

GOD'S NEW DEAL

WHEN God led His people Israel out of Egyptian bondage over three thousand years ago, and settled them in the Promised Land, He started each family out on an equality basis and gave them a fifty-year plan, which, if perpetuated, would keep them on a solid economic basis and would banish depressions. It would keep wealth distributed equally, avoid surpluses, and be, in short, the perfect Utopia. The best minds must agree that no better plan could have been devised to maintain prosperity and contentment for all classes.

But it didn't work!

The reasons for failure are not far to seek. In the first place, may we point out that the divine plan was a "deal," as we speak of it now. The Biblical writers did not borrow the figure from a card game, but from a business transaction. We speak of a business "deal" between two contracting parties. It is an agreement, formerly called a covenant.

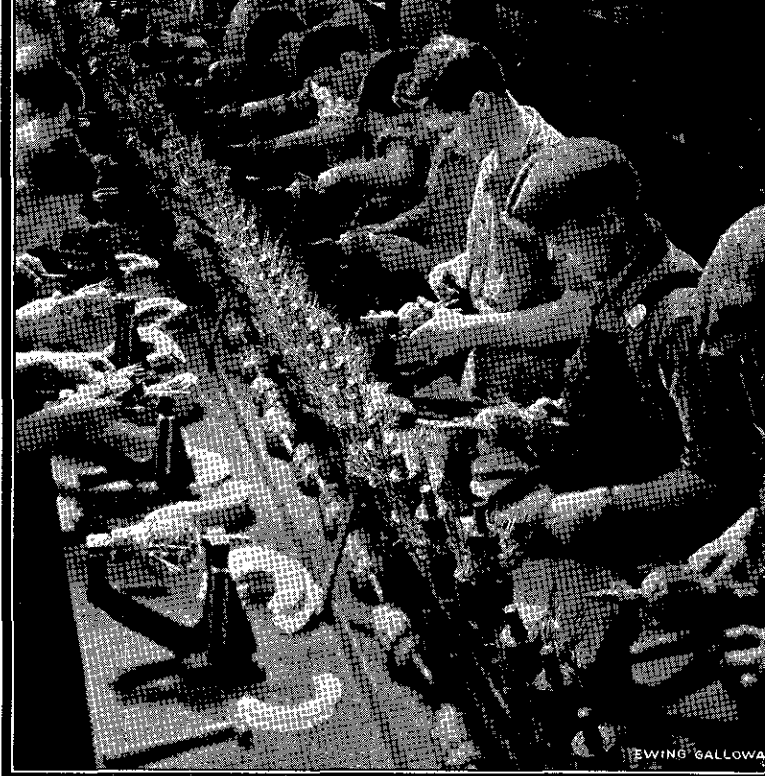
When God made Israel a people, He established a covenant with them, made a deal. Around Mount Sinai the hosts of the people gathered. God descended on the mount, and through Moses, their leader, outlined the covenant. In substance it was: If you on your part will keep my laws, then I on my part will give you prosperity and happiness.

In chorus all the people agreed, shouting, "All that the Lord hath said we will do, and be obedient." And the deal was made. The "high contracting parties" confirmed it by oath and sealed it with blood. It was a solemn couplet of promises.

Within a few days the people worshipped a golden calf, and committed many other sins, which broke the

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In mass production the individual is merged with the machine and is lost; in personal responsibility to God, the individual is separated from the mass, and is found



agreement. When one party to an agreement fails to do his part, the agreement is broken, regardless of the other party doing his part. Israel's broken promise set God free from His promise. And the "old covenant" was no more.

Israel failed, and could do nothing else but fail, because they promised in their own strength. Since naturally their hearts were sinful, they could not do right without a change of heart. That change could come only through Christ, who was symbolized by the lambs they slew and offered as sacrifices. But they missed the symbolism, were not changed, and so lost out.

Now that deal which God made with His people was inseparably connected with His fifty-year economic plan. So the plan also failed. For as long as men are "selfish, fond of money," how can any economic plan succeed? Men between and among themselves, and men working with God, can make a super plan greed-proof and crime-tight, but unless men's hearts are righteous and they love God's law, it cannot work. On the other hand, almost any economic deal would work if all parties thereto were sinless.

In view of these historical and economic facts, God has promised mankind a New Deal. Its provisions are stated in Jeremiah 31:31-34: "Behold, the days come, saith the Lord,

that I will make a new covenant [deal] with the house of Israel, and with the house of Judah: not according to the covenant [deal] that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant [deal] they break. . . . But this shall be the covenant [deal] that I will make with the house of Israel; . . . I will put My law [code] in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

In modern words, God made an old deal with fleshly Israel and it did not work because they made a mass promise and their hearts remained sinful. It was impossible for them to keep faith without a change of heart. So God makes a New Deal with spiritual Israel, not with the descendants of Abraham alone, but also with all men who accept Christ. ("If ye be Christ's, then are ye Abraham's seed." Galatians 3:29.) In this New Deal He makes possible by the saving power of Christ the removal of the one obstacle

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WE ARE being bombarded daily, so it seems, with front-page press dispatches of trouble here and there among the nations. Italy and Abyssinia are locking horns over the Ualual region. Mussolini says the Ethiopians are the aggressors; the Emperor Haile rejoins by charging the corresponding offense against the Italians. The Chief of Staff of the United States Army makes public declaration that our land forces must be considerably increased if we are to be ready for the inevitable war that lies ahead. Tokyo in Imperial Council has taken definite action to withdraw from the 5-5-3 naval ratio agreement she made with Washington and London. Bolivia and Paraguay are still in arms over the Gran Chaco district, pausing to stay hostilities on December 25 in honor of Christmas. So we could go on almost *ad infinitum* and certainly *ad nauseam* with difficulties and war possibilities on this planet of ours.



Very recently Senator Robinson of Arkansas, majority leader of the Senate, returned from three months in central and southeastern Europe. He writes in the *New York Times* of his misgivings and apprehensions at what he saw and heard across the Atlantic. He reports that "the peace of Europe rests on fear—an insecure foundation." As to disarmament, it is a delusion, for the European nations refuse to do this, fearing what their neighbors might do if they should disarm. Everywhere and with deadly intensity this American observer found Martian man-

The League of Nations in session at Geneva, Switzerland, discussing the war between Bolivia and Paraguay, which it has been unable to stop.

We Want PEACE



What is the prospect of getting it through the League of Nations, disarmament conferences, and education and agitation against war?



By
William G.
WIRTH

ners, the spirit of suspicion, the heaving of hatred.

Here we are, after six thousand years of recorded history, face to face with the most serious, disturbing, and terrible danger of war ahead of us, according to students and observers of world affairs of every class and country, that this globe of ours has ever been brought up against. Wars we have always had. They are nothing new. We have had severe, harrowing, decimating wars; but all agree that we have entered a phase of international conflict, which, if it breaks out—and who can say that it will not break out—will dwarf into small size the struggles of men of the past. Surely, men's learning, culture, education, civilization, should have taught us after all this time that war is a poor, ruinous, suicidal business; but the tragedy of it all is that we have not learned, as David Lloyd George well writes, one lesson of peace out of

the military holocausts of days gone by.

But this is not strange. It will impress the reader to know that the Good Book saw all of this before any of us were born, or before our ancestors for many generations back were born. God knows better than we can possibly know it that there is no help in man. He knows the cumulative force of sin; that it has steadily increased in human existence despite all the roseate dreams of optimistic philosophers. There is only one way out for us, and that is the way indicated in Holy Writ. It must come from God and not from man. Men stricken with incurable sinfulness of heart and wickedness of thought and deed can not be expected to bring righteousness and peace out of this world of woe. It is altogether asking too much of men,—statesmen, kings, presidents, dictators, or any other type of human leader,—to demand this. As water never rises higher than its source, so can the human race not rise higher than their own warlike hearts.



Our world leaders are not irresponsible, conscienceless, hypocritical leaders, playing and toying with nations and peoples to suit the whim and fancy of their own ambitions and selfishness. This may be true of some; but it is not true of these men in general. They know full well that peace is always the best bargain in the long run; that war is a losing game; that it leaves a wake of hatred and suspicion which reacts upon the aggressor. These leaders are not fools; they sense the end result as well as do we of the commoner walks of life, or better. What is the trouble? They are dealing with a vitally fundamental element of human nature which they themselves are powerless to change. As Michel Clemenceau, son of the great "Tiger" of World War

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Will EXTRAVAGANT SPENDING ?

Save the Economic Situation

By TAYLOR G. BUNCH

ALL through the history of mankind economy and frugality have been held up as virtues to be much desired, and waste, extravagance, and spendthrift habits have been frowned upon as being subversive to character building and inimical to sound business. Economy in its truest and noblest sense does not mean the selfish hoarding of wealth.

"The love of money" is declared by the Bible to be "the root of all evil." This selfish love is manifested either in miserly hoarding or in prodigal squandering for the gratification of personal desires. True economy leads a person to *make* all he can, *save* all he can, and then wisely *spend* all he can for the benefit of others that they might be enriched through his beneficence.

Some of the most needy are persons who make enough to live on but so ill-manage their affairs that they bring poverty, shame, and disrespect upon their own heads. Any person is needy who spends more than he makes, and no one is needy who lives within his income.

Not only have the wisest in all past ages commended the spirit of thrift and frugality, but nature itself confirms the judgment of mankind. Throughout the broad domain of nature the strictest economy is practiced and nothing is wasted and nothing lost. But nature is not selfish and stingy. She receives and saves that she may wisely and freely give. The falling and decaying leaves are not wasted. Through

the enriched soil they give back to the tree that bore them. The falling rains and melting snows disappear into the earth that they may bless vegetation and reproduce themselves to bless again. Economy and wise beneficence are the foundation pillars of the whole fabric of nature.

But what means this new and modern philosophy of life and government which urges spending instead of saving; extravagance instead of economy? Has nature made a mistake? Has it been operating on a wrong principle? Must it discard the old and tried methods and adopt the new and visionary? Have the men and women of by-gone days been mistaken in advocating thrift and economy as indispensable to nobility of character and stability in business and government? The new teaching glorifies waste and extravagance and lauds spendthrift habits because they divide the spoil with those who provide the amusements and luxuries for the modern prodigal sons. The prodigal son of the Biblical story was not so blameworthy, they say, since he placed his money in circulation so that others might enjoy it also. In the new economic philosophy he becomes a hero.

Debts have now ceased to be a "calamity," for borrowing is the order of the day and has become an evidence of wise management and statesmanship. "Let us eat, drink, and be merry; for tomorrow we die," is the spirit of

the age. Do not worry about the pay day tomorrow; let the next generation do the worrying and pay the bills. In all this financial revelry at the expense of future bankruptcy, the governments, municipal, State and Federal, have set the example. Is it any wonder that the individuals and business firms follow the lead?

Senator Arthur R. Robinson of Michigan said in a recent speech: "The United States will meet a spendthrift's fate—and that end is always the same—poverty. Uncle Sam has become the most reckless spendthrift in history. The national debt has skyrocketed to unprecedented heights. In the end it all means national poverty—national bankruptcy and national destruction."

The Federal government has instituted sixty new agencies or bureaus during the past two years of unprecedented depression and has added more than 100,000 new employees to its pay roll. The yearly cost of maintaining the government of our nation in its three branches, the executive, legislative, and judicial, has reached the sum of \$34,000,000 and is steadily increasing. This is far greater than that of any other nation in the world. The national legislature is now being given \$24,000,000 worth of improvements in new buildings and luxurious furnishings, a \$325,000 addition to the executive offices of the White House is under construction, and the Supreme Court will soon move into its new \$9,000,000 marble temple of justice. This is all in addition to the \$34,000,000 running expenses.

These vast sums are being expended during the worst depression since the founding of the nation, when it would be natural to expect a curtailing of expenses to meet the diminishing revenue income. It is all being done with borrowed money, or at least the present governmental expenses exceed by billions the income. And still the orgy of spending goes on and the national debt is each year breaking its previous all-time altitude records.

Many thoughtful men and women are gravely concerned over the moral effects this spendthrift spirit will have on the future history of individuals and nations. What effects are the billions that are being given out in this Federal relief dole having on the characters of the beneficiaries? Do those assisted really appreciate what the government is doing for them, so

that their love and loyalty are being increased? Are they anxious to show their gratitude by helping themselves when the opportunity presents itself?



Unfortunately, in the majority of cases, the dole system is doing none of these things. On the contrary it is increasing the spirit of indolence, ingratitude, and disloyalty. It has greatly strengthened the fallacious belief that was already too prevalent, that the world owes them a living. They are sure now that the Federal resources are unlimited, and that their rich Uncle Sam can indefinitely continue what he has so magnanimously begun. The spirit of frugality, industry, and independence is being destroyed, and millions are becoming willing dependents on charity. They have learned that a living is possible without work. For years they had been fighting for shorter hours of labor and dreaming of the happy Utopian period of a six-hour working day, when lo, they were suddenly ushered into an industrial millennium of a living without work.

When man sinned, the divine decree was: "In the sweat of thy face shalt thou eat bread." The advocates of the new philosophy would doubtless declare this to be out of date and in

need of revising. The modern translation might appropriately read: "From the Federal treasury thou shalt be fed." There seems to have been some folks in Paul's day who were lying down on the job of making a living for themselves and their families, and he dealt with them by the principle set forth in the command "that if any would not work, neither should he eat." He also said that "if any provide not for his own, and specially those of his own house, he hath denied the faith, and is worse than an infidel." Have these sound principles become obsolete?

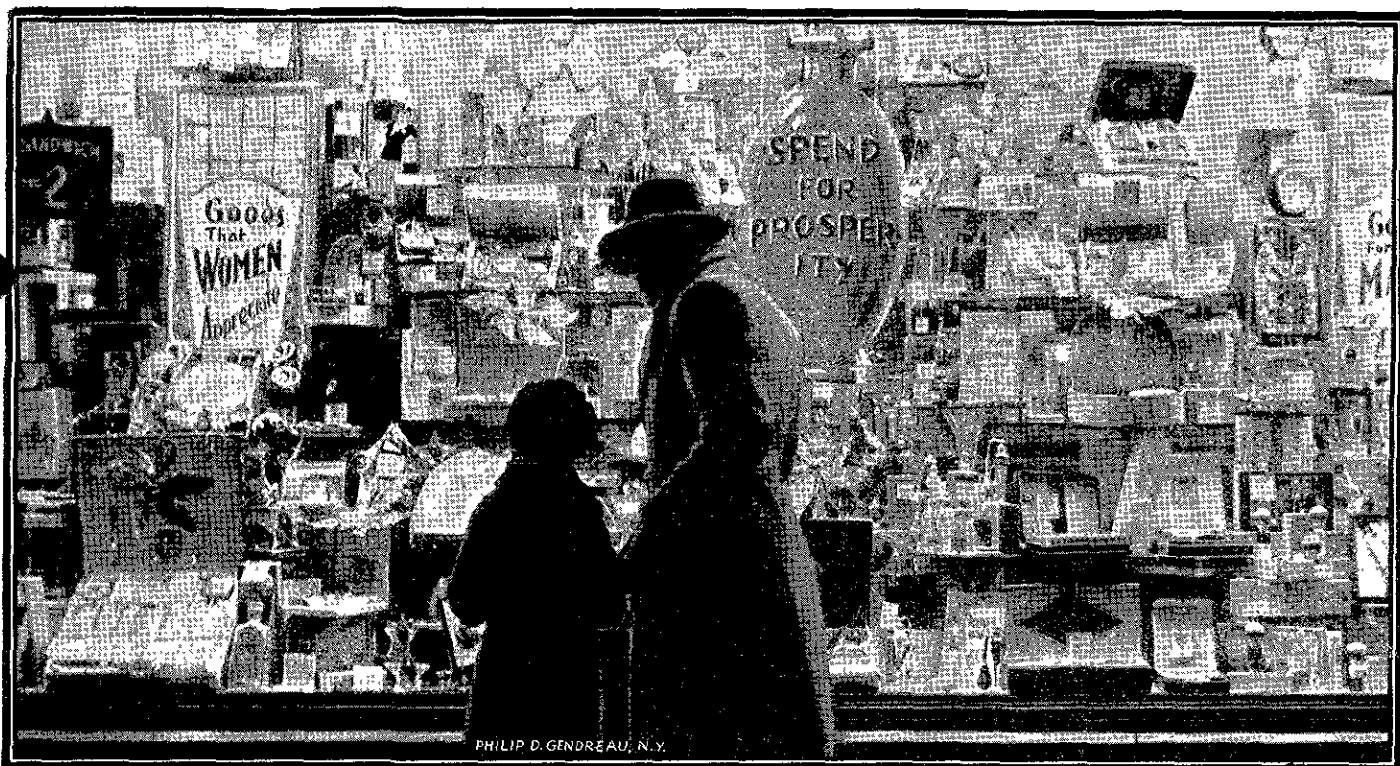


It is evident from these Scriptural statements that this subject has a moral aspect which is even more important than its economic features. In the October, 1934, *Reader's Digest* was an article by Margaret Banning entitled, "Two Billions More," in which she said: "Every head of a family knows that a dependent mature person in the home deteriorates because of that dependence. This sort of thing we should fear. I am not afraid of marching and revolutionary mobs, but of the effect on character these public relief funds induce. Their political aspect is ugly. . . . The wisest people in this country are less troubled by the financial breakdown than by the breakdown of character. If the billions we are spending contribute to that collapse, they ought to

be withheld or differently administered."

Another aspect of this question especially deserves our notice. These very conditions were long ago predicted in Bible prophecy as characteristics of the last days preceding the coming of Christ. The description is one of poverty, famine, and distress on one hand, and wealth, luxury, and extravagance on the other. One of the best portrayals of the present situation is the fifth chapter of James. Here is pictured a cry of distress ascending to heaven from the laborers, while at the same time the rich are heaping their treasure together in corporations or hoarding it where it rusts from inaction. Wanton spendthrifts who live in selfish pleasure are severely condemned by the apostle, who did not share the modern concept. "You have lived on earth a life of extravagance and luxury; you have indulged your fancies in a time of bloodshed," is one translation of verse five. Not even the horrors of war curb their prodigality. In fact they accumulate their wealth at the expense of bloodshed and suffering. The delineation of "last day" conditions is concluded with the admonition which also indicates the only remedy: "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. . . . Behold, the judge standeth before the door."

Never before has spending been made so easy, if you have the money to spend.



PHILIP D. GENDREAU, N.Y.



LEON CANTRELL

■ Thanks to God for the necessities of life—food, clothing, shelter—makes sure their constant supply.

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By
John L.
SHULER

Promises that **NEVER FAIL**

IS THERE one who reads these lines who is troubled about his sins? There is a promise for you in Isaiah 1: 18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow."

Is there one who feels that he is too great a sinner ever to be saved? Here is God's promise for you: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1: 15.

Does your way seem hard and the load heavier than you can bear? Here are your promises in Psalm 55: 22 and Matthew 11: 28: "Cast thy burden upon the Lord, and He shall sustain thee." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Are you perplexed and distressed in these trying times, and know not what to do? Here are God's promises for you now: "I will instruct thee and teach thee in the way which thou

shalt go: I will guide thee with Mine eye." Psalm 32: 8. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isaiah 41: 10. "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Psalm 50: 15. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isaiah 43: 2. "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." Job 5: 19. "And we know that all things work together for good to them that love God; to them who are the called according to His purpose." Romans 8: 28.

Are there some who have wandered away from the Lord? Here are your promises: "Turn, O backsliding children, saith the Lord; . . . and I will

bring you to Zion." Jeremiah 3: 14. "I will heal their backsliding, I will love them freely." Hosea 14: 4.

For the lonely there are special promises: "He hath said, I will never leave thee, nor forsake thee." Hebrews 13: 5. Your blessed Saviour says: "Lo, I am with you always, even unto the end of the world." Matthew 28: 20.

Here are promises that, in a coming better day, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing." Isaiah 35: 5, 6.

God has made the promise that in that coming better world, "the inhabitant shall not say, I am sick." Isaiah 33: 24. "Sorrow and sighing will flee away," and "there shall be no more death." Isaiah 35: 10; Revelation 21: 4.

Has some child of God gone down to the grave? Has some loved one been swept away by the hand of death? There is a promise that reaches the child of God even in death. When our Lord returns, "the dead in Christ shall rise" to die no more. 1 Thessalonians 4: 16, 17.

There is not a condition or a position that a person can ever get into—there is not a case of trouble, darkness, gloom, or despondency of any kind—but God has given some promise in the Bible that will cheer that person up and help him out, if he will only take hold of it.

It is by the promises of His word that Christ communicates to us His grace and power. If we receive and assimilate these promises they will give strength to the character, inspiration, and sustenance to life. Nothing else has such healing power, and imparts such courage, faith, and vital energy to the whole being.

God stands back of every promise He has ever made. What He says, He will do; what He promises, He will make good. Sometimes we hear people say, "Men's promises are like pie-crust, made to be broken." But God's promises are made to be fulfilled. Countless thousands of people who have stepped out and tested God's promises have demonstrated that the Lord never fails to fulfill His promises. "He is faithful that promised."

In this time when the things of this world are failing and losing their value, let us remember: "The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isaiah 40: 8.

FLASHES

—● Some nations are just now learning the age-old truth that state and church may get along together quite well if they are kept separate and each respects and supports the other; but as soon as one tries to dominate the other, there is inevitable trouble.

—● As we view the efforts of various religious innovators to change the Ten Commandments, add an "eleventh commandment," or write a new ten all their own, we are convinced that the ridiculous results produced do not spring from any fault they can find in the original Ten, but from their unwillingness to keep the commandments of the Decalogue as they are.

—● It is estimated that, as the result of the work of General Gorgas, of Panama Canal fame, in eradicating yellow fever, fifteen million people have lived who otherwise would have died of that awful scourge. One man saved millions for a little more of this life. What of the Man who yearns to save millions for everlasting life!

—● One denomination reports 400 church congregations in financial distress, and many church buildings sold for debt. Not strange at all, in view of Bible principles, is the fact that churches that spend most money at home are having mortgages foreclosed on them, and those that send most to foreign missions are comparatively free from debt. Check up on that. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Proverbs 11: 24.

■ *The pay line is replacing the bread line in some places.*

—● Some sort of social legislation—particularly Federal and State unemployment and old-age pensions—seems to be assured for the United States in the near future. We do not question its necessity, in view of our economic predicament; but we deplore what it implies: that we refuse to follow God's plan of economic reform and to take care of the weaker members of society in the time-honored Christian way. Beware when government is forced to take over the functions of the church.

—● Fifty-eight cents out of every tax dollar now goes for some relief. The worst of it is, thousands of dogs that belong to the relieved are getting sleek and fat. In fact, it is reported that in some localities dogs are on the relief lists by name. At that, they may be more worthy of our tax money than the jobless who refuse to work. Unless the Bible principle of no-work-no-food for the able-bodied is carried into execution, our economic slump will not mend.

—● Amelia Earhart has flown the Pacific, as she did the Atlantic in 1932. At least she flew the 2,400 miles from Hawaii to California, the first woman to fly across two oceans. Aviation is making giant jumps in all lines of its progress. Regular hops for passengers and mail between New York and London are almost a reality. God's missionaries are using the air routes, too, to carry His message to the remote places in a tenth of the time formerly required.

—● Records show that the suicide rate among soldiers is highest just before a war; and that war ends soldier suicides. More than anything else this proves that war itself is the greatest suicide method known. War at once provides a cause and an opportunity for self-destruction, and suicides go unrecognized.

—● Says noted anthropologist Earnest Albert Hooton, of Harvard: "I am unaware of any marked improvement of man's evolutionary status since the end of the glacial period." Yet this evolutionist and many others still cling blindly to the evolutionary theory. And they wonder how a Christian can believe in a personal God. Consistency, thou art rare in scientific minds.

—● Automobile manufacturers are advertising their 1935 models to run in excess of 100 miles an hour. Mix this promise of speed with the fact that 96,300 deaths from motor accidents have occurred in the United States in the past three years (compare with 76,000 marine deaths in the whole world in the past century), and the increase in the number of drunken drivers, and we have a gruesome prospect for this year.

—● In the year 1800 English was spoken by only 20,000,000 people and stood fifth in languages spoken in the Western World. A century later it was far in the lead of all, when 120,000,000 people used it. And now it is the language of 200,000,000. Three fourths of the world's mail is written in English, and one half of the world's newspapers are printed in it. Why this phenomenal increase in a language which is not at all easy to learn? It was spoken by a people whom God chose to start giving His message to the world. It grew popular to facilitate the proclaiming of that message to every one on earth.

—● Storms, floods, and extreme cold in January fulfilled last summer's forecasts of a hard winter. Long-standing records of weather disasters were broken, and there was much suffering and scores of deaths among the poor and unfortunate. The greed of man to force nature to his will, and to grind the faces of the poor to make money, is largely responsible for these catastrophes. Don't blame God. But He calls attention to such calamities as signs of His coming to remove their cause.



Smoldering Europe

WELCOME peace news comes from Europe. On January 13 the Saar country quite peaceably voted to join its political future with Germany. France bowed to the mandate of the people; and this spark that might have exploded Europe into a general war was snuffed out.

France and Italy have gotten together, almost unbelievably, and have settled their differences and agreed to

long as men and nations remain selfish and nationalistic, with dictators who can precipitate war with a crook of their finger, or may be toppled from their lofty seats at any moment by fickle subjects given to mass insanity, with undying hatreds between peoples, —can we hope that the fuel of war's conflagration is about exhausted and that the fire will go out?

In ceding to Italy two slices of territory bordering on Abyssinia, and also

in the threatening storm deceives him. He, above all, longs for wars to cease, but he knows they will not till Christ's second coming, in violence to the wicked, puts an end forever to bloodshed. He longs for that blessed event with an unflinching faith. He knows it will come soon.

Brother Keepers

TO FILL our columns we do not plunder the news of disaster which comes flooding in from all over the world—moral disaster, economic disaster, political disaster, physical disaster. We have but one purpose in "viewing with alarm"; it is that the fulfillment of Bible prophecy be pointed out and God's word confirmed. For God has emphasized again and again that disaster is sure to come in these days in fruitage of man's sowing to sin. But when the dreadful harvest of the end of the world is reaped, then abruptly will follow peace and righteousness for those who hate sin. Then the happy plowman of eternal life shall overtake the grim reaper of death.

We gulp the bitter potion that health may follow. We welcome the darkest hour only because it immediately precedes the dawn; our weeping of the night is comforted, for "joy cometh in the morning."

The great majority of Christians are determined to believe—think it is an act of faith—that the world is steadily getting better. The wish is father to the thought. Such a view of the future would not matter if it were not so dangerous to all who hold it. The hammering fact is that the world faces worse conditions than now prevail. Clear observation and common sense support God's word in this conclusion. We would be derelict to duty, and would manifest no love for our neighbor, should we be silent to the destruction ahead. Optimism, as to a man-made cure for a sick world, is a dough pill. Nostrums are not the order now. We want remedies.

There is a "balm in Gilead" for the world's ills. Christ is the Physician; and His second coming is the visit of the Doctor that restores to normal health the individuals in the world who will put themselves in His care.

We cry the calamity because, above all, we are our brothers' keepers.



The Japanese Cabinet in full dress. The influence of this group becomes more meaningful as Japan throws off Western interference and seeks her destiny alone.

their aims. France will grant some concession to Italy in north and east Africa, in which continent the latter nation is seeking to expand to satisfy its people's desire for imperialism. The danger of war between Italy and Abyssinia over a border flare-up has passed for the present.

Overtures are being made to Germany to rejoin the League of Nations; and the Germans seem to be in a re-joining mood. Other recent causes of political unrest are being held in abeyance now, and the prospect for peace looks roseate. President Roosevelt has urged upon our Congress that the United States join the World Court, which step is considered a move toward membership in the League of Nations. Times are better and the nations are looking up.

Europe smolders. But there is vehement fire just beneath the surface. With the people still being taxed unbearably to support the war machines, with every railway bridge carefully guarded, with speeding up in the manufacture of every sort of lethal weapon, with civilians providing themselves with gas masks and digging bomb-proof shelters, with conflicting economic interests that can never be reconciled short of open conflict as

giving Italian capital a large share in Abyssinia's railroad, France, with the silent approval of Great Britain, has snuffed the spark of war in Europe only to lay and light the fuse for a fresh war between Italy and the only large independent Negro nation in the world. This is the opinion of many astute observers. Such diplomatic trading of favors is like trying to cure a pain in one part of the body by inflicting pain in another part. But counter-irritants are always quack remedies, unless the disease is only imaginary, which the present numerous symptoms of war are decidedly not.

Peace and war will in turn tilt the scales of international relationships till the Prince of Peace brings unbroken peace to this world. We are hearing, and will continue to hear, "Peace, peace, when there is no peace." The forecast that fits this time is, "When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3.

With an understanding the world does not know, the Bible student prepares for war in time of peace. No lull

A Poor Substitute

A NEW YORK CITY preacher sets forth the following "decalogue" as containing a modern moral code worthy to be followed:

1. Thou shalt not live for yourself.
2. Thou shalt respect the personality of every man and woman and not defile it.
3. Thou shalt respect yourself as sacred.
4. Thou shalt be true to the best in yourself.
5. Thou shalt accept social responsibility.
6. Thou shalt realize that material things are secondary and spiritual things primary.
7. Thou shalt be a "square shooter" with all men, including yourself.
8. Thou shalt live on the principle that life is gloriously worth while.
9. Thou shalt keep your brightest dreams alive.
10. Thou shalt ever remind yourself that you are an eternal spirit, temporarily living in space and time, and conduct yourself accordingly—not forgetting that God is your father and that Christ is the authoritative, moral and spiritual guide.

What a weak and sickly code this is compared with the perfection, stateliness, and comprehensiveness of God's Ten Commandments. It well illustrates how men fail miserably when they try to substitute for something God has made. Its strange mixture of solemn and ordinary pronoun forms and of slang is symbolic of its stranger mixture of God's ideal of moral legislation and man's.

Behold the paint on the lily—and weep.

Why Prohibition Failed

PROHIBITION failed in America because it was not first written on the heart of America before it was written into the American Constitution. While the majority of United States citizens voted for it, the majority of United States citizens, either when they voted or afterward, determined either not to obey it themselves or to wink at the other fellow's disobedience of it. Laws, to be effective, must grow out of the habits and conscientious viewpoints of the people who make them and expect to obey them. Altogether too many people who voted

dry smelled wet. Many who could "carry their liquor" well, and seldom, if ever, got drunk, voted for Prohibition in order to save the sot, and not to lessen their own consumption of intoxicants.

Prohibition could not be enforced because many of its enforcers did not believe in it nor practice its principles. Any self-respecting executive, policeman, or judge will not be zealous to prosecute someone for doing what he himself does and escapes punishment for. So Prohibition had to pass. America had not caught up with its principles. It had to be laid aside till the people as a majority could be educated up to its high standards, if ever. In reality Prohibition did not fail. American self-control failed.

That educating and agitating which will elevate America to be worthy of Prohibition is now the task of those who know its worth to a nation. Training for temperance is now the high



As 1935 begins, the European cauldron seethes with trouble. What is being cooked in that pot?

endeavor of the dries. It will not be a "noble experiment," but a moral expedient. We cannot expect America as a whole ever to adopt Prohibition again. Our highest expectation is that many who are now slaves to drink will be freed by the power of God which makes men free from every enslavement; and that knowledge of alcohol's devastating results will save youth from starting on the road that is "slippery when wet."

Movie Education

"WHAT would you do if you had a million dollars?" asked a grade teacher at a listless hour of the afternoon. Immediately the room became electric. Yachts, liveried chauffeurs, electric refrigerators, African game hunting, attendance at Broadway night clubs, and other suggestions born of Hollywood, fairly gushed from the children. Finally one little girl said: 'Isn't it funny, Miss Jones, none of us would know what we'd do with a million dollars if it weren't for the movies.'" — *From the Motion Picture Committee of the Editorial Council of the Religious Press.*

Yes, more effective than that given by home, school, or church these days is the education being given the children by the movies. But what sort of education? There can be no question that motion pictures are a very legitimate factor in reaching the growing child through that clearest of channels, the "eye gate." But movies are quite another thing. The shows of the ordinary corner picture house are not usually fit for any pure-minded child to see. Woe to parents and teachers who trust Hollywood to train up youth in the way it should go. The real lives of movie actors are enough to prove that.

Wholesome and true-to-life pictures that move are a boon to parent and teacher and a successful method of influencing childhood for good. But the movies are giving children a distorted and immoral picture of life. And the multitude of youthful criminals today is the result. They are "teaching the young idea how to shoot" his fellow idea. And Hollywood will not be reformed by legions of decency, nor statutes, nor general public opinion, unless public opinion is itself reformed. Waves of so-called reform will come, but they will also go.

Let the Christian home, and school, and church take the matter of child education in hand. Only thus will high ideals be formed and right character be molded. The current effort to "clean up the movies" is succeeding wonderfully. But what surprises us is the standards even the churches are holding as to what is "clean." We do not favor puritanism, in the commonly accepted understanding of the term, but we want Christian ideals. Entertainment can, and should, elevate.

DO DEAD MEN TELL TALES?

How much credence can we put in the ghost,
graveyard, and spirit stories that go the rounds?

IT HAS been said that "dead men tell no tales." But there is no lack of what the living tell about the dead. Ghost stories are a popular type of sensational fiction. Of course, much of the spiritistic manifestation popular today is the work of expert fiction writers and sleight-of-hand performers. Now and then an overheated imagination or a sick mind may "see things."

But aside from fiction, trickery, and fancy, there is really something serious about this question of the dead. Since the mysterious rappings in the house of the Fox family of Hydesville, N. Y., that night of 1848, there has spread throughout the civilized world a spiritist movement that claims millions of adherents, and its mediums, healers, seers, and wonder-workers thrive on the credulity and curiosity of many.

The foundation of the spiritistic doctrine and that of the popular belief in ghosts is one and the same; namely, the belief in the immortality of the soul. Popular religion teaches that death is not a cessation of life, but a change of the mode of life to existence in Hell, Purgatory, or Paradise.

In the Holy Scriptures there are recorded several appearances of persons after their death. Moses died nearly fifteen centuries before Christ. (Deuteronomy 34:5, 6.) He appeared with Elijah and talked with Jesus when He was transfigured. (Matthew 17:1-3.) Elijah had never died, but was bodily translated to heaven. (2 Kings 2.) Moses was raised bodily from the dead, it being the first time the reign of death over mankind had been contested.

By
Robert Leo
ODOM

(Romans 5:14.) And Jude expressly says that "the *body* of Moses" was the subject of the contest. (Jude 9.)

At the time of the Lord's crucifixion and resurrection, the following happened: "And the graves were opened; and many *bodies* of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." Matthew 27:52, 53. These were taken to heaven with the Lord at His ascension as trophies of His victory, "a multitude of captives." (See Ephesians 4:8, margin, the correct rendering of the Greek text.)

The Lord himself appeared several times after His death. Paul writes "that He was buried, and that He rose again the third day according to the Scriptures: and He was seen of Cephas, then of the twelve; after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time." 1 Corinthians 15:4-8.

Jesus was raised bodily. The women went to the tomb, and "entered in, and found *not the body* of the Lord Jesus." (Luke 24:3. See also verse 23.) Mary thought some one had perhaps taken it away. (John 20:15.) When He appeared to the apostles, "they were terrified and affrighted, and *supposed* they had seen a spirit." But He said: "Behold My hands and My feet, that it is I myself: handle Me, and see; for a *spirit hath not flesh and bones, as ye see me have*. And when He had thus spoken, He showed them His *hands* and His *feet*." And to further convince them He ate some *fish and honey* before them. (Luke 24:36-43.) He was no ghost. And skeptical Thomas had the privilege later of *feeling* the scarred hands and side of Jesus. (John 20:24-28.)

In these instances of persons appearing after they had died, they had been *raised* from the dead, and appeared in the quickened *body*. A number of other cases are recorded in the Old and New Testaments of persons having been raised up bodily shortly after death, two being on the way to burial, and Lazarus having been buried four days. These accounts are found in 1 Kings 17; 2 Kings 4 and 13; Luke 7 and 8; John 11; Acts 9 and 20. In all cases of genuine appearance after death as recorded in the Scriptures, all had been raised, and appeared in their revived bodies.

There is one appearance mentioned, the spirit of which alleged to be a dead person who had never been raised, and he talked as from the dead. But the consequences were fatal to the man who consulted it. The prophet Samuel had died, and no mention of a resurrection is recorded. (1 Samuel 28:3.) Saul, who was not disposed to follow wholly the word of God, was sore pressed for counsel in a coming battle. Knowing that he had forfeited answer to prayer by his disobedience, he went under the cover of night to consult the medium of Endor, who was styled a "witch." The spirit appeared in the likeness of an old man, and spoke in the name of Samuel. (Verses 4-20.)

Saul left the place forsaken entirely of God, and was abandoned to destruction by his enemies. "So Saul died for his transgression which he

This matter of calling people back from the dead is no sleight-of-hand performance, like pulling rabbits out of a hat.

committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it." 1 Chronicles 10: 13.



God had said: "There shall not be found among you . . . an enchanter, a witch, or a charmer, or a *consulter with familiar spirits*, or a wizard, or a *necromancer*. For all that do these things are an abomination unto the Lord." Deuteronomy 18:10-12. A necromancer is one who pretends to talk with the dead.

The reason that this communication with the dead is only a pretense is that devils are expressly said to work miracles, and they will do deceiving wonders in these last days. (Revelation 16:14; 2 Thessalonians 2:9-11.) "Now the Spirit speaketh expressly, that in the latter times some shall de-

part from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. Spirits exist in the invisible world, and cause apparitions. But they are of devils, lying, seducing the credulous and curious.

When a man dies, his faculties of reason and feeling cease to function. We are told that "the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Ecclesiastes 9:5, 6. Job declared that a person once dead "shall return no more to his house, neither shall his place know him any more." Job 7:9, 10.

At death the "spirit" or "breath of life" common to both man and beast (see Genesis 7:13-15, 21, 22; Ecclesiastes 3:18-20), returns to the God

who gave it. While the breath is apart from man he is in the unconscious state of death: "His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish*." Psalm 146:3, 4.

Our only hope after death is the resurrection of the body at the appearing of our Lord from heaven. Job found this hope in his physical affliction: "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 19:25, 26. Ezekiel describing the great resurrection day tells how in the vision he saw: "Behold a shaking, and the bones came together, bone to his bone. . . . Sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them." Then he saw that "the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." This was a promise from God: "Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Ezekiel 37:1-13.



Yes, He will also "change our vile body, that it may be fashioned like unto His glorious body." Philippians 3:20, 21. It will all happen "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 15:52-54.

Be not deluded by pretended spirits of the dead. The devils live as spirits, but men do not. A few men have been raised from the dead, but they live in heaven in their raised bodies. Enoch and Elijah live also, having been translated without seeing death.

Our world was wrecked by listening to him who lied and said: "Ye shall not surely die." Genesis 3:4. Seducing spirits pretending to be the dead, would have us believe it still. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? For the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20.





■ ■ Here are the reasons why
America is going

TOBACCO MINDED

■ ■ By DANIEL H. KRESS, M. D.

■ ■ *The world smokes a big pipe, as consumption of tobacco increases enormously.*

IN AMERICA the smoking of cigarettes, which a few years ago was frowned down upon, is becoming almost universal. Now men, women, and children smoke. Why? Americans are afflicted with a disease termed "Americanitis." They are very nervous people. The cigarette affords temporary relief from these unwelcome symptoms. Hence their prevalent use.

Dr. Beck of Leipzig, Germany, says: "The nervousness and peevishness of our times are chiefly attributable to tea and coffee. The digestive organs of confirmed coffee drinkers are in a state of chronic derangement, which reacts upon the brain, producing fretful and lachrymose moods."

The use of coffee in America has enormously increased, especially during the past fifty years. Coffee is not regarded as a drug, but as an essential at every meal, and as necessary to robust health and fitness. At present the United States consume about one third of the world's coffee crop. This means an annual consumption of over twelve pounds per capita. We see from this that caffeine is by far the most widespread drug addiction we have in this country. The country is full of coffee addicts, who can no more get on without their cup of coffee than can

the drunkard without his accustomed glass of whiskey.

Each cup of coffee, as generally used, contains from two to three grains of caffeine. When prescribed by a physician, two or three grains are considered a medical dose. The habitual coffee drinker takes anywhere from six to twelve grains of caffeine daily.

This drug cannot be used so universally without injury. A report of the New York Life Extension Institute reveals that out of 16,552 men examined, excessive use of alcohol was responsible for 7 per cent of the physical impairments found, while coffee and tea were assigned as a cause of 40 per cent of these ailments and impairments.

Some were surprised to see how readily women took up with the cigarette. I am not. Knowing how prevalent is the use of coffee among women, and how intimately related the use of coffee is to the use of cigarettes, I am surprised that cigarette smoking is not more prevalent among women than it is. Public sentiment is the only thing that has saved our women from falling victims to this "little white slaver." Let the public prejudice be entirely removed, and this practice will spread with greater rapidity among our American women.

The general impression prevails among women that coffee imparts strength. The fact is that the nutritive properties contained in coffee are practically nil. They will not sustain a person. Coffee is a stimulant. Stimulation is not strength.

In the human body we have certain cells that are capable of storing up energy somewhat as a storage battery is capable of being charged with electricity. It is during the sleeping hours and rest that these cells are charged with energy granules. During the working period the stored-up energy is liberated and utilized in doing brain and muscular work. After a day's work, the cells are almost depleted, and physiological fatigue is felt. This is nature's warning to give our bodies a chance to rest and replenish, or recharge, these depleted little batteries. If, however, at this point we resort to a cup of coffee or a cigarette, *it matters not which*, the fatigue will disappear and we can resume mental or muscular work. But the cigarette or the coffee does not recharge these little batteries with a new supply of energy. They merely make it possible to *squeeze out a few of the extra energy granules that nature would have held in reserve as a margin of safety*. It is evident that the one who depends upon either coffee or the cigarette to keep fit is headed toward physical bankruptcy.

Caffeine is dispensed freely at the soda fountain in Coca-Cola and not less than a score of other popular, highly advertised beverages. Thus no small portion of the caffeine consumed in America is used by children.

The Texas State Board of Health, after a careful investigation of the

causes of nervousness and stupidity among school children, brought in the following report:

"Children who drink coffee for breakfast come to school *exhilarated*. They work strenuously in the morning, and are overflowing with energy and vitality; but they do not last under the school routine. They become fatigued more quickly than the other pupils; and by the close of school in the afternoon, they are exhausted to the point of stupidity. They are nervous, and therefore unstable in their deportment."

These are the children who naturally will take up with the cigarette later, when the discovery is made that it answers the same purpose as the cup of coffee.

Meat is also partaken of too freely by children. The uric acid and other acid wastes concealed within the fibers of the meat are almost identical physiologically with caffeine, and hence act as stimulants. Naturally a meat diet, associated with coffee, paves the

way to the use of tobacco. The use of tobacco leads to the use of alcoholic beverages. The last two are practically always associated.

We have the admonition: "Be not among winebibbers; among riotous eaters of flesh." Saloon keepers in former days understood something about the relation that existed between stimulating and highly seasoned foods and the drinks they served. They could not give a scientific reason for serving sausage, pigs' feet, and liver-worst smothered with salt, pepper, mustard, horse-radish, etc., to their patrons. They did know, however, from experience that from a financial standpoint they could afford to serve such foods free. They made the discovery that these highly seasoned foods led directly to the bar for a drink. Thus they captured the unwary. Those foods created a thirst that water would not quench. It was not a thirst for water, but for beer. You may observe that the cigarette is found by the side of

those who subsist on such foods and drinks.

The unfortunate thing is that many a praying mother is serving the same kind of food to her children that was formerly served by saloon keepers,—foods which create this desire for narcotics. In doing so, she is neutralizing her prayers in their behalf.

It is right for women to vote for Prohibition and temperance whenever the opportunity presents itself. They ought to do this. But there is danger of their placing too much reliance on what can be accomplished at the polls to the neglect of the weightier matter of teaching true temperance in the home by precept and example. To make Prohibition possible and permanent, this educational work in the home cannot be ignored. This work of training the youth rests with the women. When women fail in this, the legal prohibition of either alcohol or tobacco will be a failure. If by the repeal of the Eighteenth Amendment we shall learn this lesson, much may be gained.

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.

Numb Fingers

Three of my fingers on my left hand have had a loss of feeling for about four months. What can I do to restore the lost feeling? W. W. C.

You have a disturbed circulation in your fingers, and must at once endeavor to restore this circulation. Three or four times a day you should bathe your hands alternately in hot and cold water for about fifteen minutes. Sun baths to your hands will also help the condition. Keep your hands warm at night by use of a hot water bottle or a heating pad. Be sure that you have corrected all physical disorders such as chronic constipation, which may be the cause of your condition.

Bronchial Irritation

Please tell me the cause of, and the remedy for, spitting up phlegm. I seem to have some obstruction in my nose that keeps me from breathing through it. What can I do for that also? D. K.

You have an irritation in your bronchial tubes which causes the phlegm to form and makes you cough. A chronic bronchial catarrh such as

you have is often caused by chronic constipation, for the poisons absorbed from the colon and eliminated through the lungs irritate the mucous membrane and causes the formation of the secretion that brings on this hacking cough. Regulate your diet and your bowels, and you will be surprised what a change you will have in your bronchial condition. An electric light bath and cold friction or a sun bath frequently helps elimination and thus helps the bronchial trouble. A chest pack at night will relieve the coughing. Drink several pints of hot water daily, and try to control your coughing by just holding the breath and concentrating on your daily duties. The more you hack and cough, the more secretion you will have; for the hacking and coughing irritate the bronchial tubes more, and then you have to cough more. If you have an obstruction in your nose you may have to have it removed by a surgeon. You can shrink up this obstruction by the use of adrenalin or ephedrin in the nasal spray. You would do well to see a physician.

Piles

What can be done for bleeding piles? Can I help this condition by dieting? A. E. A.

You can help your hemorrhoids greatly, and perhaps cure them altogether, by following the course outlined. Take a prolonged cold sitz bath twice daily, with the feet in a basin of hot water. The sitz bath should be at a temperature of about 60° Fahrenheit and should last about twenty minutes. Keep the body warm by wrapping a blanket around the shoulders. Keep your bowels loose by a laxative diet and the use of some form of mineral oil. After your bowel movement, use a suppository of cocoa butter and tannic acid, two grains to each suppository. Oil retention enemas at night, retaining about 4 to 6 ounces of mineral or olive oil help the condition. Avoid inside work that requires much sitting down. Get active outdoor exercise. If these measures do not give relief, you should have these hemorrhoids treated by the injection method by a competent surgeon.

Marriage--

for BETTER or WORSE?

By Ruth Haskell HAYTON

JUANITA GARCIA,

at eighteen, had the warmth and glow of her father's Spanish lineage. Motherless since birth, she had been taught housework by her New England mother's sister; but her father had been too busy with the blooded stock of his California dairy ranch to pay much attention to her training. He indulged her, gave her all the pretty clothes she wanted, and let her have her own way. She grew up with very little to cross her path.

For her birthday Father and Aunt Rachel had invited a number of her friends as week-end guests. The last night the company were occupying themselves in various ways, enjoying the beauty of the moonlight which flooded the beautiful sunken garden near the house.

Tired with active sports, Juanita and Wallace Turner walked slowly through the mystic garden. As he and Juanita stood beside the "wishing well," Youth and Romance and Adventure were theirs.

"Let's make a wish," said Juanita playfully.

"Very well," responded Wallace at once. "I wish that tomorrow you would marry me!" It quickly appealed to her as an escape from the loneliness of the ranch and also from Aunt Rachel's old-fashioned chaperonage.

The next day Mr. Garcia was sitting in the patio reading his morning paper. A somewhat embarrassed young man and woman, dressed in riding habits and with cheeks flushed from a morn-

Hand in hand they start down life's road—for better or for worse.

ing's horseback gallop, presented themselves before him and made their unexpected request.

It was some minutes before Mr. Garcia answered:

"Well, children, how long is it since you have decided you wish to marry?"

"Oh, just this week-end!" they answered together.

"Well, how do you know you really love each other; and, Wallace, how do you know you can support a wife; and what proof have either of you of the patience, consideration, and courtesy necessary for a man and woman to spend long years of life working and living together? A girl of eighteen usually needs more time to grow up to learn the lessons necessary to make a good wife. A boy of nineteen needs to prove himself in the world of men before assuming responsibility for the happiness and support of a family," said Mr. Garcia.

"But, Father, we can both get jobs, I am sure, and you have told me you and mother were married young," urged Juanita.

"True, my dear, but you and Wallace have not been trained in hardships and self-denial as were your mother and I. Juanita, so far, has had everything done for her; you both have had happy lives handed to you, ready-made. There is so much more to married life than romance!

"Wallace, love her, plan for her; but let life test your purpose for a while; your school days have limited your perspective. You will enter a world unprepared for its uncertainties."

There was so much more Mr. Garcia would like to have said, but he saw his words were listened to only out of courtesy, and so he did not try to detain them.

"Well, what shall we do?" asked Wallace as they slowly walked away.

"Oh, I am sure Father will forgive us when it is all over, and sees we get on all right," said Juanita persistently.

"But what if we don't get on all right?" Wallace asked.

"Oh, if we don't get on, we won't stick it! Let's go hunt a license and have it over with!" she replied.

It was not many hours before they stood again before Mr. Garcia with a very carefree and laughing manner. Juanita sat on her father's lap and lovingly and coquettishly coaxed his unwilling approval of their elopement.

Juanita was excited at the thought of going to the city to live. A "darling little home" was rented in an expensive suburb of Los Angeles—furnished on the installment plan. Wallace had taken a course in Business Methods in the Polytechnic High, and his pleasant manner and forceful disposition found for him a place in a growing printing establishment. He was



EWING GALLOWAY

ambitious and for some time markedly successful, and all seemed to be going well. But cautious Aunt Rachel shook her head doubtfully when Juanita wrote her: "Oh, I am so proud of Wallace; he is going to start a business of his own, if he can borrow money from someone. He wants to be independent."

A little daughter came to them the same year and took more of her mother's time than was her due. Wallace found his own business did not make him independent; there were longer hours and more work, and it often made him late to dinner.



Juanita was a model little housewife, and his tardiness annoyed her, and she felt she was being neglected. When Wallace made an extra effort to be on time and spend an evening at home, he felt she neglected him for the baby; and so more and more discord wedged in between them. Wallace spent less and less time at home, until Juanita's fiery disposition became wildly jealous of his work. One night she heard him fumbling with the night lock, and upon letting him in discovered he was intoxicated, though not so much but that he was able to tell her the business was ruined, and much that he had in equipment was unpaid for and would be taken from them. Each one blamed the other, until Wallace became violent; and then, with the help of a neighbor, Juanita placed him and his suitcase of clothes in the street and expelled him from home.

Juanita hired a woman by the day to care for little Marion, and obtained a position in a store for herself. The usual tragedies that accompany the members of the modern broken home were theirs. Threats of the rock pile for non-support were frequently held over Wallace's head. But of the three Marion was the one who suffered the most. Her visits first to one parent and then the other made her almost worse off than a real orphan who is provided with a home by the State.

When school days came for Marion, her mother realized more the wrong she and Wallace had done the child. Marion burst into the room one night on her mother's return from work, saying, "Oh, Mother, I don't want to go to school any more; the children ask me where my father lives, and one of the boys said, 'Oh, don't you know? Her father and mother are going to get a divorce.' What is a divorce, Mother?"

I asked my teacher, and she didn't want to tell me. I don't like to go and leave you when I go out with Father. Why can't we all go together like Anna Lou and her mother and father? They have such jolly times together!"

Juanita grew very white as she wiped the tears from the hot little face, and answered, "When you are older, darling, Mother can explain better. For the present be happy with Mother, and have a good time when you go out with father."

To herself she said, "Oh, my baby, my baby! What have we done! And to think a poor innocent child has to suffer too!" She wished she might say to Wallace, "Oh, my dear, if I could only have a second chance! I was so undisciplined when I married; I had never been denied anything I wanted. There is nothing like selfishness to tarnish the beautiful fabric of married life. There is so much I know now I could do without!"

Little Marion had cuddled quickly and quietly in her arms while mother was musing, and Juanita thought her

asleep. She took from a drawer close by the picture of Wallace, who looked at her with the same winning smile he had that summer night in the garden. She heaved a sigh, and murmured, "Oh, Wallace, I wish you would court me all over again!" Marion's little hand went to her mother's face and wiped the tears that started.

"What does Father do when he courts you, Mother?" she asked, as mother led her off to bed.

The next day Marion met her father and went shopping. She suddenly looked up and said, "Father, what do you do when you court Mother?"

"When I court Mother! Why do you ask?"

"Well, last night, when Mother thought I was asleep, she looked at your picture a long time, and cried a little, and then she said, 'Oh, Wallace, I wish you would court me over again.' If it's something nice you do for her, couldn't you come some evening and do it, Father?"

(Continued on page 18)

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.

Pouting

How should you deal with a child who pouts when corrected? Is the fault in the method used in correcting him?

I do not know what method is used, but I suspect that it is wrong. A plant that bears thistles cannot be a fig tree. Pouts indicate harshness, or a surcharged home atmosphere, or ill health, or an unfortunate heredity, perhaps all of them together. Sulkiness comes from an injured ego conscious of weakness. Love of praise is inherent in every person. When blame takes the place of praise, it comes as a dash of cold water in the place of warm sunshine. To the self-sufficient, confident, dominant type of child it reacts in a rush of blood to the surface, a stronger self-assertiveness, defense, rebellion. To the timid, shrinking, consciously weak child it comes as a depressant, and his resent-

ment may show itself in characteristically weak fashion by pouting and sulking.

This child needs the sunshine of love. If the parents are temperamentally unstable, as they probably are, the first step in the cure is for them to gain better self-control. Then they will be courteous and considerate, instead of abrupt, dictatorial, and irritating. Next, see to it, by physician's care if necessary, that the child is in good health. The environmental influences about the child must be such as to build up his self-confidence and at the same time his pleasure in loving service. Train him in self-expression, in skill of fingers, and activity of mind. When he does wrong, instead of suddenly and harshly correcting him, take time to consider what is the best corrective, then apply it, not in anger but with firm and cheerful insistence. Let the remedy be sharp enough to mark a memory, but let love be evident through it all. Do not stay by to watch his reaction; pouts are not nearly so satisfying when there is no audience. Isolate him, or at least ignore his sulkiness. Shortly direct his attention away from himself to his exterior world,—flowers, birds, clouds, or a story, or a song. Talk or sing from a genuine interest yourself, and pay no attention to his mood. As he is relieved from thinking of himself, pouts will cease.

I DISCOVER the Sabbath

A Personal Experience

AS A young man I was not religiously inclined; but when I was converted at the age of twenty-eight I had the Sabbath question to settle for myself. Early in the year 1905 I wrote Father Enright of the St. Alphonsus' Church, St. Louis, Missouri, for information, and through the years have preserved his reply, from which I quote the following:

"Dear Friend: I have offered and still offer \$1,000 to any one who can prove to me, from the Bible alone, that I am bound under grievous sin to keep Sunday holy. It was the Catholic Church which made the law obliging us to keep Sunday holy. The church made this law long after the Bible was written, hence said law is not in the Bible."

My education as a public school teacher led me into an extensive historical research regarding this question, and the following quotations from eminent writers may be of interest to the reader.

"God instituted the Sabbath at the creation of man, setting apart the seventh day for that purpose, and imposed its observance as a universal and perpetual moral obligation upon the race."—*The Day Changed and the Sabbath Preserved*, Archibald Hodges, D. D., pp. 3, 4.

"Who, then, can conceive of its repeal? It is an everlasting ordinance. The thought of its abrogation has no place in Scripture. . . . It is established in the foundations of immutable morality and religion."—*Richard Winter Hamilton, LL. D., D. D., in "The Christian Sabbath," by Ministers of Different Denominations, pp. 316-319. London: The Religious Tract Society, 1856.*

"The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, 'for man,' for all men, and therefore for Christians; since there was never any

By
W. H.
HOLDEN

repeal of the original institution. To this we add, that if the moral law be the law of Christians, then is the Sabbath as explicitly enjoined upon them as upon the Jews."—*A Biblical and Theological Dictionary*, Richard Watson, art. "Sabbath," pp. 829, 830. *New York: B. Waught and T. Mason, 1833.*

"The first day of the week was adopted by the early Christians as a day of worship. The 'sun' of Latin adoration they interpreted as the 'Sun of Righteousness.' . . . No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined."

—*Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IV, art. "Sunday," p. 2259, 3d edition, 1891.*

"It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and, as a standing memorial of their veneration, dedicated this day to him. . . . So that, Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by

■
Moses breaks the tables of the law to show that Israel has broken the law by committing idolatry. What would this ancient lawgiver do and say if he could see the breaking of that law by Christians in ignoring the true Sabbath?

that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."—*Dr. Morer, "Dialogues on the Lord's Day," pp. 22, 23.*

From these quotations and from many others that might be given it is evident that leading church historians are agreed that the seventh day of the week, and not the first day, is the Sabbath of the Bible, and they seem to further agree that Sunday has no Bible authority for its existence as a memorial of Christ's resurrection, but that the early church gradually adopted the first day of the week as a compromise with the pagan world to make it easier for idolators to conform to the customs of the Christian church.

No statement of truth is more generally accepted by Protestants than that the Bible is our guide, for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16. Now what importance, if any, do the

(Continued on page 18)



Triumph of the Plan of Salvation

(Last month we showed from the Scriptures that death is an unconscious sleep in the grave until the resurrection at the second coming of Christ. We will let the Scriptures tell what happens to the righteous and the wicked at the resurrection.)

1. "I charge thee therefore before God and the Lord Jesus Christ, *who shall judge the quick and the dead at His appearing and His kingdom*; preach the word." 2 Timothy 4: 1, 2.

"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*. . . . And these shall go away into *everlasting punishment*: but the righteous into *life eternal*." Matthew 25: 31-34, 41, 46.

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord." 2 Thessalonians 1: 7-9.

At the resurrection the righteous will receive their reward, and the wicked will be punished.

2. "The day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be *stubble*: and the day that cometh shall *burn them up*, saith the Lord of hosts, that *it shall leave them neither root nor branch*. . . . And ye shall tread down the wicked; for *they shall be ashes under the soles of your feet* in the day that I shall do this, saith the Lord." Malachi 4: 1, 3.

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, *it shall devour thee, and I will bring thee to ashes upon the earth* in the sight of all them that behold thee. And they that know thee among the people shall be astonished at thee:

thou shalt be a terror, and *never shall thou be any more*." Ezekiel 28: 18, 19.

"*They shall be as though they had not been*." Obadiah 16.

"For yet a little while, and *the wicked shall not be*: yea, thou shalt diligently consider his place, and it shall not be. . . . The wicked shall perish, and the enemies of the Lord shall be as *the fat of lambs*: they shall consume; *into smoke shall they consume away*." Psalm 37: 10, 20.

The punishment of the wicked will be annihilation by fire.

3. "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the grave, margin] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. *This is the second death*. And whosoever was

not found written in the book of life was cast into the lake of fire. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, *Behold, I make all things new*." Revelation 20: 11-15; 21: 1-5.

"Nevertheless we, according to His promise, look for new heavens and a new earth, *wherein dwelleth righteousness*." 1 Peter 3: 13.

God will close the plan of salvation with a new and clean universe, in which is not the slightest trace of sin or sinners. The doctrine of an everburning hell is not Biblical.

Scripture Problems Solved . . .

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

Paul and Spain

Did Paul visit Spain?

The only mention of Spain in the Bible is in Romans 15: 24, where Paul writes of planning to visit it. We have no record in the Bible as to whether or not the apostle was able to carry out his plan. Tradition of the early church fathers, however, states that he did visit that country.

Duration of Christ's Death

Was Christ 7½ hours, three whole days, in the tomb?

Christ died on the cross about three o'clock in the afternoon of Friday. According to Jewish reckoning, six in the morning was the first hour, and He expired at the ninth hour. (Matthew 27: 46-50.) We know it was on Friday because it was the day before the Sabbath. (Luke 23: 54, 56.) And Saturday is the seventh day of the week. Christ rose before daylight on the following first day of the week, Sunday. (Luke 24: 1-3; John 20: 1.)

Having been buried just before sundown Friday (John 19: 42), He must have been in the tomb about 36 hours. But He was in the grave parts of three days. The Jews often spoke of such a period as three days. Also we have a definite statement in Luke 24: 21 intimating that the disciples interpreted "after three days" to mean the third day.

A Day's Journey

Did Joseph and Mary get out of Jerusalem when they missed Jesus at the time He was twelve years old?

The record (Luke 2: 44) says they went a day's journey from the city before they missed Him. The Bible Dictionary says a day's journey was from four to eight hours' walk. From three to four miles would be an average walking pace an hour. Hence they must have been at least fifteen miles on their way before they turned back. Jerusalem was not more than a mile or two in diameter. So they were well out of the city.

Marriage---For Better or Worse?

(Continued from page 15)

They were now in the push and crowd of the street and darkness was settling. Wallace's thoughts went back to the days of his childhood and all the love and thought his hard-working parents had given to make their children happy. Was his little girl never to know any of these joys of home? Could it really be that Juanita had said what the child repeated?

They were at the door of the apartment now and fortunately Juanita herself opened it to admit them.

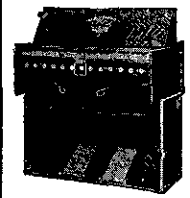
"Would you like to spend the evening here with Marion and me? She will be unhappy if you do not," asked Juanita, as he kissed Marion and was bidding her a formal, "Good night."

"How about you, Juanita? Would you invite me, or just for Marion's sake do you ask me?"

She looked down into Marion's eager face, put one arm around her, and extending her hand, exclaimed wistfully, "Oh, Wallace, come for both our sakes!"

Wallace encircled them both in his arms and whispered, "Oh, Juanita, can you, will you, give me a second chance?"

And Marion joyfully exclaimed as they entered the house together, "Oh, Father, are you courting Mother again?"



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I Discover the Sabbath

(Continued from page 16)

Scriptures place on Sabbath observance? We learn from the book of Genesis that God rested on the seventh day, blessed, and sanctified it. (Genesis 2:3.) From that day to this, the Sabbath day which God thus set apart for holy, sacred use has marked the close of the weekly cycle. This identical creation Sabbath is placed in the fourth commandment of the decalogue (Exodus 20:8-11) as a memorial of creation, identifying the true God as the Creator, which according to the Scriptures is a perpetual sign between God and His people. "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:20.

The sixteenth chapter of Exodus shows clearly that the Sabbath was known by the people of God before the giving of the law from Sinai, and God used this particular rest day to prove who among the Israelites were faithful in keeping His law. Many other scriptures show the importance which the Lord places on Sabbath-keeping. Read Jeremiah 17:19-27, also Nehemiah 13:17, 18; Ezekiel 22:26; and Isaiah 58:13, 14.

The Scriptures also teach that Jesus and the apostles observed and taught the obligations of the seventh-day Sabbath according to the fourth commandment, and in no place either in the Old or New Testament do we find any authority for transferring the Sabbath from the seventh to the first day of the week. Of Jesus' example we read: "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. Acts 13:14, 27, 42, and 44 show the Sabbath was universally observed by all. Acts 18:1-4 proves conclusively that the Jews and the Greeks recognized with Paul the binding force of the same Sabbath day.

If anyone thinks the Sabbath of the New Testament was any other day than the seventh day of the fourth commandment commonly called Saturday, let him read from Luke 23:54 to Luke 24:1. These Scriptures clearly

The Watchman Magazine

An Interpreter of the Times

Vol. XLIV

March, 1935

No. 3

R. B. THURBER, Editor
 J. B. NELSON, Circulation Manager

Subscription Rates

Ten cents a copy, and one dollar a year in the United States and to other countries with the same mailing costs. Canadian and other foreign subscriptions, twenty-five cents extra.

Subscriptions not accepted for less than one year.

Five or more yearly subscriptions to one or separate addressees, sixty cents each. Ten or more single copies to one address, five cents each.

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place the Sabbath of the New Testament between the preparation day which is the day before the Sabbath (Mark 15:42) commonly called Friday, and the first day of the week, which follows the Sabbath (Mark 16:1, 2).

Throughout the Bible God places great importance on true Sabbath keeping. In the fourth commandment He says, "Remember the Sabbath day." Shall we obey God or man? (Acts 5:29.)

Jesus said: "If thou wilt enter into life, keep the commandments." Matthew 19:17. In Matthew 15:1-20 Jesus makes a positive distinction between the commandments of God and the commandments of men.

A great controversy has existed between Christ and Satan over the law of God, and the whole New Testament gives evidence of that fact. Note, for instance, 1 John 3:8. Here we read that "the devil sinneth from the beginning." 1 John 3:4 says: "Sin is the transgression of the law." Then we must conclude that the devil's work is to transgress the law of God, and to get others to do so, for the same text (1 John 3:8) says, "He that committeth sin is of the devil."

Jesus came into this world to destroy the works of the devil (1 John 3:8); in other words, to blot out—eternally blot out—sin, the transgression of God's moral law. Let us therefore remember that Sabbath keeping is keeping one of the commandments of God, while Sabbath desecration is breaking one of the commandments of God. "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21.

A Girl of Today

We Want Peace

(Continued from page 3)



I'm done with liquor for life! Here's how it was. My family belong to a smart social set. We, like our friends, served liquor at parties and wines at meals. However, we were only moderate in our drinking, even Daddy. The gin fizzes and other concoctions served only to make me jolly and interesting.



Even when I took more than I should, I could always see straight enough to drive. I was proud of my ability to "handle it." I was engaged to a young man of our University set, with whom I was very much in love. He drank about as I did. In fact, everyone we went with took drinking as a matter of course.



Once at a party I took too much, and made a fool of myself with a fellow whom I cared nothing for. Completely "out," I had to be put to bed. Tom was furious and released me from my promise to marry him—said he didn't want a drunken wife! I had always laughed at my friends when they went too far, but I was ashamed of myself now.



That was over a year ago. I haven't touched intoxicating liquor since, and my family never serve it now. Tom and I made up. We have just been married and have resolved never to allow liquor in our home. Some of our friends may ostracize us, but at least one other couple in our crowd is joining us. Am I happy!

God's New Deal

(Continued from page 2)

to the successful working of any deal—sin in the human heart. It is a deal between God and every individual separately, "from the least of them to the greatest," and the key to it all is "I will forgive their iniquity" (to provide for the past), and "I will write My law in their hearts" (to provide for the future). That is, He will cause them to love to keep His law.

A few of our statesmen today are keen enough to see that man's New Deal cannot accomplish (1) *economic prosperity* unless God's New Deal is adopted also; for, says Secretary of

Agriculture Wallace, "Every social transformation, such as the New Deal seeks, is impossible of realization without changed human hearts"; nor (2) *international peace*; for, says Britain's David Lloyd George, "There is nothing in this case that will save the world but what was once called 'the foolishness of preaching.'"

Absolutely the only way to change human hearts from sin to righteousness is by the salvation of Jesus Christ. When will men learn this? Answer: Only a comparative few will ever learn it. For the world, the solution is the second coming of Christ to destroy sin and sinners and the making of a "new earth wherein dwelleth righteousness."

France, says out of his own direct contact and experience with European conditions and conflicts, "Something fundamental in human nature must be changed before we can hope to see the end of war."

This fundamental change will be accomplished by the second coming of Christ, and only by that great event; for, writes Paul to those who shall be so fortunate as to have part in that better earth which God will indeed make peaceful and peaceable, righteous and good: "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." *Philippians 3: 20, 21, A. R. V.*

The Bible gives us definite signs whereby we may know when our Lord will return to this earth to make it as it should be. We cannot discuss any of them except one that He himself gave: "wars and rumors of wars." (*Matthew 24: 6.*)

Unerringly and with harrowing reality today, war stands at the head of our world problems. We cannot solve it; the burden of it and the fear of it are becoming worse with the passing of the days. And because we cannot solve war, our civilization, progress, education, and every other good feature of present human life are in vain. The chariot of Mars is dragging all else to the destruction of Armageddon.

The revelator John heard "great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign for ever and ever." *Revelation 11: 15, A. R. V.* We recognize at once that this introduces us to the time of the second advent. But John in this same vision tells us something else. When "the kingdom of the world is become the kingdom of our Lord and of His Christ," at that same time "the nations were wroth," angry, warlike, gripped by the spirit of Armageddon. (*See verse 18.*)

We are living in momentous days. Are we ready to face the issue before us? We will be, if we are God's children, and if we keep His commandments, and abide in our Saviour by living faith.

NEWS - PICTURES



1. Japanese soldiers at target practice, getting ready for—? 2. Constitution Hall in Washington, D. C., is packed with an Anti-Crime Conference. 3. Indian Nationalists pledge their allegiance to Mahatma Gandhi (center), at the Indian National Congress. 4. A farm tractor made into a war tank in two hours; thus we prepare for war in time of peace. 5. What the scientists claimed for twenty years was the oldest ear of corn in the world proved to be only a baby's clay rattle.