the latest serious suggestions for peace declares that it is wise to start a little war to prevent a greater war. It would seem that the experience of Austria and Serbia in starting a little war that precipitated a World War would teach any nation the danger of starting even a fist fight between two aliens. Have we learned nothing from the futility of a "war to end war" that we cannot see the futility of a war to prevent war?

—● Eight thousand army, navy, and transport planes flew the air on December 17 in commemoration of the flight of the first airplane in America in 1903, by the Wright brothers, at Kitty Hawk, North Carolina. Orville Wright is still living. What marvelous progress in flying has been made in thirty-one years! It seems as though men always flew like this; and yet for nearly six thousand years of the world's history they were grounded. "At the time of the end many shall run to and fro, and knowledge shall be increased"—God's prophecy.

### Lull in the War Winds

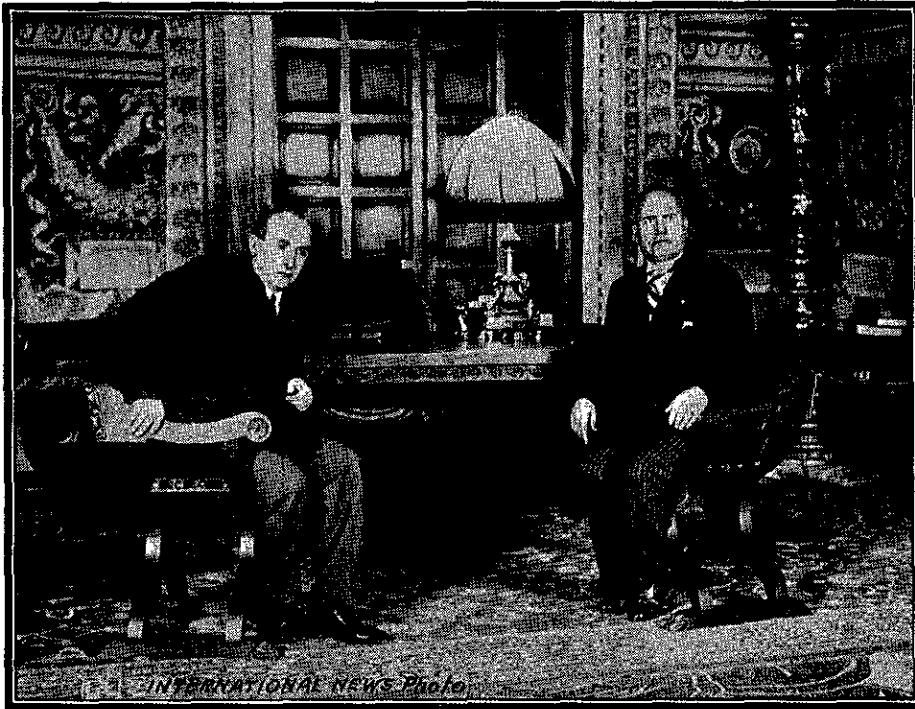
EVERY day marks fresh developments in prospects of war and peace. During December, two war scares blanched the face of Mr. World, and suddenly each died down.

Yugoslavia accused Hungary of harboring the men who planned and

between civilians and soldiers gave evil portent of serious outbreak and possible war on or before the voting day. But France and Germany got together on the problem. It seemed quite evident that the Saar would go German, and in that eventuality France would receive material com-

thus buying at an exorbitant price their own future destruction.

A agonizing suspense seems to spell the feelings of observers of our times and their outcome. The nations are determined to drink of the "wine cup of this fury." "They shall drink, and be moved, and be mad, because of the sword." Jeremiah 25: 15, 16. But God (not the League of Nations) is the hope of His people. We will not be afraid when the nations are angry (Revelation 11: 18), nor when ten thousand shall fall at our right hand. It shall not come nigh us. (Psalm 91: 7.) We fear, yet not hopelessly; but only that we may by our own foolishness go outside His love and care. The world cannot be saved from an onrushing Armageddon, but individuals in it may escape if they will.



*Premier Jules Gombos, of Hungary, and Benito Mussolini, dictator of Italy, consult on questions of state. Hungary and Italy stood together during the recent flare-up between the former nation and Yugoslavia over the blame for the assassination of King Alexander.*

executed the assassination of its King Alexander. Hungary denied any complicity in the crime; and both nations appealed the case to the League of Nations. While the League deliberated, Yugoslavia, impatient, seemingly sought to hasten action by expelling some 2000 Hungarians from its borders. This enraged Hungary, and wild threats were hurled from both sides. Italy sided with Hungary, France with Yugoslavia, thus thrusting the possible war onto a larger stage. But the good offices of the League, and general unreadiness for the widespread strife that impended, caused those involved to settle the difficulty by vague compromise. That was that, and Father World breathed easier.

The Saar valley, a rich coal and iron region on the French and German border, was to be given a chance to vote on January 13 as to whether it desired French or German rulership. It was policed by the League of Nations, which means by soldiers from neutral nations. Ominous clashes

pensations and a guaranty of civil and religious freedom for Saar residents. January 13 promised to be a day of mild balloting, but there was no certainty, so quickly do causes for war rise in jam-packed and hair-triggered Europe.

The three-part naval discussions of America, Great Britain, and Japan give much less room for optimism. The first two powers could not see their way clear to accede to Japan's plea for naval parity; so the Orientals have definitely announced the termination of the three-power armament treaty two years hence. And all three nations are preparing for the most stupendous navy-building race of all time. Burdensome taxes face our already over-taxed world, and tax payers groan in anticipation, and in fear of

### Liberty in Religion

THE United States Supreme Court was unanimous in a recent ruling that state universities may constitutionally require all their students to take military training. It says the requirement is not contrary to the "free exercise" of religion, in spite of the fact that it violates the rights of American-born youth to hold religious and conscientious scruples against war and at the same time attend a state-supported university. The seriousness of it is that thereby the government (the majority) seems to overrule the religious rights of the conscientious objector (the minority) in matters of religion, and says that every citizen is bound "to support the government against all enemies," presumably by war only.

Our government, in one of its famous peace pacts with other powers, has declared itself against war as a means of settling differences between nations; and the First Amendment to the United States Constitution declares that no law shall be made "prohibiting the free exercise" of religion. But the Supreme Court argues that such declarations do not exempt a citizen from bearing arms; and that such exemption can be granted only by act of Congress.

Justice Cardozo adds: "One who is a martyr to principle does not prove by his martyrdom that he has kept within the law." That statement is well worth pondering. How will it be interpreted, say, in the



future when law clashes with the principle that a man should be free to keep the particular day of the week he chooses as the Sabbath? Has the Supreme Court set a precedent which will work out in religious intolerances? Time will tell.

We have need to fear the encroachments of government on religion. The startling and tragic developments of recent days in certain European nations and in Mexico are significant along this line. All the fundamental liberties of mankind are being swept away by ruthless rulers. Regardless of which religion is concerned, governments had better never come into conflict with them, except as is necessary to preserve the right of each to worship according to its own methods, in so far as it does not interfere with the same right in others. Both church and state suffer if there is friction between them.

In all history, ecclesiastical and civil governments, though ruling over the same individuals, have never dwelt together amicably while one dominated the other. Neither should dictate to the other. And the best part of it is that they can govern together harmoniously as long as they govern separately. The century-and-a-half of happy separation of church and state in America has proved this.

We magnify the historic words of Grant: "Keep the church and state forever separate," and those of Christ, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

### Tattoo---or Seal

▲ PLAN has been proposed to the War Department whereby every soldier would be tattooed with a number or symbol on each shoulder and each hip so that the pieces into which his body will be blown in the next war can be identified; for, as it was in the World War, identification tags are often missing. Someone has gone a step farther and suggested that citizens also be thus tattooed, for no one will have much chance to escape the bombs in the next war if the forecasts of ordnance experts may be believed. But we know a better way to get ready for the next war: Have the seal of God

written in our foreheads. That means the keeping of God's whole law, including the Sabbath command, and it insures the sealed a life eternal even if this life is extinguished by the terrible wars that are sure to come. (Revelation 7: 1-3; Isaiah 8: 16.)

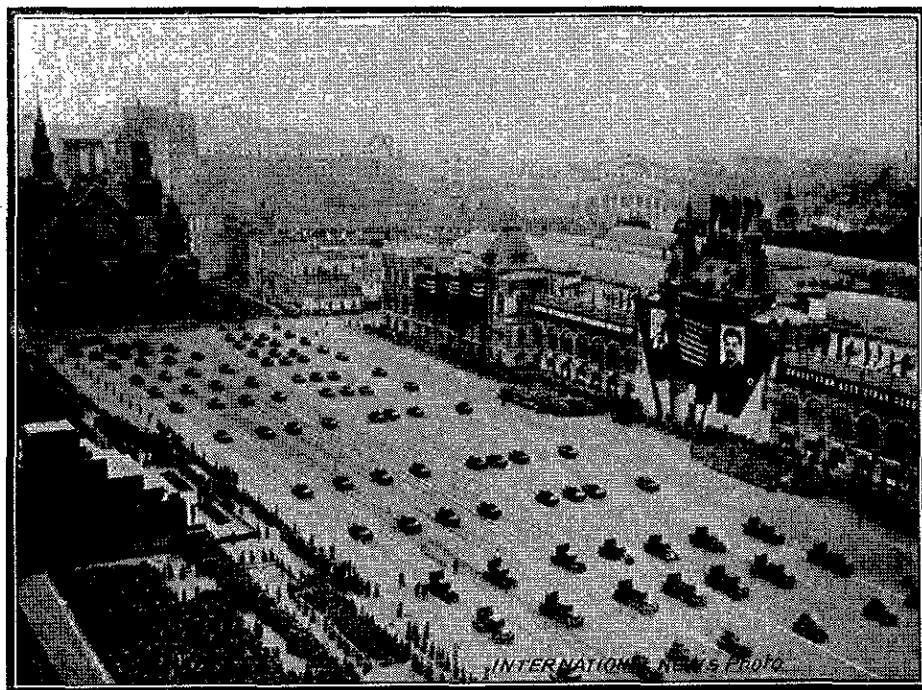
### Religion Cannot Be National

RELIGION never has been national—that is, a certain religious faith has never been monopolized by one nation. This talk of "tribal gods" is only prattle. Every religion, great or small, has been noted for originating among one people and being transplanted to other peoples. Buddhism started in India, in the person of one Indian, Gautama, but it has little place in India or for Indians now. It moved over east to Burma, south to Ceylon, northeast to China and Japan, north to Tibet, and it is equally revered in all these countries.

in Germany, nor can any nation claim it as a national religious faith. Religion does not belong to places or peoples. It belongs to mankind.

And religions do not live only because they are true and right, but because they are propagated. Missionary work is their life. They die if they are not spread.

So the message that Seventh-day Adventists bear to the world cannot be said to be Western, or American, or Northern. It must go to all the world, for it is a message of witnessing to two great truths—the necessity of keeping the whole law of God and of preparing now for the near advent of Jesus Christ to this earth the second time. And this message is going to all the world. Only one or two hermit nations and a few obscure dialects have not been reached by it yet. It is already decidedly international. It cannot be confined to America, where it started. Already it has more



Scores of war tanks parade in Moscow, Russia, in one of the military reviews which that nation stages periodically to prove its readiness to meet any enemy.

Christianity started in Judaism, and was expelled, ultimately to take prime seat in every nation under heaven.

The "Church of England" is only an expression, so far as a monopoly on its tenets by the English nation is concerned. Lutheranism did not stop

adherents outside the United States than within. It has a universal appeal because it is truth for the present, and because it is missionary.

Every effort to form an exclusively national church will fail. It will fail even if it succeeds in hemming itself in and keeping every other religion out. For its very exclusiveness will sap its non-propagating life, and slow suicide will be the result.

**A**S THE result of liberalism in the Protestant ranks, the youth of the church have been set adrift upon the sea of life without chart and compass to guide them in their religious beliefs. Instead of giving young men and women a certain harbor of safety to which they may steer their lives, educators and ministers of Protestant colleges have told their students to find their own way. Souls shipwrecked both spiritually and morally are drifting about—the tragic result of doubt, agnosticism, and infidelity.

The cry for liberalism within Protestant institutions of learning has brought many a student to a condition of hopelessness without God. The faith of the generations of God-fearing men and women is thrown aside in the endeavor to be modern. Liberalism encourages free inquiry into every part of religious belief; it prides itself upon questioning fundamental tenets, until many young people no longer have faith in God. Sin has become obsolete, the vicarious atonement of Christ is ridiculed, and the doctrine of immortality denied. Restraint has been cast aside, while fundamentals of ethics and morality are flouted.

Shall we encourage liberalism in religious thought among students in our colleges? Such a trend will do two things. Liberalism will destroy faith in the established doctrines of the church. Liberalism will not bring a new and better faith to the seeking heart. With such a reaping from the seed of liberalism we shall see Protestantism in a more serious debacle than it has ever known.

As the editor of a prominent religious magazine declares: "Liberalism spends its efforts in denying things rather than confirming things. It destroys, but it does not rebuild. It proposes no constructive plan for living. It cuts off the limb between man and the tree. It flouts the old sanctions but substitutes nothing, or nothing nearly as good, in their places. It leaves us with no authority to which to refer. It makes life one vast experiment and the livers of it a herd of guinea pigs in the laboratory of chance."

In order to give liberalism full sway among young people in Protestant colleges, it is essential that the student begin without any authority to guide him. This step at once abolishes the

Scriptures as the guide, and thus, the very foundation of Protestantism no longer exists. This great religious movement began with the standard of the Bible and the Bible only, but it is deserting its guide and placing its youthful adherents in a confusion of religious ideas. It cannot be surprising, then, that Protestantism stands at the crossroads, not knowing where to go for spiritual guidance.

The ancient landmarks have been forgotten, and the younger generation is endeavoring to create its own philosophy of religion by experiment. When divine authority is cast aside, it is time for the admonition of Solomon to be heeded: "Remove not the ancient landmarks, which thy fathers have set." Proverbs 22:28. The Bible has been the landmark for centuries by which men have steered their course toward the city of God. The twentieth century scoffs at the landmark because it is ancient and therefore, it thinks, obsolete. But without this beacon the young man or woman trained in Protestant schools is finding that he has no light to point him to a better course. The vision of God has been lost, and "where there is no vision, the people perish."

What, then, is the solution of the problem of liberalism in religious thinking? It is as old as the question which was asked of Job: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job 11:7. The way to God remains the same today as it did of old. Through faith man reaches out toward his Redeemer, he listens to the word of God—a message which remains the same yesterday, today, and forever.

It is pitiful to think of inexperienced youth being told to cast aside the authority which for centuries has been the solace and hope of the Christian, and expecting that he can raise for himself a new structure of religious faith. It is just an endeavor to construct a modern tower of Babel by which he hopes through his own skill and reason to reach heaven.

But those who are hoping for self-salvation through liberalism are doomed to failure and disappointment. Even now they stand in confusion and dismay, so that the Protestant denominations which follow such a course are disintegrating in spiritual and moral power. As the editor of the *Christian Century* frankly admits: "The churches



# Liberalism Make

# GUIN

# IN THE LABO

By  
MERLIN L. NEFF

are not vigorous. They are not spiritually competent. They are conscious of a bareness, a leanness, a lack of powerful motivation, a sense of unreality where the passionate flame of devotion once burned." Or again, as another writer, William P. Merrill, in an article, "Is Religion Dying?" answers the question: "I give you a hopelessly old-fashioned answer: Back to Paul and back of Paul to Jesus, his

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Can their noble aspirations be realized in this age of liberalism?

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to find out the causes for the phenomena of the natural world and the laws which govern them. Where is a conflict? Has science abolished God? Has science by searching ended man's search for a right way of living? Have the experiments of the laboratory abolished the need for the Ten Commandments?



Science cannot make religion unnecessary, neither can religion fail to acknowledge the place of scientific research and advance in this era. A religious experience requires faith. If youth; with liberalistic philosophy, endeavors to abolish faith he is attempting the impossible. As long as man lives, faith must exist, for the very process of life is a mystery which must be accepted by faith. Man cannot comprehend the magic of electricity, yet he continues to believe that it exists and he uses it daily. Why, then, should the excuse be made that faith can no longer be used in religious thought, when men in the laboratories daily base their experiments upon faith?

Authority must be derived from truth, and truth remains truth in every age. If the Ten Commandments are the eternal verities of God to man, they are as suitable for the twentieth century A.D. as for the fifteenth century B.C. If God declares that all men have sinned and come short of God's glory, no scientific invention can make man perfect or end man's need for Jesus Christ, the Saviour from sin.

Liberalism is described in the New Testament as an omen of the disintegration of the church. "For the time will come," wrote Paul to Timothy, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

When the religious world is slipping from the authority of the Bible and demanding the broad, liberal way of belief, it is the sincere follower of Christ who must heed the message, "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Corinthians 16:13. To stand fast in the faith demands an emphatic denial of modernistic and untried beliefs, and a return to the message of God's word and the eternal truths it contains.

Page Eleven



# of Youth A PIGS TORY OF CHANCE

essentially impossible. They are committed to the scientific method. If they cannot carry it into religion they will have none of religion; if moral restraints cannot show reason beyond arbitrary authority they will cease to restrain." How weak is such an excuse for liberalism! Science is not at conflict with religion. Pseudo-scientific theories may be at variance with God's word, and with tenets of faith which have endured for generations, but no true scientific fact is at variance with Bible authority.



The realm of biological and physical science has not revealed one conflict with Christian philosophy. Many *hypothetical* views have been, and are continuing to be, propounded which modernistic Protestantism has been gullible enough to accept, such as the evolution theory; but this is not true scientific fact, and remains fanciful speculation, not truth.

How absurd to declare that science and religion are not compatible! Christian belief reaches out by faith toward the divine truths in nature and the universe, toward the revealed messages of a personal God. Science endeavors

Master . . . Protestantism must search its sources anew."

Here is the only remedy for modernism and liberalism in the ranks of Protestant believers. A positive message must be heralded by the church of God on the earth if souls are to be won to the kingdom of Christ. No vacillating religious faith will suffice for men and women who must face life and eternity. It is the Rock of Ages which must hold men fast; no other foundation is secure.

"But," one writer protests, "the authoritarian approach will not save us from the danger we fear. . . . For Protestant young people a purely authoritarian concept of truth is es-

**C**URRENT events of the past few weeks have served to arouse interest in an age-old problem of religion, of philosophy, of psychology. The questions are: "What is the soul?" "When does it leave the body?" "When does it return?" These questions are as old as sin and the result of it, death. Science now appears, modestly claiming that the power of life and death may be controlled by man. Dr. Robert E. Cornish of Berkeley, California, has suddenly stepped out of his laboratory into the limelight of public interest and by his experiments has placed religionists, philosophers, and psychologists on the anxious seat of curiosity and inquiry.

Dr. Cornish has succeeded in resuscitating, or perhaps resurrecting, dogs after they have been dead for thirty minutes. His experiments have been made on four different dogs, each experiment advancing nearer his desired goal—complete restoration to life. In *Time*, Oct. 8, 1934, p. 51, the results of his experiments are summed up as follows:

"The first two dogs returned briefly to life, died a second and final death. The third dog, which like its predecessors, has been put to death clinically and revived by chemical and mechanical means, did better. Slowly, Dog No. 3 learned to crawl, sit up on its haunches, eat, drink, bark, snap flies. Last week it was eating 12 oz. of meat per day. But it could not stand alone, did not behave like the normal mongrel terrier it had once been. . . . Dr. Robert E. Cornish concluded that a taste of death had irreparably injured its brain.

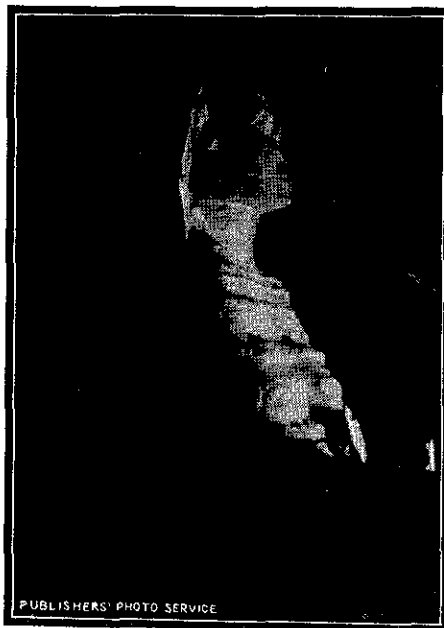
"Dr. Cornish . . . asphyxiated a fourth mongrel, revived it a half-hour after breathing had stopped, five minutes after its heart was stilled. Last week Dog No. 4 was rolling in delirium. But its blood pressure was rising, its pulse was nearly normal, and it was swallowing liquid food. Dr. Cornish reported that Dog No. 4's first week was vastly more encouraging than Dog No. 3's had been."

Curiosity and speculation have been aroused by these encouraging results. Religionists have been especially appealed to for an answer since the existence or nonexistence of a soul has been almost exclusively a problem of religion. Religion, alone, claims its existence. Religion must define what

If a doctor brings a dog to life after thirty minutes of death, was the dog dead? • If a criminal is executed and afterward restored to life, has he paid the penalty for his crime? • Does the soul leave the body at death and then return to it at the resurrection? • What is the soul? These amid many puzzling questions are answered in this article.

# THAT SOUL Problem

By  
W. R. FRENCH



*Down through the ages mankind has gazed into the future, hoping to learn the secret of death.*

it means when it speaks of the soul, its existence and its activities, etc. The experiments of Dr. Cornish have provoked religionists of different denominations to express themselves.

The Rev. Thomas Murray, Presbyterian, cites the Bible instances of Lazarus, Dorcas, and the child whom Elijah raised to life and says, "A person brought back to life would have a soul."

The Rev. Herbert Meyer, Lutheran, says: "These instances should be accepted with the explanation they were miracles performed by divine power and that no ordinary mortal would be able to bring back the soul. The soul leaves the body at the moment of death, not to be readmitted until judgment day. It [revival of the soul] would be a sin and interference with divine law."

Still others think that a discussion of the question is untimely and should wait until Dr. Cornish has actually accomplished his undertaking, the resuscitation, or resurrection, of the dead. While I incline very strongly to the latter opinion, still I would not refuse to discuss the whole question of the soul and its existence, its resurrection, etc., while it is occupying the interest of many.

First of all, it would be interesting to have Biblical proof that the soul takes its flight at the moment of death. Somehow this belief is, and has been from ancient times, an accepted tenet of many religions as well as of many sects among Christians.

The Scripture does indeed say: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Ecclesiastes 12:7. But that spirit which returns to God is not what is commonly known as the soul. The Apostle Paul describes man as a triune being, consisting of "spirit and soul and body." (1 Thessalonians 5:23.) Most religionists confuse the terms "spirit" and "soul." They are not the same entity. Paul says in Hebrews 4:12: "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." Two different Greek words are used for these terms in this text. They are *psyche* and *pneumatos*, this second a form of *pneuma*. The fact that spirit and soul are two separate entities is well illustrated by comparing various

(Continued on page 18)

# DOES DEATH END ALL?

(Last month we showed from the Scriptures that death is an unconscious sleep—not a larger life. Lest anyone go to the other extreme and conclude that there is, therefore, no life at all after death, we invite your attention to what the Bible says about the awakening from this sleep—the resurrection.)

“Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.” Isaiah 26: 19.

“Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.” Jeremiah 31: 16, 17.

“Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, . . . and shall put My spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.” Ezekiel 37: 12, 14.

“Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live.” John 11: 25.

“We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Corinthians 15: 51-53.

“I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be

caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” 1 Thessalonians 4: 13-18.

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John 5: 28, 29.

“If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands. . . . If I wait, the grave is mine house. . . . For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I

see God.” Job 14: 14, 15; 17: 13; 19: 25, 26.

“When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Matthew 25: 31-34, 41.

*What we call death is an unconscious sleep in the grave until the second advent of Christ, at which time He raises the dead to receive their rewards and punishment.*

## Scripture Problems Solved . . .

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

### Tormented Day and Night

*Explain Revelation 20: 10.*

The verse reads, “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.”

This is the final destruction of the devil and all the wicked, “the second death.” Verse 14. This fire was “prepared for the devil and his angels” (Matthew 25: 41), but the adherents of the “beast and the false prophet” chose to cast in their lot with this arch-enemy of God, and so suffer the same punishment. Perhaps the “tormented day and night forever and ever” is the point needing explanation. The Bible is positive that the devil will be annihilated, not tormented without end. Says Ezekiel 28: 11-19 of him, “fire. . . shall devour thee, and I will bring thee to ashes, . . . never shall thou be any more.” Also the wicked are to suffer “everlasting punishment” (Matthew 25: 46), not everlasting punishing. “The wages of sin is death” (Romans 6: 23), not life in torment. Sinners shall “perish” (Psalm 37: 9, 10, 20), and suffer “everlasting destruction.” (2Thes-

salonians 1: 9). It is the fire, the destruction, that is eternal, everlasting, not the life of the sinner. As to the expression “forever and ever.” it is used in the same sense as “eternal” and “everlasting,” and is sometimes applied to temporal things that do have an end; it has a limited sense. Again and again in the Bible the original Greek and Hebrew words are applied to purely temporary things. Find one instance in Exodus 21: 6.

### Dead Bury Dead

*How could the dead bury the dead? Matthew 8: 22.*

Christ had called a man to discipleship, and he asked to be allowed to first go bury his father. Jesus told him to let the dead bury their dead, and come to follow Him. The old law of ordinances provided that any one who touched a dead body was to be unclean for seven days, and must go through a ceremony of cleansing. Jesus' work urged haste, and He did not want to spare His disciple that long. Those who were alive to Christ's claim on them had no time for funerals, but others who did not care could attend to them. Jesus did not mean to teach us to show disrespect for the dead.

# PUSH the GRAVE Away

a while longer and enjoy life.

Medical science is saving more baby lives, but the span of life does not grow longer.

IN ORDER to put off their going to the grave, men must obey the laws of nature. It is well to remember that the slightest causes may have the most gigantic results; and that the most infinitesimal beginnings may grow to serious and disastrous conditions in the physical being, even to the destruction of life itself. We are wonderfully made, and the human body is marvelously adjusted; and yet so small a thing as a tiny blood clot in a blood vessel may be the cause of death to the extremities, or to the entire body. How essential it is, then, that we protect and care for our bodies, that they may function properly, and that a normal, natural condition may prevail for the greatest possible period!

When any organ of the body becomes noticeably diseased, the question often arises as to how long the condition may have been present; and again, whether it is acute or chronic. To illustrate: diseases of the stomach may have had their origin in childhood, and may be due to improper food, or to good food improperly used. Poor judgment in these important factors may not only incapacitate and limit the usefulness of an individual, but may also endanger life itself. Legion are the diseases resulting from improper and unbalanced diet. Experience teaches us that eating too much, even of good food, may be disastrous; and that irregularity in partaking of food may develop a doleful harvest of painful results. Often we fail to consider these matters as important, until irreparable damage has been done. The questions are then asked of the doctor: "What shall I do for the relief of this distressing condition?" "What can be done for

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hardening of the arteries?" Or, "Is there any cure for high blood pressure?"

Imperative as the answers to these queries may be, a more important consideration would be: How may we prevent these conditions? The appalling lack of knowledge on the part of the laity concerning the comparatively simple matters relating to life and health is amazing to the average physician. Preconceived ideas, as well as wrong teaching, lead to many and serious errors in the care of our bodies; and improper diet alone, continued over a long period of time, will cause numerous and usually fatal diseases.

Again, it sometimes appears like willful ignorance, and gross indifference, that brings about so much suffering and death through the disregard of the warning so often repeated about the excessive use

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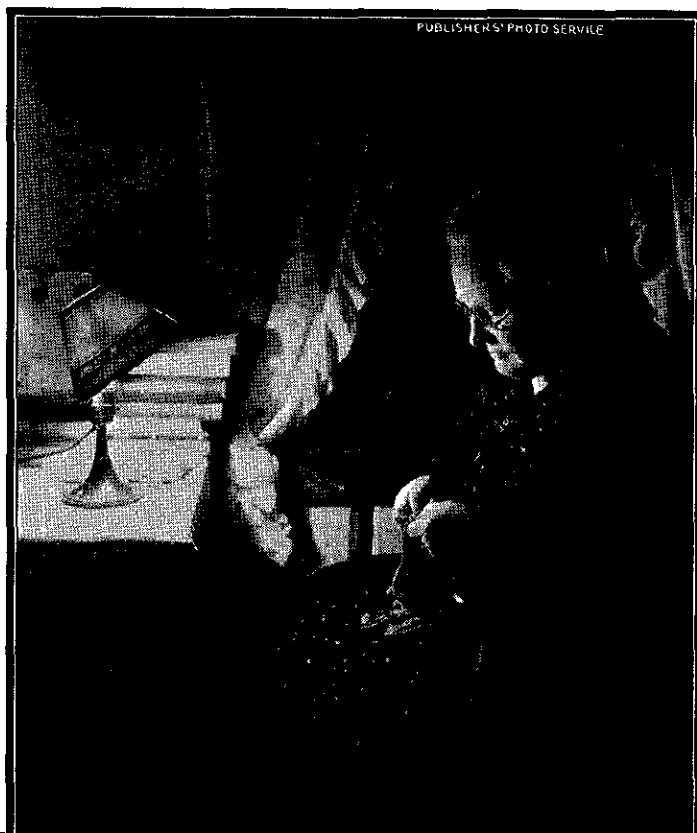
*Age has a beauty and an enjoyment all its own, and its happiness and rewards may be extended far beyond the commonly accepted limits.*

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of sugar by the people of America. Diabetes, nephritis (kidney disease), tuberculosis, and liver anemia, are diseases the treatment of which is dependent to a great extent upon corrective dietary. The value of the proper functioning of the stomach in these particular cases cannot be overestimated; and, at least, there should be an abundance of good food provided which is easily digestible, that sufficient nourishment may be available for use in these physical emergencies.

The large amount of sugar which is used per capita in this country and the great increase of diabetes are significant facts for consideration; surely there is a world of improvement to be made in this matter alone, if we are ever to check the heavy toll in human life that our heedlessness is costing us here in America.

In the further study of the relation of food to health, it should also be kept in mind that foods which are stimulating are often mistaken for those that produce strength, and are misjudged as supplying nourishment for the body. Harmful beverages that satisfy the appetite are sometimes taken at mealtime, and prove to be only stimulants, deceptive in their action and destructive in their results.



And there are many things aside from wrong habits of eating which mortally affect public health. We may abstain from food for a comparatively long period of time; but air and water are elements which the body must have regularly, or it cannot exist. As a matter of fact, our bodies are about two-thirds water; and an adult individual requires from six to eight glasses of fluid each day of twenty-four hours. It is an easy matter to neglect this demand of the system; but nature is inexorable in her requirements, and if they go unheeded and remain neglected, disease ensues.

It goes without saying that air is absolutely essential to human existence; and yet, how universal is the oversight to provide an abundance of fresh air at all hours of day and night. The lungs, taking in oxygen, and giving off carbon dioxide, must be supplied with fresh air constantly, or disastrous results are inevitable sooner or later.

And not alone the task of separate organs, but the relationship of one part of the body to others, is worthy

of study. The liver manufactures from a pint to over a quart daily of bile, which aids in the digestion of food. The heart is functionally closely related to the stomach, and can be greatly disturbed by gas in the stomach, which presses on the diaphragm, and, in turn, brings pressure against the heart.



When we consider that diseases of the heart cause more deaths than any other human malady, perhaps we can realize that proper care is essential, especially in view of the fact that very often disastrous results can be prevented.

The removal of infections of teeth, tonsils, appendix, and the drainage of diseased sinuses, etc., has definite bearing upon the health of the individual, and especially upon the health of the most vital organ of all, the heart.

And again, when colds or influenza are contracted, the patient should rest in bed until the infection has entirely subsided. This simple bit of advice

would spare the heart many an extra burden; and, we believe, would prevent many cases of organic disease. When we consider that the heart beats 4,500 times an hour, and 108,000 times in twenty-four hours, forcing the blood through the veins, arteries, and capillaries to every part of the body, we can perhaps understand something of the immense amount of work done by this vital organ. Well has the human heart been designated the mainspring of the body.

Stimulants of any kind throw extra burdens upon the heart; and except when given by skilled attendants, for specific purposes, are deliterious, and should be avoided.

We are living in an age when stimulants are demanded in some form, by the great majority of the inhabitants of the world; but it should be remembered that stimulating foods, as well as stimulating drinks, add to the burdens of the vital organs, until these organs become overtaxed, and all too frequently cease to function entirely. And, unfair and untrue as it is in

*(Continued on page 19)*

## 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.

### Wrong Foods

*Is it wrong to eat canned salmon, canned sardines, and smoked beef? H. P.*

It is sometimes hard to know what is meant by the word "wrong." Flesh foods are not the best foods for us to eat. This is based upon the fact that of all protein foods, meat is the most liable to putrefaction in the intestines, and is much poorer than other protein in furnishing the elements needed for growth and repair of body tissue. Then, too, it is full of the same poisons that are in the living animal, and hence not a logical food to eat. Also meat is a very highly flavored food, and its use takes away the appetite for the natural foods that are less highly flavored, but are essential to normal, healthy body growth.

### Foods and Dental Decay

*What causes dental troubles? What foods are good for the teeth? H. P.*

The cause of dental decay is a lack of lime in the system. The foods that are good for the teeth are, first of all, foods that give the teeth exercise and

that need thorough mastication. Hence, hard, dry foods are good for the teeth. Then you should eat freely of leafy vegetables and other foods that are rich in lime, as milk and fresh fruits. Keep the bowels active, and keep your teeth clean, seeing that all surfaces of the teeth are reached, for a toothbrush does not reach all the surfaces, and so attention must be given to this. It can be done by using pledgets of dry cotton on the finger, and going over each tooth carefully.

### Food Value of Strawberries

*Besides being a delightful food, what, if any, is the value of the strawberry in the dietary of man? B. O. N.*

The strawberry has an unusual lime and iron content, its lime being higher than in any other fresh fruits, except figs and raspberries. It also has a higher lime content than any cereals have, except oatmeal, wheat, and rye. The iron of the strawberry is greater than of any other fruit except figs and raspberries, and it is also richer in iron than

most of the fresh vegetables. The strawberry is also a valuable source of organic bases which neutralize the acid wastes in the body, and so help prevent acidosis. Thus we see that the strawberry is very valuable as a food for man.

### Dropsy

*What is the cause of dropsy? Give the treatment. W. A. W.*

Dropsy is an increase in the amount of fluid held in body tissues, and is usually caused by a diseased heart that is not able to get the blood distributed to all parts of the body and returned back to the lungs for giving up the waste products and taking on oxygen. The treatment of dropsy is absolute rest in bed, giving the heart a chance to recover its strength and power. Even while in bed, it is good to slightly elevate the feet, thus aiding the heart in its work. If a person is not in bed, but sitting in a chair, always keep feet elevated. The diet should be simple with only moderate amount of fluids. Should your pulse be rapid, an ice bag to the heart helps slow it.



# IN the **MIDST** of the **YEARS**

## A Message for the Middle Aged

**T**HE prayer of the prophet Habakkuk begins: "O Lord, I have heard Thy report, and was afraid: O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Habakkuk 2: 2, margin.

Habakkuk was in the "disillusioned forties" when he prayed the prayer quoted. The spirit of middle age breathes through all his book, and the prophet becomes the symbol of all middle-aged persons, and his experience is a message for them.

Habakkuk, symbolizing any one in middle life, looked backward, and yet looked forward—back with regret, forward with foreboding. He pondered the report the Great Judge had made of his life hitherto (chap. 2: 2), and it did not make him happy. What had he accomplished of all he had hoped? Where were his youthful dreams? How high and glorious had been his ideals! Now they seemed far less attainable than ever, or were vanished altogether. With eager strength, in his glowing youth, he had set out to overcome wrong. He had fought valiantly enough, it seemed to

him; yet wrong seemed more established then ever. Somehow his theories had not worked. In utter weariness, sick with abused confidence, he cried: "O Lord, how long shall I cry, and Thou wilt not hear! Even cry out unto Thee of violence, and Thou wilt not save! Why dost Thou show me iniquity, and cause me to behold grievance? For spoiling and violence are before me; and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." (Chap. 1: 2-4.)



Habakkuk was tired. His work had ceased to be inspiring and was only routine. He could look about and see that only unhappiness came to those who indulged their lusts or acquired dishonest riches or followed false gods. (Chap. 2: 5-19.) Yet wherein was he happier than they? He thought of God, and looked at his own life, and in God's presence had nothing to say. (Chap. 2: 20.) He looked back over his un-

By  
Mary  
Hunter  
MOORE

fulfilled hopes, broken resolutions, ungratified desires, dead friendships, and sighed: "O Lord, in wrath remember mercy." (Chap. 3: 2.)

So the disillusioned looks back. Yet this is not the end. He also looks forward. The middle-aged man is yet "in the midst of the years." There is no rest for him. There is still a living to make, a family to support, a work to do for nation, church, and God.

Hence the prayer of the middle-aged man is a cry for a renewal of exhausted energy. He no longer tells the Lord of the grand life he means to live, or even promises the sins he will not commit. He has tested his own strength against temptation and found it inadequate. "O Lord," he prays with the prophet, "in the midst of the years, revive *Thy* work. In the



*Middle age is like a pass in the mountains from which one looks back over the trail one has climbed, while surrounded by the peaks yet to be surmounted.*

midst of the years make known *Thy* saving strength." (Chap. 2:2.)

The all-sufficient and towering conceit of youth but serves to put youth into the harness of life. It is a revival of strength middle age needs. This is not the time to die—life's labors unfinished. Fainting with disillusionment, Habakkuk found there was One who knew all stages of human change, yet remained unchanged Himself. "Art Thou not from everlasting, O Lord my God, mine Holy One?" he confided. "We shall not die." (Chap. 1:12.)

So Habakkuk was revived—given new life—in his middle life. And so may all the middle aged anywhere who will return to God as he came. He ceased to look backward. He found the meridian of life was a new beginning. God could make known His power in and through one of his years and past failures as well as in unsullied youth. His faithfulness to the Lord's service became courageous again, though perhaps not ever with the thrill of his baptismal "first love." It was not for ceasing to *feel* the "first love" but for *leaving* the "first love" that God reproved the church of Ephesus (Revelation 2:4), and the remedy was to "do the first works."

Rest is not the relief of middle age. Cessation of activity then will put the driving power of life on a dead center from which the momentum may never again get started. What a calamity that would be, with life but half lived! All our weary asking of "Why?" and "What's the use?" may be gloriously answered in the second half of life—if we allow God to revive His salvation in us and make known in us His recreative energy. Therefore let us resolve with Habakkuk to be guided by God. "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am argued with." (Chap. 2:1, margin.)



Thus revived and not dying, we will receive from God the equipment for the second half of life. It is patience, endurance, and faith—and the greatest of *these* is faith. "The Lord answered me," Habakkuk records, "and said, Write the vision and make it plain upon tables, that he may run that

readeth it." (Chap. 2:2.) In their impatient earlier years, parents, teachers, ministers, even as did Habakkuk, expect instantaneous comprehension and response from everyone to whom they present an appeal for God. When they don't get it, they think evil is triumphing over good. When God revived His work in the middle-aged prophet, He counseled him to patiently make his teaching plain and simple, to explain, to diagram, to chart, to use the blackboard, to wait for slow intellects to follow, and dull minds to grasp. Then he would be surprised at how swiftly they could run to teach others who had been thus patiently taught themselves.



Endurance is the second grace of the revived life. Habakkuk was told: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Chap. 2:3.) Perfection of character, as the young Habakkuk had visioned it, was an instantaneous thing. He mistook his own youthful (though immature) purity for the finished product, little dreaming of the fire, the shaping on the anvil, and the hammering of fate his life must pass through. God, looking at his young conceit, said: "His soul which is lifted up is not upright in him." (Chap. 2:4, first part.) He counseled the middle-

aged man to endure the furnace of life in full hope of a glorified and perfected character. (Chap. 2:3.)

It is by faith, not our own efforts, that a character fit to live in the sight of God is obtained. "The just shall live by his faith." (Chap. 2:4, last part.) Youth is too apt to try to achieve character by enthusiasm; the second half of life learns by faith. Youth fights its own battles. Middle age in faith lets God fight for it. Thus when Habakkuk had prayed for revival, he ceased his fretting over his own failures to right wrong and watched God go forth to do it. He said: "Thou didst march through the land in indignation, Thou didst thresh the heathen in anger. Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed." (Chap. 3:12, 13.)

Out of disillusionment and exhaustion and heart-breaking disappointment, we may, as did the prophet, calmly face the rest of life in faith and trust: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places." (Chap. 3:17-19.)

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## A Home Maker

# ANSWERS

## PARENTS' QUESTIONS

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

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### School Age

*What is the proper age for a child to begin school?*

The typical American custom is to get rid of the child as soon as possible by sending him to school or to kindergarten. If mothers are incompetent, this is perhaps the best solution. Such children are orphans, wards of the state. Kindergarten will do much for motherless children. Public or private school for the six-year-old will keep him out of

the street for a certain portion of his time. But he is being regimented too early. Confinement at desk for hours is damaging to body and spirit alike. Too early acquirement of the art of reading and dependence upon it for instruction atrophies the perceptive abilities of the child, and so hinders his true education. Until eight or ten years of age the child should be as free as the lambs, his only school the home, his bounds the farm, his studies the infinite science of nature, the duties of the home, and the charming land of story and song. Parents should be the teachers, the mother having the chief part. The elements of school education may be given in the home with much less time and little confinement, if the mother will avail herself of the opportunities offered for training mother-teachers. Of course state laws governing school attendance must be observed, but home teaching, if competent, may pass muster with officials.

## Older School Age

*If a child is not sent to school until the age of nine or ten, will not he be quite old when he finishes eighth grade?*

Let us hope so; we are now turning out infants from the eighth grade. All the way up the scholastic program is geared to the exceptionally bright child, and the consequence is that most of our pupils get passing marks from weary teachers in the place of getting teaching.

It is impossible for any parent individually to reform the existing educational system, even if he has the vision and the knowledge. The machinery is too ponderous to be swung lightly. But most parents, if they have the will to it, can modify its application to their own children to a considerable degree. The most vital defect in our mass education is the lack of individualistic treatment of the child. He is not taught to study and to apprehend, though he is made to go through the motions. This deficiency may be remedied in the home school, if the parent be at all competent. And so the child taught at home comes to his tenth year far better equipped mentally to grasp knowledge and to use it than is the machine-educated child who has been attending school since his sixth year.

However, in practice the home-educated child is not much if at all behind his companions in grade. The four children of our family did not enter school until nine or ten years of

age, yet each of them, mother-taught, entered the fourth grade at that time. If, in the years since, any of them have been behind a few precocious students, that has been to their advantage and our satisfaction.

## That Soul Problem

*(Continued from page 12)*

scriptures about the death of Jesus. He himself said: "Father, into Thy hands I commend My spirit: and having said thus, He bowed His head and gave up the ghost." Luke 23: 46. The Greek words which are here translated "spirit" and "ghost" are forms of the word *pneuma*. The Scripture asys of His death: "Thou shalt make His soul an offering for sin" (Isaiah 53: 10), and again: "He hath poured out His soul unto death" (v. 12).

### OFFICIAL MEETING of the Southern Publishing Association

Notice is hereby given that a meeting of the constituency of the Southern Publishing Association will be held February 11, 1935, at 10:00 A. M., in the Southern Publishing Association auditorium, Nashville, Tennessee, for the purpose of electing a Board of Directors for the ensuing two years, receiving the financial and other reports of the affairs of the Association, and such other business as may properly come before the meeting. W. R. WHITE, Secretary.

While His spirit returned to God, His soul died and went into the grave with His body. See Acts 2: 31: "He seeing this before spake of the resurrection of Christ, that His soul was not left in hell [the grave], neither His flesh did see corruption." The Greek word used here for "soul" is the word *psyche*.

The spirit is the part which God takes when the body returns to the dust. (Ecclesiastes 12: 7.) This part is described in Psalms 104: 29; 146: 4 as the "breath." This was what God gave man in the day of his creation. When God had formed man of the dust of the earth, "He breathed into his nostrils the breath of life; and man became a living soul." When God withdraws this spirit, or breath of life, then man dies. When God again resurrects man and restores to him this breath of life, he will again be a living soul. (See Ezekiel 37: 10-14.) James says: "For as the body without the spirit [margin, breath] is dead, so faith without works is dead also." James 2: 26.

As Jesus died, so die all men: their spirits return to God who gave them, and their souls go into the grave to

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await the resurrection of the body. (See Psalm 89: 48; 49: 15.) The Scripture says: "The soul that sinneth, shall die." Ezekiel 18: 4. This text teaches that the soul is the accountable part of man. God both punishes and rewards it. This much is admitted by all religionists. The soul is inseparable from the intellect; but is more than the intellect. It is that part of man with which God communes and which He holds accountable for the deeds done in the body. Men are punished or rewarded according to their knowledge of right and wrong. (Luke 11: 47, 48; James 4: 17.) This accountability is not destroyed by the first, or Adamic, death. It is destroyed only by the second death. It is in this death that the soul is finally destroyed. (See Matthew 10: 28.) Though God destroyed Sodom and Gomorrah, yet they did not receive final punishment. They died only the regular death which all die. Jesus said: "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Matthew 11: 24.

With these facts before us we will now address ourselves to the real question. If a man be resurrected by a physician, how will it affect his soul? Suppose he be a criminal who has been executed for his crimes. All will of course admit that his execution pays in a physical way for his offense. I think no one would claim that his execution voids his accountability to God for the sin of his crime. His punishment here for his crime has not settled his account with God, neither would his resurrection at the hands of man render him unaccountable either to God or man for future violations of moral or civil law.



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# One Man's Story



Back in the "Nineties" I had the sweetest little family a man ever had. Mary and I had established our home in a frontier town of the old West, and every prospect was bright for a successful and happy future for us and our two little girls. Our home life left nothing to be desired.



I got to dropping in for a drink with the boys on the way home from work. I didn't particularly care for the liquor at first. A craving for it soon grew on me. I became violent. Several times I was brought home "dead drunk," and poor, dainty Mary had to nurse me through the disgusting illness that followed.



Because of my abuse and neglect, Mary's health was ruined at the birth of our third child. Still she had the courage to take the children and leave me. She sewed to earn their living. I tried to drown my sorrow by drinking steadily. I lost my job and had to leave town. My children were growing up in poverty, scarcely remembering me. It was years before I had the strength to overcome the terrible habit—too late for happiness.



I saw Mary once before she died, and we grieved together over our lost home and the ruined hopes of our children. I am old now, but I wish that before my time comes to go I might make every young person realize the terrible danger that lies in just "taking a little drink." **RUINED LIVES, BROKEN HEALTH, DISAPPOINTED HOPES, POVERTY, SORROW—and all so needless!**

## The Eucharistic Congress

(Continued from page 6)

offered only once, that of the Mass is offered every day, and will be so till the end of time." Gibbons in "Faith of Our Fathers," p. 316, says: "He is daily offered on ten thousand altars." Many quotations could be given showing that it is a dogma of the Roman Catholic church that the benefits of the sacrifice of Christ cannot be extended to the individual unless they are conveyed through the offering of Christ again in the mass.

In the Book of Hebrews this doctrine of the mass and the necessity of Christ's being offered often,—“daily on ten thousand altars,”—in order to procure the benefits of His sacrifice on the cross is emphatically denied. We quote the following texts on this particular point: “Nor yet [is it necessary] that He should offer Himself often.” Hebrews 9: 25. “So Christ was *once* offered to bear the sins of many.” V. 28. “We are sanctified through the offering of the body of Jesus Christ *once* for all.” Hebrews 10: 10. “But this Man, after He had offered *one* sacrifice for sins forever, sat down on the right hand of God.” V. 14.



Thus do we see that the merits of the cross are continuous through the ages, and are accessible without being sacrificed again through the mass; that Christ was “once offered,” and it is not necessary “that He should offer Himself often”; and although the Levitical priests were “daily ministering and offering oftentimes the same sacrifices,” Christ “offered *one* sacrifice for sins forever.” Hebrews 10: 11, 12. How plain it is that the Scriptures do not teach that which is proclaimed in eucharistic congresses, and that the sacrifice on the cross is the one and only sacrifice that is acceptable to God for sins, and by faith all may benefit by it.

## Push the Grave Away

(Continued from page 15)

reality, the results are usually attributed to Divine Providence.

Worry exhausts the nervous system; and when the nerves are not functioning properly, all the organs of the body become defective in their action, and in their service to the individual.

A brief summary of the foregoing paragraphs gives their meaning in the form of practical health hints.

1. Have regular hours for eating; with time for the stomach to become empty before more food is introduced.
2. Eat nourishing food, in proper amounts to sustain the body; in other

words, a diet that contains such elements as the body requires to maintain health.

3. Drink plenty of water to supply the needs of the body every day.

4. Provide fresh air, to supply the oxygen that the body requires for its very existence.

5. Take proper exercise and adequate rest.

6. Abstain from all factors that produce injury to the delicate organs of the body.

7. Avoid stimulants of all kinds; for the individual cannot judge the natural limitations of even his own body; and overtaxation produces disastrous results.

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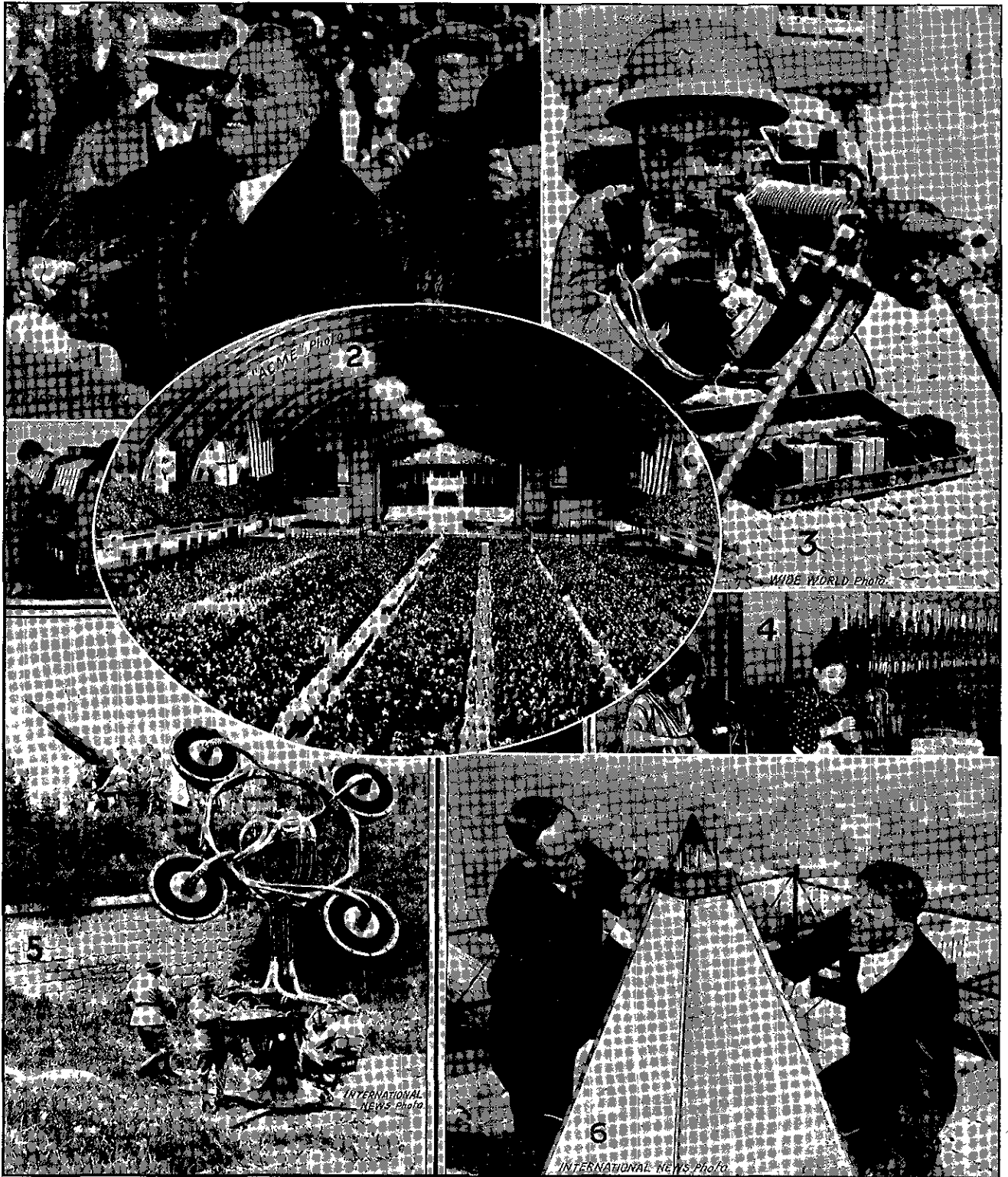
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# NEWS · PICTURES



1. President Roosevelt smiles at the ovation given him on a recent trip to Tennessee. 2. 35,000 persons assembled in Atlantic City at the Convention of the Protestant Episcopal Church. 3. One of the "soldiers of the sun" at the "West Point" of Japan, at machine-gun practice. 4. Japanese women working at some of the "made in Japan" articles sold throughout the world. 5. "Artificial ears" used by the French army to locate the enemy. 6. During a recent overhauling of the Washington monument, Government engineers examined the effect of the weather on the aluminum tip of the 555-foot shaft.