

FEBRUARY

The Watchman

Magazine

An Interpreter of the Times



Religion and
Social Reform

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WHAT DOES CHRIST'S BIRTH MEAN?

By W. G. Turner

ONCE each year the civilized world is reminded of the birth of Christ. Around this the thoughts and customs of millions move in an ever-enlarging circle. Why should such an event so affect human thought and life? Others have been born in circumstances of much greater promise than was He. There was no room at any inn, so His birthplace was in an unusually unprepared place, the manger of a common stable in the somewhat obscure village of Bethlehem.

Holy men of old prophesied this event in remarkable detail before it took place; but when His birth actually occurred, it seemed strangely overlooked by those who should have understood the time, and eagerly watched for His coming. However, with a small group of shepherds, tending their flocks by night on the hills of Judea, the coming Redeemer was frequently a topic of conversation. To these simple men was given an understanding of old-time prophecies, and in their day they hoped to see the Messiah.

God responded to their faith and hope, and a company of angels heralded His birth. These shepherds knew that Bethlehem was to be the place, for had not the prophet Micah declared, seven hundred years before, "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel." Micah 5: 2.

They knew that He was to be the first-born son—born of a virgin—for Isaiah had said: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isaiah 7: 14.

They understood something of the time, for Jacob had prophesied nearly two thousand years before, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Genesis 49: 10.

Not only did prophets announce the place, the nature, and the time, but the company of angels, who suddenly appeared, lightening with their glory the darkness of the Judean night, said to the shepherds, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

When the vision of the angel chorus had faded, and the glory of their brightness vanished, the shepherds said one to another, "Let us go now even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known to us." In Bethlehem they found Mary and her Child, even as the prophets and angels had declared, and the shepherds returned to their flocks praising and glorifying God.

To them the birth of Christ meant much. What does it mean to us? In the first place it means that God loves humanity with so deep a love as to give His only-begotten Son, born in Bethlehem, to be a Saviour and later to die for sinners. The story of Bethlehem is an exhaustless one. In it are hidden the "depths of the riches both of the wisdom and knowledge of God." Christ, in order to come to earth as a helpless babe, exchanged the throne of heaven for a manger, and the companionship of adoring angels for the beasts of the stall. As one writer says:

"Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. . . . Into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

"The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of

life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitter conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. 'Herein is love.' Wonder, O heavens! and be astonished, O earth."—"Desire of Ages," pp. 48, 49.

Not only did the birth of Christ reveal God's love, but His birth made possible the way for the sinner to escape from the bondage and enslavement of sin. At the time of His birth this counsel was given concerning Christ: "Thou shalt call His name JESUS, for He shall save His people from their sins." Matthew 1: 21.

The Apostle Paul also wrote: "When the fulness of the time was come, God sent forth His Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4: 4, 5.

To Adam and Eve He was the promised seed. Sin had left its curse, and death was revealed in each falling leaf and in every withering flower. With increasing force the sad truth impressed the human heart that "the wages of sin is death." Romans 6: 23. But in the dark picture there was the gleam of hope of a coming One who should save the people from their sins through His own life, death, and resurrection. He was to redeem, or re-buy, those who foolishly had sold themselves to Satan for naught. He was to do this by becoming a man like other men, being "made of a woman, made under the law." Galatians 4: 4.

His birth and ministry made possible salvation for all who will accept Him as a Saviour from sin. The relationship is a distinctly personal one. While as a child He was born into the world, and lived and died for the world, only those who willingly accept the provision God has so lovingly made in Christ may find salvation. It is not sufficient for men to accede to the mere fact of His birth as a historical event. They must recognize it and accept it as a personal provision for their own release from sin and death. Jesus' birth contributes to our salvation. He was born, He lived and grew as a child, He developed into manhood, died on Calvary, and rose again from the dead, and He now lives to make intercession for us. Had He not been

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RELIGION AND SOCIAL REFORM

By H. F. De'Ath, *London Correspondent*



★ *The Christ child in the temple at Jerusalem.*

born in Bethlehem as a tiny child He could not have been our Saviour, facing our temptations and entering into our experiences. He could not have been our example in all things. So He loved us, and was born in Bethlehem that we as sinners might be saved through Him.

Then again the birth of Jesus makes possible His second coming, when He shall appear, not as a helpless babe, born in a manger, clasped in His mother's arms, subject to the counsel of His parents, at times during His earthly life hungry, tired in body, denied, betrayed, and forsaken by His closest followers, crucified at the hands of wicked men, then later laid to rest in a borrowed tomb. He did all that for us. To all them that look for Him the second time He shall come in glory, without sin unto salvation. (Hebrews 9: 28.) His birth in Bethlehem and His earthly life of victory make this second advent not only a possibility but an established and glorious truth.

This coming is the only event that can settle the problems of these present evil

TIS well known that the British Labor Movement started in village nonconformist churches. Earnest and highminded men longed to improve the lot of the workers, which at that time was anything but enviable. With constant agitation, planning, and fighting, that lot has improved wonderfully in the past few decades, until today, the British workingman is among the most highly protected individuals in Britain.

But although the movement for better social conditions was inspired by, and cradled in, the Christian religion, it is to be feared that its deeply religious background has been largely lost sight of as the movement has prospered. In the struggle for the bread which perisheth, the most important truth of religion, that "man doth not live by bread alone," has been sadly overlooked. And with the increasing participation of labor leaders in the government of the country this fact has constituted a grave peril

to the highest welfare of the nation as a whole.

If religion supplies the driving power for every forward movement for the uplifting of mankind—and it almost invariably does—it must also be the safeguard against the corruption of such movements in times of progress and prosperity. Fortunately, the crisis through which Britain is passing is bringing home to the thoughtful the need of getting back to the Rock from which all true social reform has been hewn.

Of course, there are still skeptics who despise religion as the mainspring of such reform. Religion, they argue, teaches faith in a paradise to come through the direct intervention of God, by the return of His Son, Jesus Christ, in power and glory.

Leaders of society, military leaders, statesmen, politicians, ecclesiastics all agree that the days in which we now live are solemn and important. From millions of despairing and anguished hearts the

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Hence it acts as a dope to the people and strangles all movements for immediate social betterment. But evidence is overwhelming that it does nothing of the sort. What religion really does is to preserve the balance between heaven and earth, so that men shall realize that, after all, the things of time and sense are transient, and so must be kept in their proper place. No amount of social improvement can alter the basic fact that "the things which are seen are temporal; but the things which are not seen are eternal." The eternal things, therefore, must regulate the temporal, not the temporal the eternal. "Seek ye first the kingdom of God, and His righteousness," said Jesus, the Founder of the Christian religion, "and all these [temporal] things shall be added unto you."

The place and purpose of religion in social reform is aptly and clearly defined by W. R. Forrester, in his comments on the recent annual assembly of the British Trade Union congress in Edinburgh, in *The British Weekly*. He says: "A few of those who have risen from the ranks are out of touch with the sentiments of their comrades and inevitably reflect and represent the opinions and interests of those among whom they are now living. It is perhaps here that true religion is most necessary and most valuable to any labor movement in promoting in its leaders a selfless devotion to the common cause that will be proof against the flattery of success or the corruption that infects those who possess power over their fellows. And true religion in the rank and file counteracts the suspicion and jealousy that too often make courageous leadership impossible."

There is, we are told, a saying in Scotland that "there are no common people." And certainly wherever the Christian religion prevails, this must be true. Pride of power and exaggerated class distinctions must all disappear before the teaching of Christ.

So when social movements, however good in themselves they may be, break away from the religion that gave them birth, they invariably become corrupted by pride, self-seeking, and suspicion. And such things are foreign to the spirit of Christ, whether they become apparent in His professed church or in the social structure of a people.

Hence the supreme necessity of keeping religion in the foreground of every campaign against tyranny and of every movement for the uplifting of the people.

WHAT IS YOUR FUTURE TASK?

By J. Edgar Hoover,
Director, Federal Bureau of Investigation

FIND it difficult to discuss with you the deeply disturbing realities of the world. It is a comforting and inspiring experience to look into the brave, open countenances of young men who are about to go out into the world and take up the task which is waiting—to carry on the fight for the ideals and privileges of freedom and liberty which we all hold dear. The obstacles and trials in the paths of each are many and grave; heroic and forthright qualities of the soul are required to conquer them. Those very obstacles, however, constitute a great and glorious challenge—a challenge it is our heritage and obligation to accept, that we may be welded, as were our forefathers, into the very brawn, brain, and sinew of our nation.

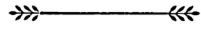
In the acceptance of any challenge, the primary quality is courage. The founders of our great republic were the personification of courage in its finest form; today's patriots can be equally brave, equally strong, and equally essential to our sorely harassed nation. We need strong, young blood to strengthen veins which have been weakened by the creeping virus of apathy, lethargy, deceit, and treachery—the rich, red blood of true Americanism!

Our forefathers remained steadfast in the face of ominous difficulties. They achieved an almost impossible task. They reached a summit of accomplishment that was the marvel of the civilized world. But they attained this only because they possessed an elemental, rugged, uncompromising courage in the face of almost overwhelming difficulties. They never knew the meaning of fear. The word "surrender" was not in their vocabulary. They were fighters, battlers for their high ideals—martyrs, if necessary. They were ready and eager to sacrifice everything that life holds dear for a cause that to them was greater and more sacred than life itself. They were proud to be Americans!

The caliber of our forebears is a precious heritage. Nothing that has been handed down to us by the fathers of our country can be retained unless we exert every possible physical, mental, and moral effort for the attainment of our ideals, for the retention of our sacred heritage.

We of the FBI know how necessary is courage. The men of the FBI must meet the challenge of the lawless elements in all parts of our country. They must risk their lives in the capture of the most dangerous types of desperadoes. They must be willing to sacrifice all that man holds dear in order

★ *"Or did we forget those God-given qualities of sureness, of strength, of courage, and of vigilance which had made the eagle a symbol of this nation?"*



that the men, women, and children of this country may be protected and safe in their daily life. These men have demonstrated heroically that the youth of America, properly trained and dedicated to high ideals, are the worthy successors of the youth of '76 who won our freedom, and the youth thereafter who blazed the trails and broke the frontiers to build the greatest citadel of democracy.

It would be futile for me to attempt to point out the ways and means of living in order to acquire a balanced, forceful, effective character. Countless sermons have been preached; innumerable books have been written; the texts of righteousness are all around us. We simply need the courage to apply their principles to the attainment of worthy ends. The cultivation of mind alone never will create character. There must be instilled in us, developed by us, those moral principles and attributes which have come down to us through the ages, with the sanctity of both divine and human authority.

To be a university graduate does not indicate by any means that a man possesses a rounded, fully developed character. A number of university graduates I have known have traveled paths that led to crime and disgrace. They have used their education to the detriment of the community, rather than for its benefit—their lives a curse to humanity and to themselves, a tragic distortion of all that for which youth should stand. Therefore, you will be strongly fortified in your battle of life, for battle it is, if you take into the world those time-honored and proved moral principles



that have been handed down to you by law-abiding, God-fearing ancestors.

One of the principal reasons for the demoralizing and shocking increase of crime in the past two decades has been the ineffectiveness of religious and moral influences in our individual communities. History in the past two thousand years has demonstrated that the forces that make men Christians make them good citizens. Let me remind you that as faith in the Supreme Being diminishes, so does character weaken—and so does the courage so vital to carry on the battle against the obstacles which today may be found on every side.

In the FBI, we demand that the character of our men be unsullied and above suspicion. All of the intellectual accomplishments that can be secured, all of the scholastic honors that can be attained, will not entitle a man to appointment in the FBI if it cannot be demonstrated that he possesses, in addition, a balanced, forceful, moral character. Just as there is no substitute for strong character in the work of the FBI, there is no substitute for strong character in life itself.

The world is desperately in need of

young men with courage and character; for today democracies are on trial. Our form of government is challenged throughout a large part of the earth by other essentially different and to us basically hateful systems, based upon the nefarious assumption of power to strangle the personal initiative, rights, and freedom of the people in the priceless pursuit of the democratic way of life.

There is only one way in which democracy can answer dictatorship; that is by the proof that it is a more livable, a more intelligently human, and a more humane form of government. To do this, it must be of the form which was given into the keeping of America by our forefathers; an athletic type of democracy, if I may so describe it, alert to every possible danger, yet never aggressive; quick in defense of our rights, yet never the bully or the braggart. This was the human, humble, virile, yet militantly protective democracy which grew and flourished so effectively until nearly a generation ago.



Then, did we grow too rich? Did we grow too tired? Did we become too lazy? Did we become dissatisfied with too much of plenty? Or did we forget those God-given qualities of sureness, of strength, of courage, and of vigilance which had made the eagle a symbol of this nation, and its sharpness of eye and smoothness of speed symbolical of the swiftness and unity with which we met and defeated an alien effort against our heritages?

Whatever it was, the change which came over us was fundamentally dangerous. At heart a law-abiding people, we became so lethargic, so apathetic to the encroachments of the underworld, that we per-

mitted to grow within our boundaries a veritable army of criminally inclined men and women. Shocking as it may seem, there is a murder in our United States every forty-four minutes, a major felony every twenty-one seconds. Of our entire population one out of every twenty-six persons has been arrested for some offense more serious than a minor violation of law. Was this the kind of nation for which Washington fought at Valley Forge? Was this the type of apathetic indifference to civic standards for which the soldiers of our Revolution gave of their life's blood that they might build for us the world's first real democracy?

With our minds engrossed in materialistic and selfish pursuits, we have allowed thousands of espousers of alien hate and foreign isms to enter our communities, our neighborhoods, our factories, our stores, our homes, and even our governmental agencies. I wonder what the heroes of 1776 would have thought could they have looked ahead to a day when disciples of destruction would be allowed to freely debate on how best to plunder our nation; or parade our streets by the thousands, jeering at our system of government. Could our forefathers have fought so fiercely at Bunker Hill if they had known we would allow this nation to be undermined by human termites, to be weakened by disrespect for our laws and customs, stolen from us by the very persons to whom we had given a haven of refuge from the tyrannies and godless philosophies which they would now impose upon us? There is something seriously wrong with the blood stream of America. When the paid vandals of a dictator power, dedicated to atheism, and destructionism, can be allowed to masquerade in this country as a

political party, under the guise of civil liberties, then indeed there is something desperately wrong.

By whom have these persons been set upon us?—By persons whom we have trusted the most—by certain teachers in our public schools and institutions of higher learning, by certain writers, fattening upon the royalties paid by the American people while fostering class hatred and discontent, by some prattle-minded politicians, grabbing for votes with one hand while waving the flag of pseudo-liberalism with the other, and worst of all by some ministers of the gospel who have loudly proclaimed the right of so-called liberalists to destroy America and its God-fearing way of life.



That word "liberalism" is something we should weigh carefully during these dark days that confront our nation. There is nothing more cowardly than a criminal; he works in the dark, he sneaks upon you in the shadows; he hides his gun under his coat until the moment when he would terrorize you. And he lives under an alias, pretending respectability while practicing the vilest of crimes. Is there not a strange connection between such persons and certain apostles of degenerate dictatorships, who advance upon us in sham cloaks of liberalism, pretending to be seeking social reforms and equality for all, while in reality plotting to trample beneath their blood-stained boots the very document which has been their greatest protection, our sacred Constitution of the United States!

In the vaunted peacefulness of our homeland, espousers of foreign hates have stalked at will. These sinister enemies of America seek to destroy the faith of our youth in democracy. They use easy promises to lure them into blind acceptance of the venal doctrines of gangster governments. "This is the new order," they counsel. I challenge that contention. It is neither new nor does it bear any semblance to order. Right-thinking people recognize it as a barbaric throwback to the jungle laws of kill and plunder, and might makes right.

Only the subtlety of his argument cloaks the activities of this most treacherous of all enemy agents. He uses no secret codes. He does not carry a bomb with a sputtering fuse. His plots do not depend upon the cover of darkness. He expounds his harem-scarem panaceas from many forums—in the drawing rooms—on a soap box before the idle curious in our parks—on the lecture platforms in some of our schools—in groups of workers wearing the badge of duty in our great industrial centers.

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»»» ————— «««
 * A British lookout in an exposed position above the bridge of a destroyer in the North Sea. This picture is suggested by Mr. Hoover's statement, "The obstacles and trials in the paths of each are many and grave; heroic and forthright qualities of the soul are required to conquer them."



HAS CONSTITUTIONAL GOVERNMENT LIMITS?

By Charles S. Longacre



HERE was a time when practically every civil government on earth adopted a state religion and compelled all citizens to support it whether they were members of the state church or not. The American Republic was the first government in modern times which broke away from this ancient order of things and divorced a state religion from civil government. Nearly every state constitution of the various states of the United States has a provision in it that "no religious test shall be required as a qualification to any office or public trust under this state," nor "shall any citizen be compelled to attend any religious worship, or contribute to the erection or support of any place of worship, or to the maintenance of any ministry, against his own will and consent; and no power shall or ought to be vested in or assumed by any magistrate that shall, in any case, interfere with, or in any manner control, the rights of conscience in the free exercise of religious worship; nor a preference given by law to any religious societies, denominations, or modes of worship."

When the above provisions were written into the state constitutions, the state churches bitterly opposed them and argued that religion in general would suffer a terrible backset if the state withdrew its support and its legal sanctions. But the total separation of church and state, and the voluntary support and maintenance of religion as well as membership in religious societies proved not only a great blessing to religion in general but brought great peace and prosperity to the state. Voluntary support and voluntary membership proved to be the salvation of the church and the state. The principle of voluntary support and membership in any society or organization, whether religious, social, or economic, is fundamental not only to good government but to society itself and to the organizations concerned.



For 150 years the American Republic through its government under its matchless Constitution, granted the privilege to its citizens of voluntary membership and voluntary support not only in religious societies but in all kinds of social, fraternal, and economic societies. It was not until quite recently that our government departed from this principle. The American government, through its various bureaus, commissions, and federal boards, is enacting laws and placing restrictions upon the citizens which the Constitution prevents Congress from doing. Recently the Na-

tional Mediation Board approved the demands of certain union officials to require an employer to discharge from his employ an employee who failed to keep up his "membership maintenance." If you are once a member of the union, you are not allowed to drop that membership. You must remain a member. This is exactly in harmony with some of the state religions in some countries. If you are once a member of the state religion, or church, the government does not allow you to drop your church membership without obtaining the consent and approval of both the church and the state.

The American Constitution made the support of, and membership in, a church a voluntary, instead of a compulsory affair. But now a government bureau or board rules that an employing concern shall compel maintenance of membership, and that the employer shall discharge any worker now a member of the union who fails to keep up his membership and his dues. Whenever an official of the union reports that a certain member has failed to pay his dues and recommends that the employer discharge such member from his employ, the employer, according to the ruling of the National Mediation Board, is compelled to discharge this employee,

even though he may consider him as one of his most efficient and faithful workers and may desire to promote him. Neither does it matter what the worker's reasons are for not keeping up his support and membership in the union. He may have conscientious reasons for not keeping up the maintenance of his membership. He may prefer to transfer his membership and support to another labor union, but in such matters he cannot exercise his choice. If he was formerly a member of a certain union, he is bound to remain a member or forfeit his job. That is a violation of a fundamental principle and of an inalienable right vouchsafed to every citizen under the American Constitution.

It is similar to a one-party rule, allowing no other political parties in the field. That is the way all tyrants have sought to perpetuate themselves in power and make their rule absolute. Such a ruling, if permitted to stand, allows a government bureau to exercise powers which have been expressly denied to Congress under our Constitution. If the American people permit such a ruling to prevail in violation of

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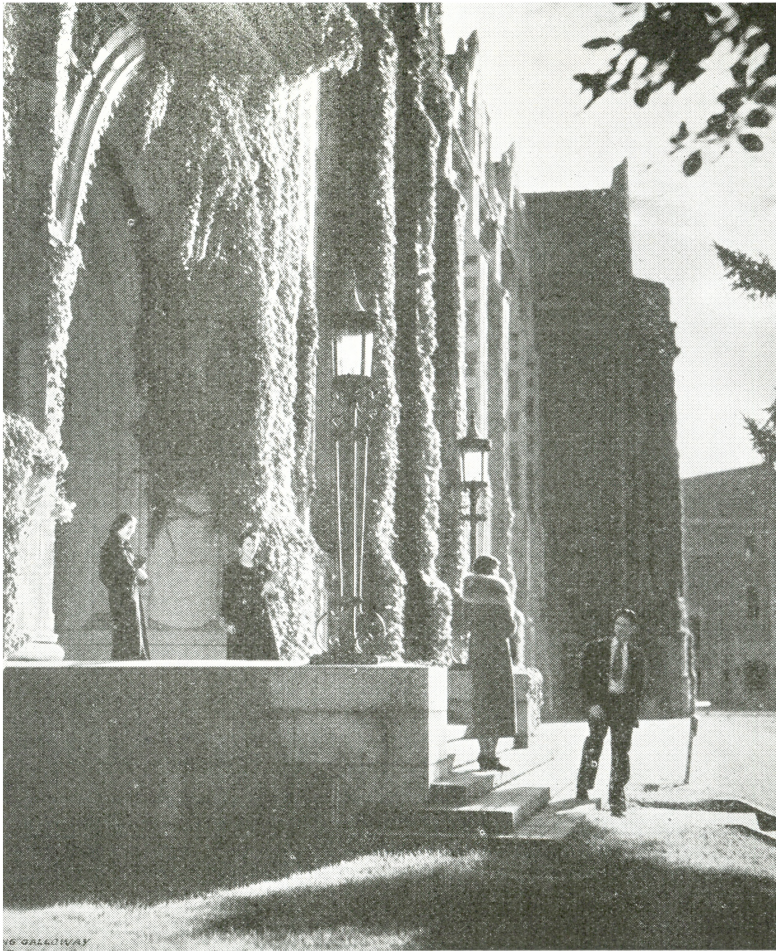


★ Governor Eugene Talmadge of Georgia (left) listens attentively as Assistant Solicitor Dan Duke of Fulton Superior Court waves a heavy leather lash to emphasize his opposition to clemency for six convicted floggers. The floggers were members of an organization which he claimed sought to take the administration of government into their own hands. Mr. Longacre pleads for government by law under our incomparable Constitution.



IS EDUCATION A NATIONAL DEFENSE?

By John C. Thompson



★ *“Our Federal Government has estimated that every day spent in school pays a child more than nine dollars.”*

four years longer and did not have an earned income during that time, by the time both groups were twenty-five years of age, group two had earned \$7,337 as compared to \$5,112 by group one. Thus it pays financially for a child to continue his studies.

Our Federal Government has estimated that each day spent in school pays a child more than \$9, and offers this proof: Uneducated laborers earn on the average \$500 a year for forty years, a total of \$20,000. High school graduates earn on the average \$1,000 a year for forty years, a total of \$40,000. This education required twelve years of schooling of 180 days each, a total of 2,160 days in school. If 2,160 days in school add \$20,000 to the income for life, then every day in school adds \$9.25. Therefore, the child that stays out of school to earn less than \$9.25 a day is losing money, not making money.

As between a high school education and a college education, the figures of the Fidelity Investment Association in Wheeling, West Virginia, are still more striking. Observing the nation's commencement week, this business house published the following figures: “As a group, this year's 141,000 college graduates will work forty years, make \$27,000,000,000. Each will earn \$194,000 as compared to \$88,000 life earnings for high school graduates, \$64,000 for grammar school graduates. Thus for spending four years and an average of \$4,000 in college, the average graduate will net \$106,000 more than his high school brother, an amount equal to \$100 for every day of college.” It is easy to understand the conclusion of this investment house that “higher education” seems to be one of the safest and most profitable investments in America today.



One of the best-loved statements of the writer, one which he has across the bottom of his stationary is: “The highest price ever paid for education is paid by him who has none.”

As we view it, the chief difference between secular and Christian education is that one prepares for this world, the other prepares for this world *and* for the world to come. Or, in these days of international strife, to make the comparison more realistic, one might say that secular education prepares for human and carnal warfare;

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THE world's wisest man said that “wise men lay up knowledge” and that “he that getteth wisdom loveth his own soul.” Proverbs 10: 14; 19: 8. Plato once wrote, “A boy is better unborn than untaught;” and the Chinese have a proverb which says, “A gem unwrought is a useless thing; so a man unlearned is a senseless being.” Burke was of the opinion that “education is the chief defense of nations,” and the Jewish Talmud states that “he alone is poor who does not possess knowledge.” Solomon held that “he that refuseth instruction despiseth his own soul.” Proverbs 15: 32.

This thesis aims to develop two thoughts: that education pays, and that education must be more than secular.

We are dependent upon the United States Office of Education for the following data:

The average Massachusetts citizen completes seven years' schooling; the average Tennessee citizen completes only three years' schooling. Massachusetts' citizens produced per capita \$260 a year; Tennessee's citizens produced per capita \$116 a year. Thus education increases the productive power of people and of states. Hence it pays the state to educate its children.

Some years ago, of 5,000,000 Americans with no schooling, only 31 attained distinction. Of 33,000,000 with elementary schooling, 808 attained distinction. Of 2,000,000 with high school education, 245 attained distinction. Of 1,000,000 with college education, 5,768 attained dis-

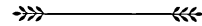
tinction. In other words, a child with no schooling has one chance in 150,000 of performing distinguished service; with elementary education he has four times the chance; with high school education, eighty-seven times the chance; with college education, 800 times the chance.

About one per cent of Americans are college graduates. Yet this one per cent of college graduates has furnished thirty-six per cent of the members of Congress, forty-seven per cent of the speakers of the House, fifty per cent of the secretaries of the treasury, fifty-four per cent of the vice-presidents, fifty-five per cent of our presidents, sixty-two per cent of the secretaries of state, sixty-seven per cent of the attorneys general, sixty-nine per cent of the justices of the Supreme Court. Fifty per cent of the men composing the Constitutional Convention were college bred.

The financial significance of four years in high school is indicated by the wages of two groups of Brooklyn citizens, one quitting school at fourteen years of age, the other continuing in school until eighteen years of age. The yearly salaries of group one were \$200 when fourteen years of age, \$350 when eighteen years of age, \$475 when twenty, \$688 when twenty-five. Those who spent an additional four years in school did not begin to earn until the age of eighteen, but their income during that year was \$500 as compared to \$350 of the first group, \$750 as compared to \$475 when twenty years of age, \$1,550 as compared with \$688 when twenty-five years of age. In other words, in spite of the fact that the second group remained in school



★ This part of the British House of Commons was hit and badly damaged during the great air raids in London last year. The steel girders seen are being removed to make war munitions. The men in the background are members of the British Ministry of Works, watching the salvage operation.



western Pacific. With limited overland communications with its far eastern territories, the destruction of its powerful Pacific fleet from the outset spelled defeat for the great Russian bear. Those who had watched Japan enter Manchuria, and later Shanghai, without a declaration of war expected the very thing that hap-

pened, the attack on the great Pearl Harbor base. And this happened while Japanese diplomats were engaged with our Government in overtures for peace in the Pacific.

Disquieting rumors reached Washington of the massing of great numbers of Japanese troops in French Indo-China. This led to the sending of a message direct to Emperor Hirohito by the President, but days before it was dispatched the Japanese had matured plans to sweep the American fleet from the Pacific, and destroy Pearl Harbor in Honolulu as a naval repair base. Despite protestations of friendliness for the United States on the part of the Japanese by their Ambassador Nomura and special envoy Saburo Kurusu, the blow fell with telling effect.

Secretary of the Navy Knox reports that when the Japanese struck at Hawaii on Sunday morning, December 7, the navy and the air force were not "at alert." The results were most distressing. Of course Japan had not declared war, but many expected an attack. The resultant loss of life, ships, and planes was due to the fact that adequate precautions for safety had not been taken. The losses sustained by our navy enabled the Japanese to strike directly at Hong Kong and Singapore. The loss of two capital ships by Britain rendered the Malay Peninsula vulnerable to attack. Perhaps no war-size attack

upon American territories is at present contemplated, but this will not compensate for the heavy loss of life at Pearl Harbor. The United States Government so reasoned when it removed three men from major military responsibilities in the Hawaiian Islands. It concludes that they should have known of the possibility, even the probability, of attack, hence they stand the chance of being found criminally neglectful by a military court.

Still there are such who can find excuse for those whose neglect cost us so much in life and treasure. They reason that these military officers had confidence that the State Department and the President would be able to negotiate terms of peace, that diplomacy would prevail, that anyway the navy was too strong to be attacked, that an "at alert" was unnecessary, and that it was no use to bring unwarranted hardship upon the fighting forces of the nation in the mid-Pacific; hence they permitted brave men to relax. Too late they realized their mistake! Death and carnage rained from the sky, and some of America's bravest men died because the defending forces were not ready for the apparently impossible. The commanders had the ships, the guns, the planes, and the men, but the men were not "at alert." Hong Kong may be forced to surrender, Singapore may be given up because of naval help counted upon, but not now available, and the war prolonged for years with untold suffering and loss of life because men whose duty it was to see the first approach of danger and combat it failed, not being "at alert."

For the church of God this experience has a most impressive lesson. It has beheld stupendous events, events of primal magnitude, indicating that we are living in an unpropitious age—an age when the nations are angry. (Revelation 11: 18.) Their anger is, to the church of God, a testimony to the fact that we are living in the days of the Lord's preparation. And because of this the Lord has enjoined the church that it should be "at alert." Christ admonished, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24: 44.

"Be ye also ready." "At alert." Why? Because there will be those in the church of God who, despite manifold blessings, will not share the concern of the faithful for the future triumph of the church. Our great Commander spoke of them most definitely. They constitute the "fifth column" of the church. They are those who advise that there is nothing about which to feel unduly concerned, that "all things continue as they were from the beginning of the creation." 2 Peter 3: 4. But their "fifth column" nature is evinced by the fact that their expressions disclose a willing ignorance of the true facts. (Verse 5.)

OUR FRONT COVER

On our cover are shown four great national characters: Washington, Jefferson, Roosevelt, and Lincoln, whose faces are chiseled in the imperishable granite of Mount Rushmore, South Dakota, the monumental work of John Gutzon Borglum. Washington and Lincoln were both born in February. In the present struggle America needs the patriotism of a Washington, the statesmanship of a Jefferson, the sagacity of a Lincoln, and the determination of a Theodore Roosevelt. She must have that divine direction so earnestly sought by Washington and Lincoln. Let us emulate their example of fortitude, perseverance, and patience, and also their importunity in prayer. May God still control the destiny of a government dedicated to the principles of civil and religious freedom, that government of the people, by the people, and for the people shall not perish.

Not "At Alert"

THE expected has happened. America is at war on two fronts. The manner of our entry recalls an event of thirty-seven years ago, still vivid in the memories of those who have reached the half century mark. In 1904, while the Japanese Ambassador danced at the Tsar's ball in brilliant St. Petersburg, the Japanese navy was sinking the Russian fleet in the

Their next efforts take the direction of destroying the confidence of the seriously earnest. Of them Christ says, "But and if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day that he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matthew 24: 48-51. God will not always suffer the "fifth columnist" in His church. The time will come when he who is not stirred to see in the thrilling events of today that the King is at the door will be cut asunder and appointed his portion with others upon whom is blood guiltiness. The time is here for an "all out" for God. All who profess the name of Christ and to be members of His body must be "at alert."

The Bill of Rights

AMERICA has just paused to observe the one hundred and fiftieth anniversary of her adoption of the Bill of Rights. The privileges which are set forth in that bill, which was adopted by our American government in 1791 as the first ten amendments to our United States Constitution, were not new to Englishmen and the English-born Americans of that day. These rights had been wrested from despotism in the times of Runnymede and in the protracted years of struggle which ensued. During the years that had passed they were regarded as an inalienable heritage, and men began to take them for granted. It was not until the Americans fought for independence that the true nature of this Bill of Rights was thoroughly understood by their English relatives in the British Isles.

Years have passed. In America we have come to regard the Bill of Rights in much the same manner as did the British at the outbreak of our Revolutionary War. We have felt that our culture, our civilization, is so stable that nothing can alter it or change our concept of that which is ours by right rather than ours by privilege. Some thought that the triumph over intolerance had been won and that our quarrels with tyranny were a thing of the past. But the evidences about us today indicate that "eternal vigilance is the price of liberty," and if we are to retain "the sum of man's victories over the forces of barbarism," we must be willing to sacrifice treasure and ease.

The heroic days for contesting the rights of entrenched privilege are not past. Victories must be gained by self-sacrifice, or intolerance will again dictate its unconscionable terms to liberty-loving Amer-

ica. Fortunate will it be for America if out of this crucible of war, out of this welter of national hate grows a consciousness that rights are heaven-born, that they were vouchsafed to us by the lowly Man of Galilee, who climbed Golgotha's heights to teach us the equality of man. Life has lost its inspiration when freedom dies, and life has lost its joy when hope vanishes from the heart. But hope is God-born "and maketh not ashamed." As we re-evaluate these gifts to man in the Bill of Rights, let us not forget that they were all summed up by our Lord in His word: "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7: 12.

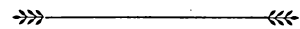
Food by Air

WITH the possibility that war might be brought to the gates of New York, America's nineteen commercial airlines conducted an experiment to determine how long it would take to bring foodstuffs from the forty-eight states to New York's millions. A call had been sent for food to every state in the Union and the varieties that quickly arrived at the municipal airport were placed on display. There were shipments of pecans from Oklahoma, oysters from Baltimore, baked beans from Boston, scrapple from Philadelphia, while oranges were flown from California in seventeen hours. Thus it was demonstrated that three hundred and sixty-two transport planes could carry 2,896,000 pounds of food in a very short time to this great center of civilization.

Who would have thought at the turn of the century that a great city of seven or eight million souls would depend upon the air for food? Do you recall how in former times some arched their brows when they heard the story recorded in 1 Kings 17: 1-6 of how God provided air-borne food for the Prophet Elijah, who had rebuked the wicked King Ahab? Such they said was an utter impossibility, and yet Greater

New York is ready to provide for her food necessities by air-borne carriage. How circumstances change our concepts of things possible! Yet the development of these very air carriers is a fulfillment of prophecy. Concerning our time the angel of God in speaking to Daniel said: "Even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12: 4. The increase of knowledge has given us the modern airplane. Do you recall when the physicists told you that a heavier-than-air flying machine was an impossibility? That was a human concept only forty years ago. Science could demonstrate to you that such a thing was impossible. Measure their philosophy alongside our great bombers, with a wingspread of two hundred and twelve feet, and then judge as to whether God or the scientist is always right.

Yes, New York is unafraid to trust these modern ravens of the air to provide her with food. Her eight millions of people will not go unfed, even though the bombers from Europe should disrupt her lines of communication, her earth-borne traffic arteries. She will still be fed by the ravens of the air. And here, we repeat, is one more indication that we are living in the days of God's preparation when "many shall run to and fro, and knowledge shall be increased."



★ The war is over for these Russian civilian women. The bodies of these refugees are lying across a road somewhere in Russia where, according to the censor, they were shot down from the air by Nazi flyers.

THEY fought without hope, their backs against Dunkerque and their faces toward the withering fire of the German panzer divisions. Calais was in flames, each moment only increased the impatient fury of the bombardment. "Every hour you continue to exist is of the greatest help to the B. E. F." was the urgent command. So these riflemen fought by order of their government—3,000 British and 800 French soldiers—fought the five-day battle that made the Dunkerque retreat possible, fought until all their strength was spent and their last round fired, fought on against enormous odds, fought when there was no hope of help or victory; and by their unflinching courage and by the fury of their death struggle they held back the claw of the German attack. Only forty-seven returned, but not one of those who fought in the Stuka-torn streets of Calais. What a destiny! What a rendezvous!

Not only behind the concrete and iron of Berchtesgaden, or the rock-walled cliffs of the Brenner Pass, or the walls of centuries old Chungking, or in the gray silence of two friendly men-of-war in the Atlantic does the arched shadow of destiny's wing touch men's supreme moments. In the simple solitude of individual decision the greatest schemes of man have become reality. The upward lift of civilization has always been purchased at a supreme price—life itself. Commissioned men who sit at destiny's conference table seldom die. Such a rendezvous bespeaks bloodletting elsewhere. No truth can be more sacred and more dear than that common man gladly dies that freedom, home, and childhood may survive the abnormal pressure of the ambitious-long fingers of the evil architects of fate.

Thus it was in fire-encompassed Warsaw, in frightful Rotterdam, in bleeding London. Out in the far-flung desert stretches between Sidi Barrani and Tobruk men from the distant corners of the earth faced one another and died behind their machine guns. The white snows of Lake Ladoga are stained with crimson and filled with frozen corpses. The dead and broken fill the narrow roads from the Danube to the Pass of Thermopylae; float in the inlet waters surrounding the Island Crete; hide in craters, crags, and mud-gulched crevices from Podolski to Odessa, from Berdichev to Kiev, from Petrozavodsk to Leningrad, from battle-shattered Smolensk to stubborn Moscow. Millions of dead, millions forever crippled, millions homeless, millions hungry. What a carnage! What a war!



When will this mischief end? Have we no right to ask? Prince and pauper who alike must bear the criminal burdens of war and reconstruction seek assurance, inquire for the answer—inquire of history, inquire of statesmen, but remain confused. For indeed the destiny of mankind is as mysterious as the Milky Way or the embryo in a thistle seed, but as certain as

A RENDEZVOUS WITH I

By Theo. G. Weis

Areturus and her suns or the bloom of apples before the fruit.

As long as God is in His heaven, no man need be in doubt about the outcome of his life or the final consummation of all things good and evil, for no Alexander from Macedonia, no Corporal from Corsica, no high prince von Hohenzollern, no house painter from Bavaria has yet been able to alter the destiny of this world.

The tragic battles of 1941 are not new. Men of flesh rising out of the mud surrounding Smolensk with steel helmets on their heads and gasoline bombs in their hands to stand against crawling, crushing monster-tanks—veritable fortresses on moving tracks—these are merely repeating what other generations in earlier decades have done. We read:

"The use of the German air arm as long range artillery was a new technique, but the principle of concentrated artillery preparation was basic in Napoleon's campaigns. The daring penetration and wide sweeps of the mechanized forces were at least as old as cavalry tactics upon which the world-sweep of the Mongols had been based. . . . Steel tanks and modern weap-

ons were simply more enduring mounts and more destructive than the shaggy Mongol ponies and their hard-bitten riders."—1941 "Britannica Book of the Year," p. 271.

Let us reflect a bit. Prophetic history says there would always be war, there would always be hate. It also says that no new order, no all-inclusive kingdom, no universal sway could be rooted upon the soil of any one of these continents no matter how many bayonets are stuck into the ground and no matter what confederacy of power may put them there. Prophetic history records the existence of four universal kingdoms and after that a royal debacle, a mad fang-and-claw tussle between a multiplicity of kingdoms, races, and nationalities. This *Lebensraum* urge, this rush for material, this clash of interests, these Maginot impregnations filled with distrust and deceit would continue and increase until the end of the world. The Sacred Record further says that while the manufacture of destruction is at its fiercest, eternal peace would come but not through formations of Stukas or hundreds of Flying Fortresses, or by radio from a



INTERNATIONAL NEWS PHOTO

warriors' conference, but by the act of God—deliberate, planned, on time. It is a fascinating story, every word and sentence of it—in the Bible, the second chapter of Daniel. Have you read it?

There are paragraphs penned by world-renowned historians in the past hundred years that are as revealing as a photographic lens. "In the darkness and confusion of the night a terrible massacre occurred. Bursting into the palace a band of Persians slew the monarch. . . . Others carried fire and sword through the town. . . . When the morning came, Cyrus found himself undisputed master of the city—the Babylonian Empire. . . . Babylon became 'an astonishment and a hissing' all her prestige vanished."—*Rawlinson*. This was 538 B.C. This was the end of the first universal empire.

"The force that he [Darius] had collected for the final struggle comprised—besides Persians, Babylonians, Medes, and

Japanese soldiers, part of a first contingent of additional Japanese army and naval forces dispatched to French Indo-China, wait in an undisclosed place in the southern part of the country before moving forward. Great Japanese troop concentrations in Indo-China brought a pertinent question from our President as to what the future policy of Japan in southern Asia was to be. While the Emperor answered courteously, their armed forces struck at Hawaii without warning.

Susianians from the center of the empire—Syrians from the banks of Orontes, Armenians from the neighborhood of Ararat, Cappadocians and Albanians from the regions bordering on the Euxine, Cadusians from the Caspian, Bactrians from the Upper Oxus, Sogdians from the Jaxartes, Archosians from Cabul, Arians from Herat, Indians from Punjab, and even Sacæ from the country about Kashgar and Yarkand, on the borders of the Great Desert of Gobi. Twenty-five nations followed the standard of the great king, and swelled his vast army, which amounted (according to the best authorities) to above a million of men. Every available resource that the empire possessed was brought into play. Besides the three arms of cavalry, infantry, and chariots, elephants were, perhaps for the first time in the history of military science, marshaled on the battle-field, to which they added an unwonted element of grotesqueness and savagery."—*Rawlinson*. This was the Battle of Arbela in 331 B.C. Here the crown of Cyrus passed to Alexander of Macedonia, and the second universal empire disappeared.

Two scrolls are ended, three yet remain. The historian says: "The great victory gained by the Romans over Perseus, king of Macedonia, a victory which destroyed the kingdom of Macedonia, and added that country finally to the Roman Empire, was gained in the battle of Pydna, June 22, 168 B.C. Thus perished the empire of Alexander the Great, which subdued and

The Final Hour

By JESSIE WILMORE MURTON

*It is Jehovah's final hour!
In yonder sun's descending path
The fruit of sin hangs fully ripe,
To feed the wine press of His wrath.*

*But still the angel watchers hold
The angry winds—lest there be one
Lost sheep yet to be gathered in,
Before the setting of the sun!*

Hellenized the East, one hundred and forty-four years after his death. . . . The whole empire of Alexander the Great had fallen to the Roman commonwealth, just as if the city had inherited it from his heirs. . . . Polybius dates from the battle of Pydna the full establishment of the empire of Rome. It was, in fact, the last battle in which a civilized state confronted Rome in the field on a footing of equality. . . . All subsequent struggles were rebellions—wars of the barbarians."—*Mommsen*.



This ends the prolonged agony of the third and swiftest universal empire. And, "by the establishment of the Herulian kingdom of Italy A. D. 476 the final destruction of the Western Empire was accomplished. Rome, that mightiest fabric of human greatness, was fallen. That power, 'the fourth kingdom' strong as iron 'which had broken in pieces and subdued all kingdoms,' was now itself broken to pieces. . . . Armies of unknown regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa."—*Gibbon*.

Ever since the days when the clay-and-iron confusion broke the unity of the fourth universal empire into jigsaw pieces of unequal national power, this world has been plagued by violent upstarts who, prompted by one motive or another—whether military or economic—aimed to solidify this mass of "strengths and weaknesses" into one powerful nation. This was the hope of Napoleon's united Europe, this was the purpose of William II's *Drang nach Osten*, this is the theme of Hitler's *New Order*.

Did the Corsican succeed? Were the Hohenzollerns mistaken? Need the world fear Hitler? Well, let us look at Napoleon; for if ever destiny gave birth to a man, he was her child.

"With the military resources of France, which then counted 130 departments, with the contingents of her Italian kingdoms, of the confederation of the Rhine, of the Grand Duchy of Warsaw, and with the auxiliary forces of Prussia and Austria, Napoleon could bring a formidable army into the field. On the first of June the Grand Army amounted to 678,000 men, 356,000 of whom were French and 322,000 foreigners. It included not only Belgians,

(Continued on page 15)



GOD'S CARTOONS OF WORLD POWERS

By B. H. Shaw



LITTLE less than 2500 years ago the prophet Daniel was given a dream in which he saw four fierce carnivorous beasts rise out of the raging waters of a storm-lashed sea.

In answer to his troubled inquiry, the angel of prophecy informed him that these four beasts were four kingdoms (Daniel 7: 17, 23) that should arise out of the earth. Upon the head of the fourth beast strangely appeared ten horns, which the angel said symbolized the division of the fourth kingdom into ten parts. According to the dream (Daniel 7: 17, 18) these four kingdoms, with their divisions, were to extend to the setting up of the kingdom of God.

Such a dream would be startling, even to a prophet, and it is not strange that Daniel was "grieved" and "troubled" over it and earnestly sought an explanation.

If Daniel, in that far-distant age, was concerned by the mere contemplation of this dream, what should be our reaction, living as we do in the days when the dream in its entirety is about to be fulfilled?



To facilitate our study of this remarkable prediction, we will quote Daniel 7: 1-7:

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

"And four great beasts came up from the sea, diverse one from another.

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."

The symbolism of this dream cannot but appeal to those familiar with modern news literature. How strikingly do "the four winds of the heaven" striving on "the great sea" picture the play of passion, strife, and war on the great sea of humanity! (Revelation 17: 15; Jeremiah 51: 1, 11.) How natural it seems to have the Divine Author of prophecy represent nations by animal symbols when we are so familiar with the "Russian bear," the "British lion," and the "American eagle" used in the modern press.

The informed reader has already anticipated the identity of the four beasts as representing Babylon, Medo-Persia, Greece, and Pagan Rome.

Babylon has been called the "golden kingdom of a golden age." In the image-dream of Daniel 2, Babylon is represented by pure gold. How natural, then, that its noble monarch, Nebuchadnezzar, should be represented by the lion (king of beasts) equipped with the wings of an eagle (king of birds)! The significance of this symbol will be seen at once in 2 Samuel 1: 23 where Saul and Jonathan are said to be "swifter than eagles, they were stronger than lions."

The prophet Jeremiah removes any lingering doubt as to the identity of this symbol in these words: "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones." Jeremiah 50: 17. And in the same book we read: "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." Jeremiah 4: 7. "Behold, he shall come up as clouds, and his chariot will be as a whirlwind: his horses are swifter than eagles." V. 13.

How striking the parallel! The lion is coming swifter than eagles, and our symbol in Daniel 7: 4 is a lion with eagle wings. How the heart bows in reverence before such divine foresight!

The weakness and cowardice of the kings from Nebuchadnezzar to Belshazzar are well represented by the plucking of the lion's wings and his standing upright on his feet as a man with a man's heart.



That we have in the bear a symbol of Medo-Persia, which succeeded Babylon, admits of no question. (Daniel 5: 30, 31.) The bear is huge, lumbering, and fierce. Medo-Persia consisted of a huge union of noncoherent provinces, extending three thousand miles from east to west and from five hundred to fifteen hundred miles from north to south. Its armies were vast, un-

wieldy masses of humanity, consisting sometimes of a million men. And its cruelty (Isaiah 13: 17, 18) is attested by Prideaux in these words: "The kings of Persia were the worst race of men that ever governed an empire." Their unnatural cruelty to the three provinces of Babylon, Lydia, and Egypt is represented by the three ribs being crushed between the teeth of the bear.

To the student of history the next symbol is very pleasing because of the way it fits the kingdom of Grecia and its first king, Alexander the Great. The incredible cunning and swiftness of his campaigns is shown by the lithe, swift leopard with its four wings of a fowl. Previous to the days of modern transportation no other general with an army had ever equaled Alexander the Great in the speed and celerity of his movements. How could a prophecy be more accurately fulfilled than this?

At the time of his death Alexander was asked who should be his successor. His reply is said to have been: "Let him that is strongest." Some twenty years of deadly internecine strife followed, and the student of prophecy is not surprised when the historian informs him that the struggle culminated in the division of Alexander's kingdom into exactly four parts—Syria, Greece, Thrace, and Egypt.



We now come to the fourth beast, which elicited the prophet's troubled inquiry; and well it might. And well it may demand our attention and inquiry for "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1: 19.

No other nation but the "iron monarchy" of Rome could meet the specifications of this prophecy. The opening words of Duruy's "History of Rome" well describe her career: "Rome, the city of strength and war and bloodshed."

Gaussen, the famous Swiss lecturer on prophecy, says in his "Discourses on Daniel": "The fourth empire was iron. Iron—no better definition than this can be given for the character of the Romans. Everything in them was iron. Their government was iron—merciless, hard-hearted, inhuman, inexorable. Their courage was iron—cruel, bloody, indomitable. Their soldiers were iron. . . . Their yoke upon the vanquished was iron—heavy, intolerable, and yet unavoidable."—*Vol. 1, p. 146.*

"It had ten horns." The ten kingdoms into which the Roman Empire was afterward divided," says the great commentator, Adam Clarke. A glance at the map of Europe reveals the fulfillment of this prophecy, for the nations of modern Europe



UST before His ascension to heaven, our Lord gave to His disciples the gospel commission, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matthew 28: 18-20.

As men responded to the preaching of the gospel, the book of Acts records the promptness with which the new converts were baptized into Christ in fulfillment of His plain command.

Mark's record of our Saviour's words is even more specific: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16.

The statement of the Master is unequivocal. Saving faith in Christ is set down as essential to salvation. And that faith will manifest itself by obedience to the divine command regarding baptism. The words of Jesus apply here, "Ye are My friends, if ye do whatsoever I command you." John 15: 14. And again, "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6: 46. "He that believeth not shall be damned." Condemnation in the judgment day will turn upon the lack of saving faith. The thief on the cross was assured of salvation, for he had no opportunity for baptism.

Many who have sincerely believed on Christ, have supposed that they were baptized when they were only sprinkled or poured upon, not knowing that by the apostasy of the Dark Ages sprinkling and pouring were substituted for scriptural baptism by immersion. God judges men according to their light. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Corinthians 8: 12.

Instructing Nicodemus in the way of salvation, Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. Our Lord here declares that only those who are

IS SPRINKLING BAPTISM?

By Walter C. Moffett

transformed in the new birth by the power of the Holy Spirit can enter the kingdom of God. The reference to baptism in the expression "born of water" indicates that those who are truly born of the Spirit like Saul of Tarsus will promptly be baptized into Christ when the scales fall from their eyes. There will be no evasion nor quibbling nor questioning of the wisdom of the divine command.

The Apostle Peter, in his first epistle, emphasizes the importance and the significance of baptism: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Peter 3: 21. Light is shed upon this text if we turn to Paul's epistle to the Romans:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Romans 6: 3-6.

Baptism is the only divinely appointed memorial of the burial and resurrection of Christ. And it most fittingly commemorates that event as the candidate is literally buried in the watery grave.

But baptism has also a deep spiritual significance. The old man of sin has been crucified with Christ. He is now buried in the watery grave, and the new man rises to walk in newness of life. "If any man be in Christ, he is a new creature: old

things are passed away; behold, all things are become new." 2 Corinthians 5: 17. Henceforth we say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2: 20.

Again we read, "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Colossians 2: 12. "Buried with Him in baptism"—the only way that this can be done is by burial in the watery grave. Jesus has left us an example. "Because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth." 1 Peter 2: 21, 22.

Where will the footsteps of Jesus the only perfect example lead in the matter of baptism? "Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven saying, This is My beloved Son, in whom I am well pleased." Matthew 3: 16, 17.

As the Spirit of God had witnessed to the approval of Heaven as Jesus came up out of the waters of the Jordan, so does that same Spirit bear witness with our spirits as we follow in His steps. This marks the beginning of a new and blessed experience. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3: 1-4.

were carved out of the territory of Western Rome by the Barbarian invaders during the fourth and fifth centuries.

The prophet next sees a strange development among the horns: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Daniel 7: 8.

Already greatly troubled over the fourth beast, by this new development Daniel became more anxious for an explanation. (Daniel 7: 19, 20.)

There is striking unanimity among authorities as to the identity of this power

that rose after the breakup, and on the ruins, of Western Rome. We give here an excerpt from the *American Catholic Quarterly Review* of April, 1911: "Long ages ago, when Rome through the neglect of the Western emperors, was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages."

In his comments on "the little horn" of

Daniel Seven, Adam Clarke says: "To none can this apply so well, and so fully, as to the Popes of Rome."

Daniel's attendant gave a further explanation of this power in verse 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

Four separate predictions stand out clearly in this verse. This power was to "speak great words against the Most High"; he was to "wear out the saints"; he was to "think to change times and

(Continued on page 15)

WHY DO CHILDREN'S TEETH DECAY?

By Daniel H. Kress, M. D.



ANIMALS usually have fine teeth. Tooth decay is rare among them. A horse with decayed teeth is considered of little value. We do not expect horses to have poor teeth. The reason why the horse has good, sound teeth to advanced age is that he is fed on foods which are rich in the material out of which teeth are formed, and the fact that he makes use of his teeth in thoroughly masticating such foods, thus enabling him to get out of them the bone-forming element which they contain.

Americans have poor teeth. Dental decay is common among them. Possibly not less than seventy-five per cent of the children attending the public schools are afflicted with tooth decay. Why is it? Something is wrong with the food they eat, or the manner of eating such food. Either the food is deficient in bone-forming materials, or through faulty eating they are unable to get the benefit of the elements present in such food.

In my travels I have had an adequate opportunity to make a study of the foods of various peoples, and their relation to the prevalence of tooth decay. I have found that in countries where meat and white bread form the staple articles of diet, dental decay prevails. In countries where meat is not freely used, but mushes and other soft, pasty foods are largely used, dental decay is equally common.

Australians are possibly the greatest meat eaters in the world, and in no country is dental decay more common. America and England come next, and in these countries dental decay is also common. In Scotland where not much meat is consumed, but the children are reared largely on "pap,"—poorly boiled oat meal,—tooth decay is also common.

In homes where meat is freely consumed and whose members live chiefly on super-cooked vegetables, boiled mushes, soft white bread, etc., dental decay in the children prevails. It is not difficult to see why this is so.

The foods upon which the horse subsists contain all the elements needed out of which to construct not merely strong muscles but also bones. The steer after eating the food containing both muscle and bone-forming, or calcium, materials, utilizes it in the building of the bony structure and teeth. Muscle-forming elements are stored up as muscle. Beefsteak being composed of protein, contains the muscle-forming element. It is lacking in

** A well-balanced diet will do much to insure perfect teeth, such as are possessed by this young maiden.*

—>>>—————<<<—
the bone-forming element.

When teeth decay, it is the quality of the dental structure that is at fault due to the bone-forming element being deficient in the food that is eaten. To remedy this we must supply the elements which are lacking. Unless this is done, dental decay will continue in spite of the multiplication of dentists, and the vigorous use of tooth brushes, tooth pastes, and tooth powders.

Monkeys make no use of tooth pastes or tooth brushes, and yet they possess remarkably fine teeth. Dental decay is rare among them until they are domesticated, or Americanized. Civilized man may be benefited by studying the dietetic habits of these creatures, which so closely resemble man.

An early meat diet creates a disrelish for cereal foods and milk, the physiological foods for children, the foods containing the mineral elements out of which teeth are constructed. These mineral constituents are found in sufficient proportion only in vegetables, fruits, cereals, and milk.

Dr. C. Rose, of Munich, years ago in an examination of 7,364 pupils at the Fribourg schools, discovered that the best teeth and the least tooth decay were found in the districts which contained hard water, and in which the soil was rich in lime. In places where lime poverty existed in the soil, he discovered there were nearly twice as many bad teeth among the children.



Dr. Neisler states that in a certain district where quantities of ground lime were strewn over feeding places where the soil was poor in lime, the deer which fed upon the grass of such fields possessed finer horns than those which fed in fields that were not so treated.

Animals are not able to appropriate



ground lime. The vegetable kingdom serves a useful purpose—it is capable of dissolving and appropriating these earthy salts, and organizing and vitalizing them, for use by animals or man. In districts where soils and water are poor in lime, the grains, fruits, and vegetables would necessarily be poor in organized salts, and naturally one would expect dental decay to be more common; because of the absence of these salts in soil and their consequent absence in the food. These salts may be deficient in the food owing to a lack of earthy salts in the soil, or they may afterwards have been removed by our modern process of milling.

The white bread so commonly used is deficient in tooth-forming materials. Dr. Bungé, a noted physiologist, says: "It is remarkable that wherever we find a race of men retaining primitive milling customs, or living on uncorrupted grain food, we find their teeth strong and free from decay." It is estimated that "whole-meal bread contains 200 per cent more phosphates than white bread." "America has the cleverest dentists," says Dr. Lauder Brunton, "because she has the best flour-mill makers. The better the mills, the whiter the flour, the poorer the bread, the worse the teeth, and the better the dentists."

It is not necessary to depend entirely upon modern mills for flour. Each family may obtain a hand-mill at a small cost with which to grind the flour and cracked wheat. Those who adopt this plan will be surprised to find a sweetness in the breads

that is not present in breads made of flour obtained from the grocer, which has lost much of its sweetness. A double purpose is served in grinding the wheat at home. Not only do we obtain the needed salts, but the satisfaction imparted to the palate encourages longer retention of such foods in the mouth and more thorough mastication. The maltose, formed by the action of saliva upon the starch, aids in dissolving the organized salts present in the breads. In the absence of the maltose these salts, even if present, are imperfectly utilized. This explains why rickets and other bone deformities are prevalent among pap-fed children. The free use of mushes and other pasty foods causes lime starvation and favors tooth decay. Thorough mastication affords a gentle massage to the gums and encourages a freer circulation of the blood which supplies the needed nutrients to the teeth.

Unquestionably the two important factors in teeth preservation are the presence of bone-forming elements in the foods and thorough mastication.

A Rendezvous With Destiny

(Continued from page 11)

Dutchmen, Hanoverians, Hanseats, Piedmontese, and Romans, . . . but also the Italian army, the Neapolitan army, the Spanish regiments, natives of Germany. . . . It was indeed the 'army of twenty nations' as it is still called by the Russian people. Napoleon transported all these races from the west to the east by a movement similar to that of the great invasions, and swept them like a human avalanche against Russia."—*Rambaud*.

It was an ill-chosen campaign. But he who aims to do what God has said shall not be done will sooner or later blunder with so great a self-assumed responsibility. Every high school youth knows what happened—Smolensk was burned, 20,000 perished; the battle of Moskowa with its frightful cannonade of 1,200 cannons, heard 30 leagues around, left 30,000 French and 40,000 Russians slain on the field. The Russians retired in good order, . . . held a council of war, . . . decided to leave Moscow to its fate, . . . passed through and beyond the city, and the French entered it at their heels. "Moscow was like a city of the dead, . . . a sad, . . . sullen silence broken only by the tramp of cavalry."—*Thiers*. No more pathetic entrance to a mighty city, no more tragic defeat has ever been written in the books against so great a man.

Today the eyes of the world again turn to Moscow, look, and wait. Smolensk is gone. Will Moscow hold? The world wonders! And how about the people there, can they "take it"? God only knows. They may lack hand grenades, machine guns, and rifles. To be sure, in their struggle for liberty "weapons will grow in their hands." We cannot tell, we do not know their appointed rendezvous with destiny; but this we know that in the angry days

when men must die for freedom and independence "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people." Daniel 2: 44.

Cartoons of World Powers

(Continued from page 13)

laws"; and he was to continue "until a time and times and the dividing of time."

We will now examine these four specifications and their fulfillment:

1. "Great words against the Most High."—The noted Catholic authority, Ferraris, in his "Ecclesiastical Dictionary" (art. "Pope") says: "The pope is as it were God on earth." And Leo XIII said in his Encyclical of June 20, 1894: "We hold upon this earth the place of God Almighty."

2. "Wear out the saints."—In the *Western Watchman* (Catholic) of December 24, 1908, the editor wrote: "The church has persecuted. Only a tyro in church history will deny that. . . . Protestants were persecuted in France and Spain with the full approval of the church." And W. E. H. Lecky in his work on "Rationalism," Volume 2, p. 32, said: "That the church

of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history."

3. "Think to change times and laws."—Ferraris, quoted above, adds: "The pope can modify [change] divine law."—*Ibid*. A casual examination of many standard Catholic catechisms will reveal the startling fact that the Catholic Church has placed in the hands of her communicants a modified and mutilated law of God. The second commandment is missing entirely and to compensate for this omission, the tenth commandment is divided into two. A further examination of the Sabbath commandment will reveal that it has been so changed as to lose its force and meaning. The accompanying explanations show that the change of the fourth commandment was intentional. So we would naturally infer that this is the change predicted by the words "change times and laws."

In reply to a letter of inquiry addressed to him concerning this change, Cardinal Gibbons wrote, October 28, 1895: "Of course the Catholic Church claims that the change was her act."

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The DOCTOR REPLIES to HEALTH QUERIES . . .

Medical and hygienic information of value to the general reader is given here by Owen S. Parrett, M. D. Inquirers may address the doctor in care of this magazine.

Stomach Ulcers

I am troubled with ulcer of the stomach and have been advised to have an operation. What would you advise? B. L.

Stomach ulcers are of two kinds, duodenal and gastric, depending upon which side of the pylorus they may be located on. Remember that while true gastric ulcers often may become cancerous, duodenal almost never do; so that one can afford to try medical treatment in this latter type with less danger. If you have tried a correct medical program, and your stomach retains its contents for a day or longer, surgery should be considered. The following program should be a fair test for curing ulcer without surgery.

Take a glass of milk, or more if desired, every two hours during the day. One half hour before each alternate feeding of milk, take four ounces of grapefruit juice, sipping both milk and juice very slowly. After ten days of this, change the diet to a creamed green vegetable soup three times a day, each time replacing a milk feeding taken on the hour where the juice does not precede it. After a ten-day period of this program, change again to a three-meal-a-day plan, using for breakfast a whole-grain-cereal gruel, oven toast, a glass of milk and one half a grapefruit. Dinner, pureed vegetables, stale bread, or hard toast, and milk; supper, mild fruits such as peach sauce or pear sauce, natural

brown rice, toast, and milk. A little olive oil taken with or between the meals will cut down the secretion of acid and relieve the hunger pains, if these exist; and if necessary, milk may also be taken between the meals, though this is seldom necessary. Use enemas for the bowels if required.

Cause of Deafness

Is a deviated nasal septum serious enough to need an operation? P. L. S.

A deviated nasal septum may be serious in its effect on the hearing, since the diminished space on the side toward which the septum is deviated may cause deafness on the same side. Early in such deafness a corrective operation may often result in marked improvement in the deafness.

Too Many Vitamins?

Can one take too many vitamins? A. M.

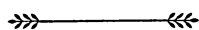
One is not likely to take too many vitamins, unless it be in the case of vitamin D, which may disturb the calcium metabolism of the body. So far as possible vitamins should be derived from the foods and purchased from the grocery instead of the drug store. However, since few of us have perfect health, most persons can be benefited, particularly those who are run down, by adding vitamins taken as concentrates in pills, capsules, and bottles.

CONDITIONING THE HOME

By May Cole Kuhn



★ *"Sometimes she would board the train and go back to see Grandma Gilman."*



of that kind gave a person standing and "face."

Sometimes she would board the train and go back to see Grandma Gilman. Her father had gone back there to live after his home was shattered.

Grandma Gilman's home was peaceful, quiet, calm as it had always been, and Lida's father as gentle and considerate as everyone else was there.

"Just grandmother's influence," Lida thought as she grew older.

Since the separation Lida did not feel much at home at her grandmother's. This living with her mother created a feeling in her heart that she did not belong to grandmother any longer. Tossed from one parent to the other, she became, in spirit, a lone wanderer on the face of the earth. Neither of her parents remarried, so that the situation did not involve the complex circumstances of a set of step-parents; but home was spoiled for her.

When she was seventeen years of age, opportunity came for her to enter a small Christian college, and she accepted eagerly. Here she found Christ, who came into her heart and gave her that protection, guidance, and love which had been denied her all her life.



God intends that parents shall build a secure, happy background for their children. To use a hackneyed phrase, "Home should be a little heaven on earth." Yet how few reach this stage of sheer delight!

Childhood should be filled with happy memories of a loving mother and a sure, dependable father. Bickering, unkindness, anger have no place in any dwelling. An old writer declares that the angels of God flee away from a home where quarreling and strife find a place.

If there are differences of opinion, they

should be discussed behind closed doors, where the children do not hear. Open eruptions of temper, fractious speeches, and abrupt contradictions have no place in any home. If disagreements occur, they should be relegated to privacy; and parents should come to a happy, sensible solution of a nature best for the whole family.

"I can't do it," someone remarks. "We just don't agree on anything, and we cannot find solutions to our difficulties."

Christ can. He can and will solve any problem, whether in the home or elsewhere. He who bore the unsympathetic, unkind remarks of the sons of Joseph, knows how to bring comfort and wisdom to parents beleaguered with the hundreds of cares, enigmas, and questions of life today. He who knew the love of a good mother, and the rest and peace such mothers impart to their homes, can put something into the heart of every mother which will keep her brave, and sweet, and strong; and He who knows the protection, love, and guidance of the great God more fully than any other being can understand it, can teach human fathers the way to protect, uplift, and guide their families.

Only as the parents partake of the Christ life can home become a place of joy and light; and at the heart of it all is prayer. They who really commune with God will not quarrel; for prayer and contention have nothing in common. They who pray for the Spirit of Christ will find that He comes in and dispels discontent, bad humor, sulkiness, grumbling, and vexation. The Branch which sweetened the bitter waters of Marah sweetens every bitter pool, and He will make every home a happy place to dwell in—if the dwellers will permit Him to come in and abide with them. Then, whether home be in a mansion or a humble lodge, it will be a place of attraction and charm.

Blessed the family that lives in this atmosphere with Christ.

What Is Your Future Task?

(Continued from page 5)

This spokesman of foreign ideologies perverts the sacred liberties of democracy into license to plot their downfall. He is quick to claim the martyr's crown when his exercise of these liberties is challenged. Any attempt by duly constituted law en-

BECAUSE Lida was not happy in her home, she left it as soon as she was able to make her own living.

Often girls, and boys too, who leave home before they have bridged their adolescence, have a hard time to adjust themselves to the hardships of the world, so, home should by all accounts be a place where young people can stay until they are mature enough and experienced enough to face life and cope with it successfully.

In Lida's case the father and mother separated when the girl was eleven or twelve years old, and she went away to a distant city where her mother was in business. Here she found a certain measure of peace, at least from family quarrels; but an irascible mother kept her in a state of fear and dread. There were hours, long hours, when she could browse among her books and go on long walks into the woods. Always, however, back in her mind was the consciousness that her home was not like the homes of most of her schoolmates. She had something to hide. An unsuccessful home had been flaunted in the face of her old world, and in this new place, she permitted people to think that her father had died; for she felt that she could not stand the gossip and remarks occasioned by a knowledge of the real state of affairs.

How she envied the girls whose homes were complete! With eager, hungry eyes she watched her friend Jannet Carrol as she accompanied her father to the school where he was principal. Somehow a father

forcement agencies at legal prosecution is attacked by him as unwarranted persecution. He makes political capital of adversity and a dupe of the innocent liberal who pleads his defense. No ruse is too vile to serve his heinous plots to undermine public confidence in law-enforcement agencies.

What manner of men are these creatures who stalk in our midst? Each has his own vainglorious master, but all serve a common objective. They seek to destroy democracy—the great citadel of those who believe in freedom of opportunity. They are the real saboteurs—the saboteurs of morale.

The antidote to their venom is an informed and alert public. Their slurs against our institutions and advocacy of foreignisms must not be accepted without challenge. These treacheries should be unmasked as the spawn of countries who regard their own people as vassals of the state.



We must awaken! We must again be young in mind, in heart, and in our love and fealty to America. We must be interested in preserving the soul of America. We must make our nation again worthy to have the eagle as its emblem, not only of power, but of swiftness of action and of protective preparedness. We must again become virile and strong. We must retrain ourselves to once more be the athletic nation, both in mind and body, which we believed ourselves to be. It can be done and it will be done.

Throughout America, youth is awakening—the young in mind and in heart—the young in hope, which should encompass all of us. Young America is laying aside temporarily the cherished plans and hopes of careers to assume its place and responsibilities in the vibrant march of the great army of democracy. Your forefathers made such sacrifices to establish a nation where the God-given privileges of freedom could be enjoyed by all.

Now that freedom of not only our generation, but of future generations, is threatened, you will have no greater satisfaction than to dedicate your efforts to the continuation of the principles of Christianity and democracy. Youth must take America tight to its heart—and love America for its Americanism. There is no way to face but forward. There should be no “ism” but that of patriotism. There is no course but that which defends the Stars and Stripes, and those things this emblem stands for—not what the hyphenates of the world have attempted to smear it with in the last generation.

These foreignisms, views, and theories are entirely alien to the spirit of America and to everything which America has held dear. They would have been utterly abhorrent to the founders of our Republic. They should be just as abhorrent to us. They would have been unanimously rejected by those who founded this country

SOCIAL QUESTIONS ANSWERED

★

By Arthur W. Spalding

The Child's Social Life

Please suggest proper social life for an only boy of five who is never quite so happy as when he has a child with whom he can play. We live in the city and there is one little girl living next door. She is younger than our boy, and seems like a good child, though I can't be sure as she has been sick all the time since we came. My lad is very sociable and will call in any child he sees to play with him, if I allow it.

You are describing my grandsons, dear mother. I greatly admire them because they are so different from me. They get their social qualities from countless ancestors who are not I. It is, of course, a great comfort to the indolent mother to have her child never want to leave her side, quite content to cloister himself with his playthings and stay in his own yard. But by and by when he goes out into the world he will have to learn his difficult lesson of how to meet and associate with people. So be thankful for the social qualities of your little son.

But don't let him run to his extreme of sociability while avoiding the extreme of shyness or aloofness. Keep the middle

and who formed its institutions. They should be just as unanimously rejected by us. They are an ancient, alien, diabolical, cancerous growth, and they flourish in the dark, noisome swamps of medieval despotism. They cannot possibly live on this side of the water if the sun of American thought and feeling continues to shine, unclouded by the abhorrent fallacies of foreign viewpoints, forms of government, policies, and hatreds.

Seeing that the godless forces of totalitarianism shall gain no further strength is the task of a generation of young men and women soon to establish the homes of future America. They, above all, must be kept unsullied from the inoculation of the deadly virus that kills spiritual development. In the homes which you will establish, teach respect for God and His laws, and then respect for man and his law will inevitably follow. Take that which is divine out of the home and the school, and you wreck the foundations upon which all order and all law, moral and human, rest.

And let us give to our honored nation what she so badly needs—that transfusion of which I have spoken before. Let us inject into her veins love of decency, power of right, courage, the vitality of patriotism, and the energy of unity upon which this, our beloved democracy, may feed and

strengthen, that she may stand supreme, her pulse that of patriotism, and her every heart beat that of inspired Americanism! That is our duty and we must not fail in its fulfillment if our free and unfettered way of life is to continue its uninterrupted course under a Constitution created by free men. Let that eternal triad of our United States, forever be before us—love of God, love of liberty, and love of country.

Children's play together should always be supervised, and in some degree it may be directed to their benefit. It's just as good for little boys and girls to play together as for them to have companions of their own sex. Never allow any foolish notion from adult observers about childish sweethearts. Make their association natural and without constraint. If any adult idiot simpers an innuendo about little sweethearts, commit him (or more likely her) to the psychopathic hospital. You ought to live in the country. The city has too great limitations and too great temptations to allow the right upbringing of any child; but the country offers a limitless field of activity amidst the works of God.

strengthen, that she may stand supreme, her pulse that of patriotism, and her every heart beat that of inspired Americanism! That is our duty and we must not fail in its fulfillment if our free and unfettered way of life is to continue its uninterrupted course under a Constitution created by free men. Let that eternal triad of our United States, forever be before us—love of God, love of liberty, and love of country.

Is Education a National Defense?

(Continued from page 7)

Christian education for spiritual warfare. The one of necessity must omit spiritual values; the other begins with God and ends with God and has regard for the things of God.

An education that rests upon the Holy Scriptures has for its genesis the most sublime and deepest words ever written, “In the beginning God,” and for its conclusion the hopeful and significant promise, “Surely I come quickly. Amen. Even so, come, Lord Jesus.”

Today we have but to look at the great nations of earth to find a forcible illustration of the results of the violation of the law of God and a rejection of the golden

rule. An education or a philosophy of life which omits a proper regard for spiritual truths, and makes man and his interests the center and circumference of life, is contributing in the final analysis to man's own undoing. The world today knows all too well the significance of science dedicated to the destruction of man instead of to his upbuilding.

It is not a mere platitude, therefore, to say that education should be Christian, not merely secular. There is bound up in this statement a solemn truth which when dishonored leads to the direst results, as the long history of nations and as contemporary developments reveal.

Cartoons of World Powers

(Continued from page 15)

It will be well, however, for the thoughtful reader to remember that while the practice of almost all Christendom has been changed in the matter of Sabbath-keeping from the observance of the seventh day of the week to that of the first day, in fulfillment of this prediction, the prophecy plainly says, "And *think* to change times and laws." And while this power glories in what it has done, no change has really been made in the law; for Heaven has never ratified it. And as long as it remains a fact that God created the earth in six days and rested on the seventh day to commemorate that fact, so long no change can be made in the memorial day.

4. "Until a time and times and the dividing of time."—It would only be natural for the student of this prophecy to be concerned about the future of this power; but there is some satisfaction in knowing that it has been limited by divine power. The above period, which is parallel with what we know as the Dark Ages, will be found to represent 1260 years (Revelation 12: 6, 14), as a day stands for a year in prophecy. (See Numbers 14: 34; Ezekiel 4: 6.) This period extended from the year 538 A.D., when the last of the three horn-powers was taken out of the way to make way for the rise of the Bishop of Rome to power, to the year 1798 A.D., when, by the order of the French Directory, Pope Pius VI was taken prisoner in Rome. The aged pontiff died in exile the next year, and for

two years the papacy was thought by both friends and foes to be "dead." But according to a prophecy in the Apocalypse this power was to be revived. History attests this fact. But verses 11 and 26 of Daniel 7 indicate that a time of judgment is coming when "the burning flame" will bring an end to the career of this power.

In the meantime the former issues of Protestantism will no doubt be revived. The same moral stamina of those olden days will be needed again. Let us hope that the God who shortened the days (Matthew 24:22) for the sake of His church during the years of the Dark Ages will again shorten the time for "the elect's sake." There is good promise of this in Romans 9: 28 where the prophet predicts a hastening and shortening of the work of God.

What Does Christ's Birth Mean?

(Continued from page 3)

question comes, "What do these things mean? Can there be peace? If so, what will bring this peace?"

The answer is—the coming of Christ, the Prince of peace, the Lord of glory, not again as a child, but as a King. He shall "set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2: 44.

The birth of the Christ child is worthy of our earnest and joyous consideration, for in it God's love is witnessed and God's salvation of man from sin has been made possible. Through His birth eternal peace and unending glory shall be the experience of all who, preparing to meet Him as the coming King, shall first accept the Christ of Bethlehem, that later they may welcome the Christ of glory.

Has Constitutional Government Limits?

(Continued from page 6)

the Bill of Rights, how long will the other guaranties of inalienable rights remain secure? If the government has a right to

compel its citizens to remain members of a labor union against their free will, or suffer the loss of their jobs, it has a similar right to compel every citizen who is now a member of a certain church to remain a member of that church and support that church against his free will or suffer the loss of his income and property. If the government can deprive its citizens of their inalienable civil rights, it can likewise deny the religious rights guaranteed under the Constitution.

One of the most alarming features of some labor unions is that they impose obligations upon their members which are paramount to all other obligations which the individual owes to his government or to his God. The individual is not only obliged under oath to surrender his paramount duties, fidelity, and allegiance to the civil government of which he is a citizen, but his duties, fidelity, and allegiance to God and religion when a conflict arises between what the labor union requires of him and what his government or his religion demands of him. This is very clearly set forth in the Constitution and Book of Laws of the International Typographical Union, Article XII, entitled "Obligations of Members." In this Article is set forth the oath, and it states at the beginning of the oath:

"Every person admitted as a member of this union shall subscribe to the following obligation," which is the oath exacted from every member. The oath is in part as follows: "I [give name] hereby solemnly and sincerely swear [or affirm] . . . that my fidelity to the union and my duty to the members thereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political, or religious, secret or otherwise."

Here is a super-organization which sets forth its obligations as supreme not only over all earthly governments but above the claims of God upon the soul of man. There have been a few monarchs at the head of earthly governments who attempted to subordinate the conscience of the individual in all things to the absolute authority of their decrees. Nebuchadnezzar, the great king of Babylon, set up his authority as supreme in all things both political and religious. But he failed in coercing the three Hebrew worthies, whom he cast into



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Baptized for the Dead

What is meant by "baptized for the dead"?
J. W. M.

Your question involves an understanding of 1 Corinthians 15:29. In 1 Corinthians 15:12 we read: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" The burning question in the church at that time was whether or not Christ was risen. These people who denied the truth of the resurrection doubtless carried their former disbelief in death and resurrection into the Christian church, yet they had submitted to baptism. Paul, therefore, asked the question: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Verse 29.

By reading this entire chapter you will see that the great point at issue was whether there was a resurrection of the dead. Paul raised the question as to why they were baptized if they did not believe in the resurrection, since baptism commemorates the death, burial, and resurrection of Jesus Christ. In his letter to the Romans he clearly indicated that baptism was an evidence of their faith in the resurrection: "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also

should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:4, 5.

Therefore it was perfectly logical for him to write to the Colossian brethren: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Colossians 2:12. These texts make it quite evident that baptism represents a death to sin, as the death of Christ was a death for the sin of the world. Arising to "walk in newness of life" is to simulate His resurrection and freedom from the pangs of death. Thus it will be seen that when properly understood, this question of baptism for the dead presents no difficulties and offers no reason or proof for the position taken by some churches.

When Was the Spirit Given?

I wish an understanding of Christ's statement to His apostles: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7. J. W. M.

This text should not be construed to teach that the Holy Spirit was not present until after Pentecost; for it was present during Old Testament times. The Psalmist David prayed: "Take not Thy Holy

Spirit from me." Psalm 51:11. The prophet Isaiah gives proof that the Spirit was present in his day: "Then he remembered the days of old, Moses, and his people, saying, Where is He that brought them up out of the sea with the shepherd of his flock? Where is He that put His Holy Spirit within him?" Isaiah 63:11.

It is definitely stated that all the prophets of ancient times had the gift of the Holy Spirit. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

But while Christ was upon earth His disciples depended upon Him, and did not rely as they otherwise would upon the Spirit, not sensing its need while He was with them. It was present and influenced the Saviour as is shown in John 7:38, 39: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" It was for that reason that He said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7. Not that He was not willing to send Him, but that He did not recognize their need, hence were not willing to receive Him.

the fiery furnace, and was forced to acknowledge that there was a God in heaven who had power to deliver "His servants that trusted in Him," and to change the king's word.

Darius, the king of the Medes, set up the claim, "That no decree nor statute which the king establisheth may be changed." He attempted to dominate the conscience of the individual in matters of religious worship. Daniel, the prophet of God, challenged the decree which stated "that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions." Daniel was cast into the den of lions for praying daily to the God of heaven, as he had always done, but the lions did him no hurt, and the king was forced to acknowledge that God's claims upon the soul are paramount to the rule of earthly governments.

When the Jewish rulers and the Sanhedrin united in forbidding the apostles to speak at all or teach in the name of Jesus, the apostles "Peter and John answered and said unto them, Whether it be in the sight of God to hearken unto you more than unto God, judge ye. For

we cannot but speak the things which we have seen and heard. . . . We ought to obey God rather than men."

When a labor union requires an oath of its members swearing fidelity and allegiance in their obligations to the union and requests them, in case there is a conflict of claims, to abjure all fidelity and allegiance which they owe to the government and to God, it goes too far. That is totalitarianism in its worst form. It is in direct violation of every fundamental principle of government set forth in our matchless Constitution. It subordinates the obligations of man which he owes to God and religion to the mere whims and caprices of finite men. It enables a labor union to defy the authority of civil government and set up its selfish interests above that of the national interests and welfare of the government, even when the very existence of the government is at stake. Common sense and reason would naturally lead one to the conclusion that man's first duty is to his Maker and that his obligations to his government would come next.

The American government, under its Constitution, offers religious liberty to all its citizens, so long as they respect the

equal rights of their fellow men, but this oath of the labor union not only transcends the duties the individual owes to his government but those he owes to his God and his conscience. It is destructive of religious liberty.

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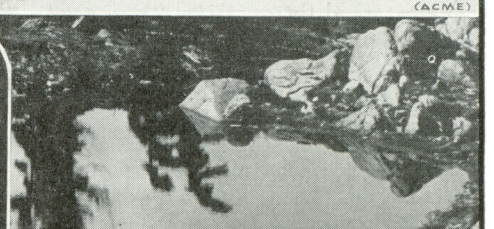
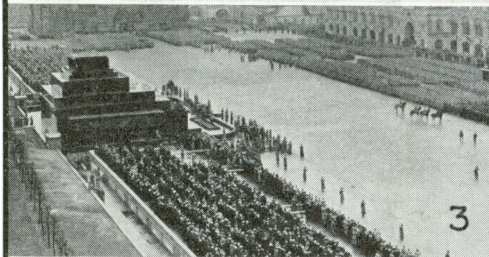
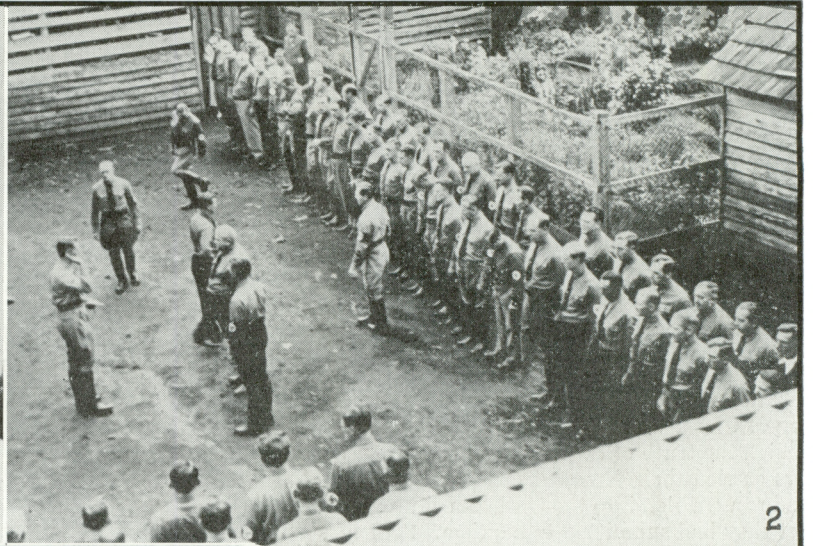
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NEWS PICTURES



1. Frank Gourley is shown soaring gracefully over the tea-for-two party at the base of Sunshine Valley's Ski Jump near Banff, Canada. 2. This exclusive picture of a Nazi Storm Trooper Group drilling in a back yard at Puerto Varas was snapped from a next-door room by special investigator of German activities in Chile. 3. Reviewing the troops in Red Square, Moscow. 3A. Subhas Chandra Bose, well-known Indian political leader who has gone over to the enemy, and is thought to be in Rome or Berlin. A statement made at the session of the Council of State in Delhi says that

Bose, former mayor of Calcutta, signed a pact with the Axis designed to lead to an invasion of India. 4. Camouflaged British soldiers bearing U. S. Army guns maneuver in a dense Burmese jungle where Britain and Japan shared a common frontier. They are fighting under jungle conditions to prevent any further southward expansion of the Oriental Axis partner. 5. Eighteen-year-old Private Mary Churchill is the latest member of Prime Minister Winston Churchill's family to join the forces. She is training at a Reception Depot in the Southern Command.