

NOVEMBER



The Watchman

Magazine

An Interpreter of the Times



ING GALLOWAY Photo



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THE NEW DEAL--ITS BACKGROUND

THE depression which began in 1929 is still with us. The "brain trust," after months of investigating and figuring, told us it was brought about chiefly by concentration of wealth under the control of a few men and corporations, and by a surplus of products from the farm and the factory. And no doubt they were right.

As to money concentration: The old laws against "trusts" had not been applied against "mergers." The need of huge aggregations of capital to carry on great public works and private enterprises commensurate with the spirit and progress of the age led to gigantic monopolies, interlocking directorates of banks and trust companies, chain stores, and mergers of all kinds. Let the devil take the small industry or business! Inheritance taxes did not much diminish the swollen fortunes handed down from father to son and kept in the family. Wealth was piling up instead of spreading out. This growing evil could not go on indefinitely without bringing a crisis in finance. It came in 1929, and the depression followed inevitably.

As to surpluses: America had been caught in a trap of its own setting. During the World War many a country which had depended for its supplies on American surpluses of wheat, cotton, farm implements, and automobiles—to mention a few—was thrown on its own resources for these foods and machines, or else did without them. Blockades, destruction of shipping, and the occupation of manufacturing nations in the war business, brought this about. The consumer nations discovered what they could do without or could make at home. Thus the war brought to life many an ambition in small, dependent nations, to be more self-contained.

Immediately after the war these debt-ridden, but ambitious, governments looked around for easy money, ostensibly to pay their war debts. They got it from liberal Uncle Sam, by the billion. Government and private loans from the United States poured into Europe in 1919 and onward.

Instead, however, of these nations paying their war debts,—much of the money from which would ultimately come back to the United States,—they began a repudiation of war debts, in whole or in part, and America will very likely never get anywhere near full payment. The money thus "saved" was spent very largely on manufacturing plants, improved farm machinery, and in other ways to make each nation more

economically independent. They were determined not to get caught by the next war, as they had been by the last.

During the decade after the Armistice, the United States prospered without parallel, for during this period the hitherto dependent countries were getting on their feet economically and in doing so were spending much money for our surplus machinery and foodstuffs. We had a lucrative foreign market, and we expanded magnificently. We made shoe machinery enough to manufacture forty times as many shoes as we could wear ourselves. We made automobiles enough so that every American man, woman, and child could ride, and visioned selling enough to put every Chinese and Russian in cars. We fondly imagined that the world saturation point for our products would never be reached.

And all the time the buyers of our surpluses were stealing a march on us, and, largely by the use of money borrowed from us, were getting ready to buy from us no more. The inevitable turn came in the fall of 1929, and soon we were left with our surpluses on our hands.

No world-demand caused too great a supply. Unsalable goods brought shut-down of industrial plants and consequent unemployment. Capital, scared by insecurity of investment, began to hoard. Hundreds of banks, caught unawares, failed. Little money in circulation, little work,—hard times were upon us. Panic gripped the nation. Disgusted with the mess we had gotten ourselves into, we called for a "new deal."

Note right here that this depression had been forecast, and its causes given, nineteen centuries before it struck us. God through the unerring Word told us about it; for 2 Timothy 3: 1, 2 says, "*Mark this, there are hard times coming in the last days. For men will be selfish, fond of money.*"—Moffatt's translation. God lays the axe to the root of the economic tree. He gets at the causes of men's causes. What caused concentration of wealth and surplus?—Plainly, selfishness and fondness for money. Inordinate greed for gold and love of ease were back of night-and-day and seven-day labor, exploitation of the poor, multiplication of machinery, overproduction of farm crops, child labor, and the monopolies and mergers of predatory wealth. Divinity has the one correct answer to every question—economic and otherwise—that arises today. Follow this series of editorials and be convinced.

Next month, The New Deal Analyzed.

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FLASHES

☛ A Christian Scientist lady in Mineola, New York, according to the newspapers, recently sued a man for injuring her in an automobile collision. Because she refused medical aid, in that her hurts were only "imaginary," the court refused to grant her suit, but instead required her to pay \$75 to the man for injury to his car, which injury was real.

☛ The Roman Catholic Church is considering seriously the making of the assumption of the virgin Mary an article of faith. In other words, all Catholics hold as a prime belief that the body of the mother of Jesus was taken to heaven at death. Now many would make this an infallible dogma. The Church has a right to do this for Catholics, though no authority can be found for it in the Bible. It is just another tradition.

☛ The results of a four-year survey of church unity among Protestants, conducted by Dr. H. Paul Douglas and just published in the volume, "Church Unity Movements in the United States," show that such unity is favored much more by theologians, older people, and churchmen than by laymen, young people, and those without church affiliation. These findings should make those hesitate who blame the loss of church prestige among outsiders to the large number of denominations. The chief fault of all the churches is lack of spiritual power, not lack of organic union. Power with men will inevitably follow power with God.

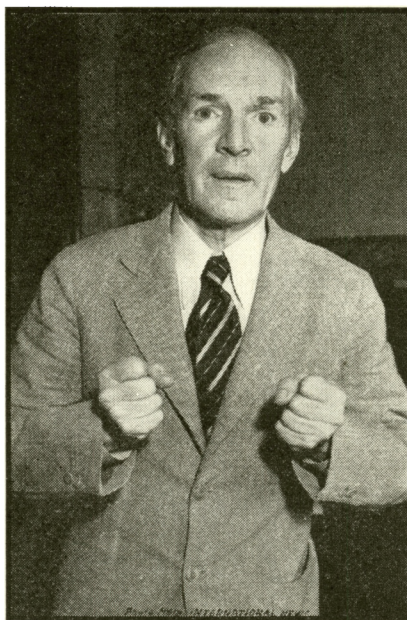
☛ The reformers favoring an international calendar are still very active. Their plans would make God's true Sabbath wander to every day of the original week. They hope to start the new calendar scheme when January first again comes on Sunday. But they have not yet succeeded in getting the subject placed on the agenda of the League of Nations Assembly, which body must pass on it favorably before it has a chance of universal acceptance.

☛ We are for the N. R. A. if it stands for unselfishness, justice for all classes, and mercy for those who need it, a decent living for every family by means of wages for work done, and independence and respectability of the individual.

☛ A Nashville judge recently freed two boys, arrested for stealing watermelons, with the explanation, "Why, I was 21 years old myself before I knew they sold watermelons. I thought you just went and got 'em." He or some other judge will try these boys in years to come.

☛ It takes twelve billion dollars a year to support crime in the United States, over \$100 for every man, woman, and child. Stop glorifying criminals and save your \$100.

☛ Five thousand dollars is the estimated cost of rearing an unskilled laborer from birth to mature efficiency. And a skilled, educated person costs \$10,485.



Upton Sinclair, novelist, reformer, Socialist, who has been nominated on the Democratic ticket for Governor of California, and seems to have good prospects of being elected. There is some wonder if his popularity indicates that America is going Socialistic.

☛ The Federal Council of Churches, representing twenty-five leading denominations, has set the month of October for a nation-wide campaign against the war system. Will it occupy the time, as before, saying, "Peace, peace, when there is no peace"?

☛ For a number of years doctors have been hopeful of being able to "remake the human race" by means of injections of "hormones" extracted from "ductless glands." Now it has been discovered that there are certain "anti-hormones" that counteract anything that can be done with "hormones." When will men know that only the salvation of Jesus Christ can "remake the human race"?

☛ International control of rare metals would prevent war, says a great chemist. We pin our faith to supernatural control of human hearts.

☛ Someone has said that he is a pessimist for the present and an optimist for the future. Taking the cue, we want to say that we are pessimists for the near future, and optimists for the just beyond.

☛ New York City has voted for a lottery to raise relief money for the needy. The worst about this is that it makes legitimate and excusable the gambling impulse. The new law gives something to those who have nothing by stimulating the dangerous mania for getting something for nothing. It is a vicious circle.

☛ Industrial production is one index of the prosperity of a nation. A League of Nations report shows Japan in highest place, producing 139.8 per cent of what she did in 1928. Great Britain is fifth with 103.3, and the United States eleventh with 77.5. Thus we are about three fourths of the way back to palmy days, with comparatively little to boast about.

☛ A seven-year-old girl of New York is reported to have made application for a \$5000-a-year spending allowance. She could not make ends meet on \$3000. "Ye have lived in pleasure on the earth, and been wanton," says James the prophet concerning our days. Next act, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5: 5, 1.

☛ For twenty-five years scientists of the Smithsonian Institute have called a certain Inca Indian relic they had a "fossil ear of corn." Recently it was found to be a baby's rattle made of clay. Now they console themselves with the thought that it was a clever imitation. And the civilized world trusts such men to tell the origin of man, the age of the world, and the future of the race.

☛ So-called respectable magazines continue to drift toward the questionable, immoral, and sacrilegious in articles and advertisements. A recent soap ad in a news weekly pictures a beautiful girl singing in a church choir, and the accompanying bold line reads, "A heavenly skin—when you wash your complexion sins away." There is a halo over the H in heavenly. It is one thing to illustrate heavenly truths by earthly similitudes, but quite another to borrow the language of the spirit of religion to sell soap.

This War Business

DURING the late War some soldiers came from harrowing gun fire back to a Y. M. C. A. hut. Half their squad had been killed. They were sadly in need of encouragement. Said a chaplain by way of comfort: "Never

by their inordinate desire to sell death-dealing apparatus. These "merchants of death" have made war instigation a ghastly business, say the investigators.

As business goes, there is no violation of ethics in disposing of one's product to the best advantage in any

they will continue to war because they want to war. As long as men and nations remain "lovers of their own selves, covetous," ("selfish, fond of money," Moffatt) war will continue. It will go on till Christ comes in the clouds of glory, and puts a stop to it forever. See Revelation 19: 11-21.



Air travel increases its speed. Pilot Earle Ward (in doorway) and his passenger alight from their plane which covered the distance between Chicago and New York in two hours fifty-nine minutes, the latest record.

mind, boys, you are making a new world." And one of the boys answered, "No, Padre, we are not doing that. That's your business. We are smashing up the old world."

War is certainly "smashing up the old world," and even during peace time the munitions makers are coining some huge profits out of the preparation for the final smash. War has become more and more a business, in the minds of a large portion of the world's capitalists.

Investigations now being carried on by a United States Senate committee have shown that the ramifications of the munitions industry extend all over the world, and reprehensible methods are used to stimulate and aid the war game wherever started. The revelations have caused an international sensation. The names of royalty and prominent statesmen have been brought into them. It is alleged that huge ordnance and ship companies have abetted war, and helped nations to secretly break treaties,

market. But when that product is designed to kill the most people, soldiers and civilians, in the quickest time, at the least expense, we wonder if responsible government should not take a hand. And that is just what the Senate Committee is trying to do. And it is finding plenty of incriminating evidence in our own front yard, though the armament racket shows its worst phase in Europe.

Looking at it in one way, there should be no surprise that death-dealers are selling their wares. And if drumming up trade involves helping to start or prolong a war, why that is only "creating a market," and "breaking down sales resistance," as all big business does.

It is up to the nations to outlaw war as a national policy. It is national governments that buy arms. Du Ponts, Vickers, and others would be forced out of business if war were nobody's business.

But the nations will not, can not, stop warring. The Word of God says

Labor Rises in Wrath

THE textile strike that recently harassed the Eastern states has been settled. Over 400,000 workers were affected; there was much violence, and fifteen people were killed. The injured mounted into the hundreds. State troops had to be called out in Southern and New England centers before peace and a return to work was brought about.

It seems strange to many that we have no government machinery to cope adequately with such outbreaks.

Dictators of Europe sneer at the weakness in our system, and boast that there are no strikes in their domains. We retort that we prefer strikes to domination of every thought and act. Meanwhile we wish that some combination of the possible 17,576 alphabetical combinations could be found which would quiet our economic turmoil.

Strikes are symptoms. And their increasing occurrence, together with the heartless greed of the rich, economic instability, and rank injustice to the weak and poor, are harbingers of the close of the age. Said a prominent preacher recently:

"We are on the verge of some dynamic movements which we cannot foretell. Tomorrow is going to be an experimental, interesting, and important stage in religion. Everybody in Europe is moving fast, but fails to know where he is going. America, too, is guilty of swift indirection. Wherever one turns, there are undercurrents which appear ready to destroy the true church unless we take heed."

The truth is, we *can* foretell the most dynamic movement just ahead. It is the second advent of Christ to earth. The world doesn't know where it is going, but the Bible believer does. We are headed swiftly and directly toward the wind-up of this world's history. The coming of Jesus is near. "Behold, I come quickly," He says. "To them that look for Him will He appear the second time without sin unto salvation." Hebrews 9: 28.

Rattlesnake Religion

RELIGIOUS, and other, circles in the South were agitated during the summer by a hill preacher of North Carolina allowing himself to be bitten by a rattlesnake to prove his faith in God's power to protect him. He swelled up, but took no medical aid; and didn't die. Then he departed for Ohio to spread his gospel of divine protection. He will get plenty of publicity and money out of his stunt, as the newspaper, broadcasting, and motion picture companies already have. Now the South is afflicted by scores of fanatics seeking fame via rattlesnake bites.

Snake experts tell us that only 15 per cent of rattler-bitten persons die anyway. We are certain that God had nothing to do with this incident. There was no act of faith about it. It was foolhardy presumption. All God's miracles and healings are redemptive acts. He performs no miracle to satisfy curiosity, to glorify a man, nor to protect unnecessary risk, but to save souls. His promise to save from the evil effects of snakebite (Mark 16: 17, 18) is to be fulfilled only in His missionaries who go into all the world and preach the gospel to every creature. (V. 15.) When a man is in this line of duty, and is *accidentally* bitten by a snake, God will save his life, as he did Paul's. (Acts 28: 3-6.)

Without attributing insincerity to the Carolina snake biter, we would say that this presumption is the devil's counterfeit of a sign which characterizes God's true people as they carry to the world the message of His coming kingdom.

Prayers to Order

As Protestantism loses more and more divine power through the inroads of worldliness and Modernism, it turns more and more to powerless prayer. Whether public or private, "prayer is the opening of the heart to God as to a friend." We do not use a book as a form to follow in talking to a friend. We speak from the heart what we feel.

A thirty-page book has just come from the press called, "Prayers for Self and Society." Its prayers are thoroughly modernized. Not to write of their merits, we question the whole idea of "prayer books." Prayer is not to be a formal set of words, nor a sermon, nor a part of church liturgy. It is the cry of need in the human heart, springing spontaneously from the lips.

Modernist Harry Emerson Fosdick deplores much public prayer in these words: "Anyone acquainted with public prayer in American churches might well conclude that even ministers do not regard it as deserving any attention at all. Their public prayers often fall from their lips slipshod and haphazard, appalling illustrations of random, extemporized mediocrity."

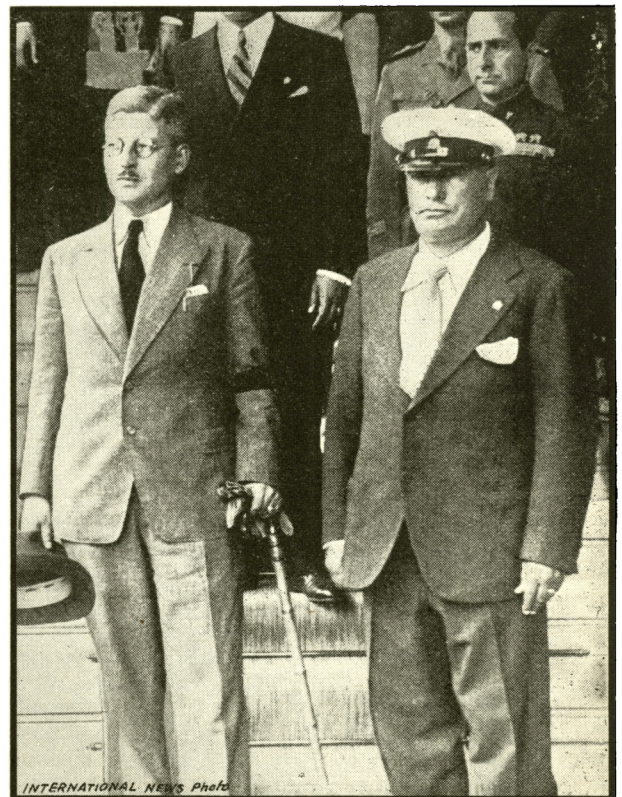
"When one considers the quality of public prayer, the number of people who come within its range, the meaning it might have, the atrocious carelessness with which its possible power is commonly handled, the irreverent nonchalance with which many stroll into and dally over it, one welcomes any serious endeavor to come to intelligent terms with it."

While we agree with this noted preacher of ethics (not Bible) that much public prayer is "extemporized mediocrity," so far as the use of good English is concerned, we prefer to risk this

One admirer of Mr. Fosdick's own public intercessions says that "all the needs and desires he may be expected to express during the succeeding five years" are expressed in fifteen of his recent Sunday morning prayers. This popular New York preacher prayed in these fifteen prayers "for economic deliverance, devotion to the highest, glad and fresh faith, fruitfulness of the soul, integration of our lives, renewed aspirations, attunement to God, beauty, high thoughts, basic virtues, larger and higher visions, spiritual welfare, and wholeness of life."

Whatever these high-flown expressions may include, we wish this modern preacher had prayed for forgiveness of sin through the atoning blood of Jesus, the gift of the Holy Spirit, power to keep the ten commandments, foreign missions, and the soon return of Jesus Christ to this earth. These are the petitions the Bible tells us to address to the Most High in these days. (1 John

Chancellor Kurt Schuschnigg, of Austria, and Premier Benito Mussolini, of Italy, in recent poses. Italy has taken Austria under her wing, ostensibly to prevent a European outbreak; but Austria is German in language and tastes. The world awaits the outcome, and anything may happen.



rather than resort to heartless forms in prayer. The cure for the inferior prayer which Mr. Fosdick deplores is not a prayer book and memorized forms, but a turning to God and Christ's plan of salvation with a sincere heart.

1: 9; Zechariah 10: 1; Acts 1: 14; 2: 1, 4; Hebrews 9: 28.)

Prayers are not to be "made to order," but true prayer is the order that brings to the devotee all that Heaven has promised in the Word.

Are we through with

RICH MEN

and is capitalism to be

Now that our modern ship of American civilization has resumed a more even keel, we have been hearing more criticisms of the general recovery plan and more shouts of dictatorship and the destruction of democracy. "Let business alone, and we will recover," we are told.

How shortsighted some men are! The let-business-alone policy nearly brought us to chaos. Who can recall the bank crisis of February and March, 1933, without a shudder! Now that things have been straightened around somewhat, we are being urged by many to return to the days of "rugged individualism," "back to liberty," as they put it.

How much trust can we put in the leadership of "rugged individualism"? Jay Franklin, in *Liberty*, puts it this way: "For generations Big Business had run the United States. Our most intelligent and energetic men went into business, and we were taught to admire our captains of industry and to study the principles by which they had achieved success. When the depression came, we turned to them for leadership back to recovery. Did they supply it? Ask Hoover! He asked them to.

"Instead, the number of our unemployed reached the staggering total of 13,500,000 in March, 1933, and Big Business had no solution but to pass around the hat, cut wages, employ child labor, and in a few cases spread the work or keep regular employees on part time. This was altogether aside from the monopoly controls, the tariff privileges, and the financial inside tracks which enable our Big Business men to maintain high prices, profits, and dividends in the face of vast human misery.

▼

"Under the Old Deal one third of our banks folded up in the ten years which followed 1920. Under the Old Deal the Chase National Bank could grant its retiring and enormously wealthy president a life pension of \$100,000 a year when it was not paying any dividends to its stockholders. Under the Old

Deal Sam Insull and Ivar Kreuger could ruin hundreds of thousands of swindled investors and be rated as great men by press and pulpit. A New York investment firm could pay \$450,000 to the son of the president of Peru in connection with a loan to the government of Peru which has since been defaulted with total loss to the American investors. Our private bankers could take millions in commissions without a cent of liability and our Stock Exchange could wipe out billions of savings of millions of Americans."

All that was "rugged individualism." We called it freedom and liberty. We built big factories and may have even paid our help something like a living

IN THIS ARTICLE. L. Ervin Wright says:

"Let it be remembered that so far this New Deal recovery program is not the destruction of the old economic system. It is a plan to cure, if possible, the abuses of the system, without cutting out the appendix which many feel is largely the cause of these abuses; namely, profit. It is managed capitalism, as Dr. Barclay of Stanford University points out."

wage, but while the returns from industry increased 72 per cent in the decade preceding 1930, wages increased only 13 per cent. Dividends and profits meant more to us than the human beings who made these dividends and profits possible. When the depression came and we could no longer make big money, we cut wages, employed child labor, and turned loose millions of men and women upon public and private charity. These millions were good enough to exploit, good enough to make our billions, good enough to make what we have called our surpluses of goods, but they were not good enough to be taken care of when they were no longer a *profit* to us. Let charity, the Red Cross, the Salvation Army, or the

NO MORE



By
**L. ERVIN
WRIGHT**

Government take care of the unemployed, we said.

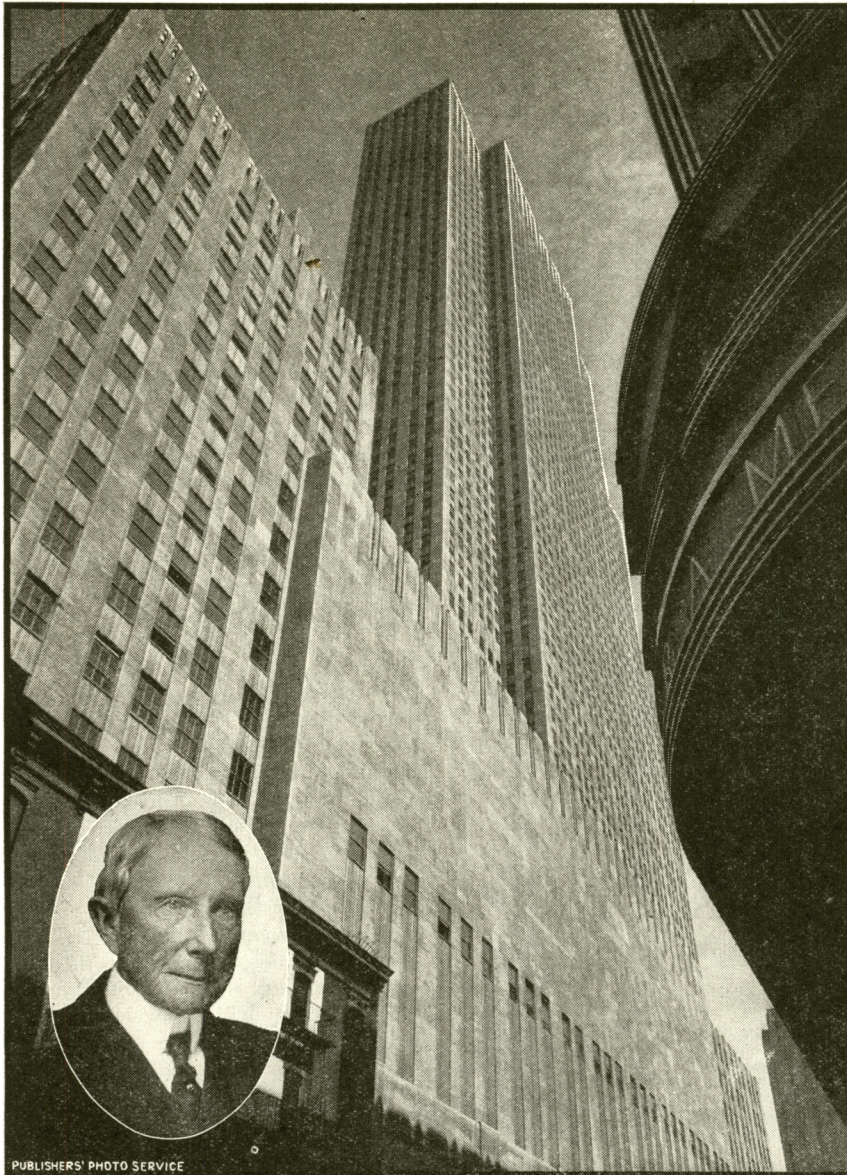
Since we have turned the unemployment problem over to the Government because it had gotten out of our hands, the only logical thing for the Government to do was to formulate a policy to save the nation from utter chaos. Now if capitalism finds some of its "individualism" curtailed, it has no one but itself to blame.

Let it be remembered that this recovery program is not the destruction of the old economic system. It is a plan to cure, if possible, the abuses of the system, without cutting out the appendix which many feel is largely the cause of these abuses; namely, profit. It is *managed capitalism*, as Dr. Barclay of Stanford University points out.

It seeks to avoid public ownership of industry, yet it would like to get all the benefits of a socialized order. More and more we are seeing certain things we thought were individual things declared "public utilities" or in the "public interest." At this date plain, ordinary cows' milk has been so declared.

We have admitted of the principle for a long time, and the "New Deal simply represents," says Jay Franklin, "a necessary and long overdue extension of the public utility conception of the duties of society."

President Roosevelt in his address to American business men, March 6, 1934, stated: "No one is opposed to sensible and reasonable profits, but the morality of the case is that a great segment of our people are in actual distress and that as between profits first and humanity



One of the tall buildings in "Radio City," New York. This group of buildings is also called "Rockefeller Center." John D. Rockefeller, Sr., is shown in the inset. The name of Rockefeller stands for fabulous riches.

afterwards and humanity first and profits afterwards we have no room for hesitation."

The complexity of our modern life has narrowed the world we live in but increased each individual's part in the general welfare. Today you can't discharge the workers in your factory without throwing out of balance the whole community and my business, too, for my workers are dependent for existence upon the goods you produce. More and more we are driven to the law that we are our brother's keepers, and that if we don't keep him, he can't keep us.

The big question is, Can the New Deal really curb the various selfish elements of our modern life?

Many think not. Abraham Epstein, writing in *Current History*, March, 1934,

on the New Deal, reaches this conclusion: "Because it has not adopted any of the fundamental radical means whereby the basic cause of our social evils—the gap between productive output and consumptive inadequacy—will be bridged, no really vital or lasting benefits can be expected."

There are many who will grant that the New Deal is a revolution, but not *the* revolution. But whatever we do, it seems certain that we shall never go back to the old order of *laissez faire*. But unless we go beyond the New Deal as now laid down, it seems apparent to many that we shall have a permanent army of unemployed of ten million. There is no use to hide from facts; the New Deal has not solved the unemployment problem. CWA and PWA money to keep a few million men

at work must eventually run out, and new bond issues must be forthcoming.

The substitution of production for use instead of production for profits is advocated as the only alternative compatible to our democratic institutions. Unless we do fill that gap between productive output and consumptive inadequacy there can be no genuine New Deal.

At the recent National Education Association's convention held in Cleveland, Dr. Goodwin Watson, of Columbia University, urged educators to advocate the abandonment of the private profit system and the substitution of an "economy operated for the private good." He added that the "times are ripening for anything to happen."

Another professor from Columbia, Dr. George S. Counts, declared that the rising generation should be told "the system of private capitalism has been shown to be bankrupt."

At this same convention, Williard E. Givens, superintendent of schools of Oakland, California, said: "All of us, including the 'owners' must be subjected to a large degree of social control. A large section of our discussion group maintains that in our fragile interdependent society the credit agencies, the basic industries and utilities cannot be centrally planned and operated under private ownership.

"Hence, they will join in creating a swift nation-wide campaign of adult education which will support President Roosevelt in taking over and operating them at full capacity as a unified national system in the interests of all the people."

This shows the way the wind is blowing, and coming from leading educators it will carry much weight. Perhaps the dreams of the Technocrats will yet be realized. Perhaps we shall see fulfilled that Scripture which says: "Moreover the profit of the earth is for all." Ecclesiastes 5: 9.

Unless we do solve the economic independence of all the American people our democracy cannot long endure. The unalienable rights of man as laid down in the Declaration of Independence must have a sound economic basis:

(Continued on page 18)

Profit and Loss in

The LIQUOR BUSINESS

By
W. E. Gerald

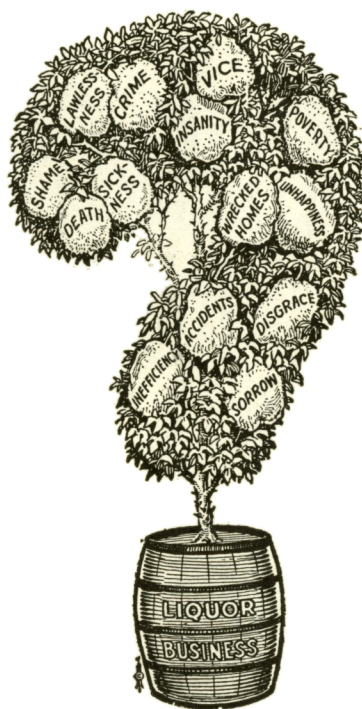
It is well to remember in connection with this liquor business that riches dishonorably gained have a faculty of taking to themselves wings. Have you ever noticed how easily the ill-gotten gains of the thief slip through his fingers? It is like putting money into a bag with holes. "The blessing of the Lord, it maketh rich, and He addeth no sorrow."

Now the crux and center of this whole booze question seems to be a question of profit. Whether it is right, or whether it meets the approval of God, seems to be ignored entirely. By the worldly minded, the licensing of liquor is hailed as an important means of government revenue. But God pity the city, state, or nation that depends on such a rotten support.

The liquor interests and the believers in high license profess to envy the bootlegger his profits, and say that they would rather see the profits of the liquor business go into the pockets of Uncle Sam. But do they envy the bank robber his profits? "Oh, that is illegitimate business," they answer.

But on what basis can they prove that if the bank robber needs money badly, it is not all right for him to help himself from some cash box, and knock over those who get in the way? The answer is that there are divine fiats: "Thou shalt not steal," and, "Thou shalt not kill"; and civilized society must stand by those moral principles or else go into the chaos of anarchy.

Yes, by that same Authority the manufacture and sale of alcoholic beverages is condemned: "Woe unto him that giveth his neighbor drink." "Be not among winebibbers." "Be not drunk with [fermented] wine, wherein is excess." "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. . . . At the last it biteth like a serpent."



For every dollar that drops into municipal, State, and Federal coffers for liquor licenses, two or more will be paid out for liquor's curse. I don't care what church or what high church dignitary condones the use of alcohol as a beverage, there is no human power that can absolve from the curse that follows booze as surely as night follows day.

It was forecast that a fine revenue plum the size of 800 millions of dollars would drop in the United States treasury following the repeal of Prohibition. Six months of license showed 258 millions. But what did we get from it?—The biggest drought in all history, which the president says took 550 millions (last estimate, after visiting the drought area, was changed to 5 billions)

right out of our pockets. What caused that?—No one knows. The people of that region say it was "the finger of God." Was it a disciplinary measure from God? The prophet said concerning ancient Israel: "Your iniquities have turned away these things, and your sins have witholden good things from you." "I called for a drought upon the land." If ancient Israel was chastised for national sins, why should we expect to go scot free?

Then when we add to this the cost of increased imbecility, insanity, dissipation, and crime, to say nothing of incapacitation for work, what have we gained by this low-down method of raising revenue? It would take a volume the size of Webster's Unabridged to record the woes that have come upon us, the debauchery of women and youth, the deaths from drunken driving, that have resulted already from the legalization of this iniquitous traffic.

If the state must dispense some liquor for medicinal purposes, all right; but the allowing of individuals for private profit, to conduct a business that panders to the lusts of men is a cancer on the body politic. That gang of conscienceless harpies who have no scruples against capitalizing on the weaknesses of their fellow men have no honor. They care nothing for the souls of their patrons, whom, when their last cent of earnings is gone into the rum-sellers' tills, they will throw out into the gutter for the Salvation Army to pick up. The *Chicago Herald and Examiner*, speaking of conditions in that city, says: "Picture young school children, varying in age from thirteen to eighteen, being welcomed to liquor hell-holes where the hard-earned money of their parents is exchanged for questionable liquor that sends them out reeling, and strips boys and girls of all public sex decency."

In the light of the frightful conditions developing more swiftly every moment, can any one show where there is any real profit in liquor license? Does not the mental, moral, physical, social, and economical havoc far outweigh the revenues of license? We may well consider the question asked by the Man of Calvary in another period of the world's history when moral values were failing: "What shall it profit a man, if he shall gain the whole world and lose his own soul?" All money received from liquor license should properly be entered in the "red" because it is "blood money" and nothing else. "Woe unto him that buildeth his house by unrighteousness."

WHEN Life Hangs by a Thread and then BREAKS---

Is there Hope of Living Again . . . ?

By Robert L. Boothby

MR. MAXWELL REID, writing in *Popular Mechanics*, tells of a man, dying from chronic heart disease, who was kept alive until his son could reach him, by means of a long, slender gold needle with which the doctor pierced the right auricle of the dying man's heart and conveyed through this needle impulses from an electric generator, causing the muscles to contract and set the heart beating again about seventy times a minute. In this case the man's heart was wasted from disease, and the restoration of heart action was only temporary. But when the heart is sound, this electrical instrument restores the patient to life permanently. It is claimed that more than one hundred men today are alive through the miraculous work of this small needlelike instrument, and that an average of six out of ten people who die from heart failure could be revived, if they were treated within ten minutes.

This is only one of numerous wonders medical science is now performing. We are lately informed that persons who meet sudden death by any one of a number of common accidents can be brought back to life if proper restoratives are applied without delay. A few centimeters of a mysterious blue dye, injected into the veins, restores life to poisoned men. Tilting teeter boards, run by electric motors, force the pulse to do its work again. A mechanical lung breathes for one who is drowned. Yet with all these miraculous doings science is limited. After the circulation of the blood has been stopped for about thirty minutes, it is too late. Then the blood clots and congeals, and the doctors are powerless to make the dead live again.

But Jesus Christ can take the human body after it has been in the grave for years, and He can still give life. The apostle Paul has written: "For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15: 22.

How can God make the dead live again? Oh, it is because He gave the life in the beginning. It was He who "formed man of the dust of the ground,

and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2: 7.

Are you a skeptic, a doubter, a fatalist, an infidel? Do you doubt there is a God? Do you say there is no future life? Do you say death ends everything? The psalmist David declares a man is a fool who says there is no God. He says: "The fool hath said in his heart, There is no God." Psalm 14: 1. Come, doubter; come, skeptic; reason with me a few minutes. We are living now. You are living, and I am living. In some way we got here. Somehow, we are breathing, our hearts are beating, we are walking, talking, and seeing. How did it happen?

Your smart men, your scientific men, your learned men, your men of brains,

even some of you doubters, have been working for years to fathom the mysteries of life. How far have you gotten? You must start with a body which has already been fashioned, and if you can get it before it is too far in the throes of death—if you can get it before the blood becomes cold and heavy—there is a possibility that you can start the vital organs working again.

But man has only started on the problem. All of your accumulated medical knowledge is away behind God. He had to make us in the beginning. He had to give life when there was no life. He had to make something out of nothing.

Do you say man came by chance? Come, don't be a fool. All the brightest intellects of today have pondered the mysterious secret of life, and they have hardly begun. They can only now revive the dying if they can apply their restoratives before the full results of death have set in. Do you say blind chance has accomplished more than the united brains of some of the world's smartest intellects?

If it takes intelligence to perform the wonders medical science is enacting today, it surely took far more intelligence, far greater knowledge, far greater wisdom and ability, to make man out of nothing and give life when there was no life. Don't be foolish. Your very existence proves there is a God.

Some day this God who put the breath of life into man in the beginning is coming again. Then He will raise the dead. The apostle Paul has written: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4: 16.

(Continued on page 15)



Breaking, breaking, broken.

THANKSGIVING DAY --THEN and NOW

JUST a little over three centuries ago, as the chill of winter began to settle over their inhospitable surroundings, the little colony of Pilgrims, a mere speck in the unknown wilds of the new continent, kept the first American Thanksgiving.

Were it possible to turn back the hands of time to the conditions prevailing then, how many marvelous things would be swept away at the stroke, and how slow and strange and ancient would seem the world.

The great ocean "Greyhounds," floating palaces, with all the conveniences of a modern city, would give way to little sail craft little different from those that sailed the seas of Abraham. A journey across the Atlantic would mean weeks or months. The giant dirigible, the airplane, the automobile, and lightning express trains would give way to the clumsy animal-drawn vehicles that had sufficed man for thousands of years.

Sewing, spinning, and weaving would all be done by hand, and the cotton gin and the great textile mills would be unknown. There would be no telegraph, no telephone, no phonograph, no talkies; and the great printing presses with their daily trainloads of newspapers would cease, and radio and television would not be dreamed of.

But on this present thanksgiving morning we may read of the most important happenings of the day from every quarter of the globe. We can sit in our own homes and listen to concerts, lectures, and sermons, hundreds and even thousands of miles away. It is possible to stand on the shores at Plymouth and converse with persons in England.

Of this strange transformation that has come so suddenly upon the world, Winston Churchill, in *Popular Mechanics* for March, 1932, says: "The great mass of human beings absorbed in the toils, and cares, and activities of life are only dimly conscious of the pace at which mankind has begun to travel. We look back one hundred

What is the meaning of the enormous strides of modern CIVILIZATION



years and see that great changes have taken place. We look back fifty years and see that the speed is constantly quickening. . . . Mankind has sometimes traveled forward and sometimes backward, or has stood still for hundreds of years. It remained stationary in India and China for thousands of years. But now it is moving very fast.

▼
"What is it that has produced this new prodigious speed of man?—Science is the cause. In the methods of production and communication, in the modes of getting food and exchanging goods, there was less change between the time of Sargon and the time of Louis XIV than there has been between the accession of Queen Victoria and the present day. Darius could probably send a message from Susa to Sardis faster than Philip II could transmit an order from Madrid to Brussels. Sir Robert Peel, summoned in 1834 from Rome to form a government in London, took the same time as the Emperor Vespasian when he had to hasten to his province of Britain. A priest from Thebes would probably have felt more at home at the Council of Trent, two thousand years after Thebes had vanished, than Sir Isaac Newton at a modern undergraduate physical society, or George Stephenson in the Institute of Electrical Engineers. The changes have been so sudden and so gigantic that no period in history can be compared with the past century."

Why have the minds of men become so active, in these recent years, in these fields of study, causing them to stumble upon so many marvelous and revolutionary discoveries and inventions? A

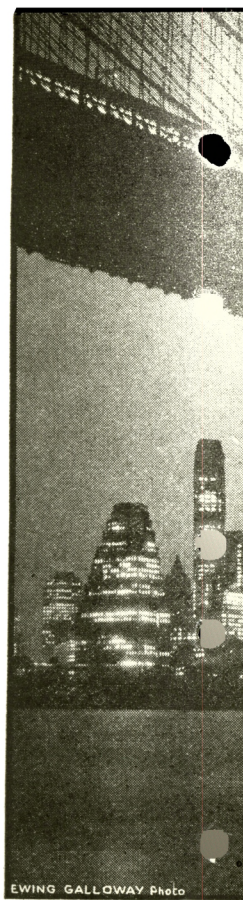
right answer to this question is of more importance than would at first appear, for we will relate ourselves in a right or wrong way to the present-day conditions in accordance with our understanding of this question.

This peculiar age in which we find ourselves was foretold by the God of heaven millenniums ago, as a sure harbinger of the end of time. And when the time came, He touched the springs of human genius, ushering in this revolutionary period in the thoughts and activities of men—undeniable proof of the divine origin and infallibility of the Scriptures. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12: 4.

Now the fulfillment of this prophecy, given so many years ago, was intended to serve three distinct purposes.

First.—Jesus (Matthew 24) gave the signs that would forewarn His people of the nearness of His second coming, the last of these signs being the proclamation of the message announcing His coming: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

John in his vision on the Isle of Patmos saw this same message going, just before the reaping of the harvest



EWING GALLOWAY Photo

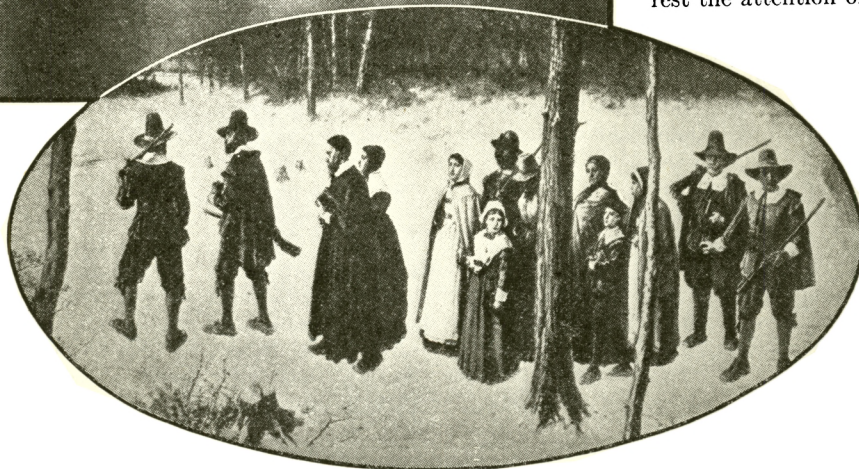


this identical message, and its mission centers and outposts can be found in the darkest corners of earth, even in the isles of the sea.

Second.—When this message has been sufficiently proclaimed and the day of probation is over, the wicked, left to their own devices and led on by the spirits of devils (Revelation 16: 14), will then use all these marvels of science in the destruction of men. Here is Armageddon, the great "war of the great day of God, the Almighty," the "time of trouble, such as never was since there was a nation," a world war indeed, into which all nations will be drawn.

It is quite apparent that all these modern wonders are as essential to mobilizing, transporting, and provisioning the armies of the world for this great conflict, as they are to carrying the last message of mercy to a lost world.

Third.—This age, as I have said before, was intended as a warning to arrest the attention of thoughtful people.



A night glimpse of one little part of marvelous America, New York City. And a day glimpse of what America was on that other Thanksgiving Day 300 years ago. We are better off; but are we better?

By
JOEL M.
COWARD

of the earth: "And I saw another angel [messenger] fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 6, 7.

Thus we see that this message not only proclaims the soon-coming kingdom, but also announces the opening of the judgment in heaven, and calls men back to the worship of the true God, the Creator of all things, as a preparation for His coming; indicating clearly that the professed church of the last days would be found false to that part of God's holy law that marks

Him as Creator, and obeying a pretender who has assumed the prerogatives of God.

Jesus made it plain that this message of warning must in some way be given to the entire world in one generation; indicating that that generation would see the end. (Matthew 24: 14.)

Now, it is very apparent that under conditions existing a very short time ago a world-wide message like this could not go to every nation, and tongue, and people, in one generation. The world did not then possess the facilities necessary for such rapid movements. Hence the strange and otherwise unaccountable speeding up of research and discovery in the fields of science. And today God is using all the modern wonders of transportation and communication to carry to the world

When we hear and see and use these conveniences of communication and transportation, let us realize that God is warning us that the end of all things is drawing very near, and the wise, the humble, can see the increase of knowledge all about us and men literally running to and fro, and those who refuse to see are certainly left without excuse.

It is a time for sober, serious thought instead of drunkenness and jazz. It is a time for prayer and reconsecration to the service of God instead of money-getting. It is a time to seek truly to know God's will.

It is a time also for rejoicing that the reign of sin, and death, and sorrow will soon be over; a time to lift up our heads and rejoice, for the day of our redemption draweth nigh. (Luke 21: 28.)

B C | A D

Before Christ After Chris

SEVENTH DAY WHICH DAY

MANY people think that the seventh day was to be kept only until the crucifixion of Christ, and that after Christ rose on the first day of the week, His people were to keep the first day, or Sunday, in honor of His resurrection. But a careful reading of the New Testament will disclose that there is not one word anywhere in it which directs or authorizes us to keep the first day in honor of His resurrection on that day. If Jesus Christ desired that His people should keep the first day of the week instead of the seventh, would He not have told us so in the New Testament?

It has been thought that there was some proof for keeping the first day of the week in John 20:19; Acts 20:7; 1 Corinthians 16:2; and Revelation 1:10. But if you will compare John 20:19 with Mark 16:14, you will see that, instead of Jesus Christ's appearing to His disciples on the resurrection day while they were in a meeting for worship, He appeared while they were eating their supper to reprove them for their unbelief and to convince them that He really was alive again. The very fact that the first day of the week is mentioned six times in the gospels (Matthew 28:1; Mark 16:1, 2, 9; Luke 24:1; John 20:1, 19) in direct connection with that particular first day on which Jesus rose, and yet these texts, written many years after His resurrection, say nothing about the first day being a holy day for Christians in honor of the resurrection, is conclusive proof that it did not become a holy day in honor of the resurrection by any divine appointment.

A careful reading of Acts 20:7 will reveal that it says nothing about its being customary for Christians to meet on the first day of the week, or that they were then keeping the first day instead of the seventh. Read from the seventh verse through to the fourteenth, and you will find that this first-day meeting at Troas was merely an incidental meeting on a farewell occasion, when Paul preached all night long, on what we call Saturday night,

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By
JOHN
L.
SHULER
□



Paul preached to the Gentiles on the Sabbath day.

and then on Sunday morning took a long journey by foot, thereby proving he used the first day of the week for labor and did not recognize it as a rest day.

A careful reading of 1 Corinthians 16:2 will reveal that it says nothing about Christians being in meeting on the first day of the week, or that they were keeping the first day of the week, or that they were to take up a public collection in church on that day. The text says: "Upon the first day of the week let every one of you lay *by him* in store." This was an order for a private laying aside of a donation for the poor saints at Jerusalem, to be laid up in their homes on the first day of each week, so that when Paul arrived, they could bring it to him for him to carry on to Jerusalem.

The Lord's day of Revelation 1:10 is not the first day of the week. Since there is not one word in the New Testament where Jesus Christ has ever claimed the first day of the week as His day, or where He ever hallowed, blessed, sanctified it, or told people to keep it holy, how could it be Christ's day, or the Lord's day? His resurrection on the first day did not make it the Lord's day any more than His crucifixion on Friday would make that the Lord's day.

The Lord's day is bound to be the day that Jesus Christ is Lord of, and Mark

2:28 declares that Jesus is lord of the Sabbath day. Therefore the Sabbath day is the Lord's day. Since in Isaiah 58:13 the Lord calls the Sabbath His holy day, how, then, could the Sabbath help being the Lord's day? Since Jesus Christ as Lord and Creator is the One who blessed, hallowed, and sanctified the seventh day, how can the seventh day help being Christ's day, or the Lord's day?

It is not necessary for us to keep Friday to honor His crucifixion, which took place on that day, because Christ has given us the Lord's Supper to commemorate and honor His death. In the same way, it is not necessary that we keep Sunday to honor His resurrection on that day, because He has given us Christian baptism to commemorate and honor His burial and resurrection. (Colossians 2:12.) So in the light of the New Testament, it is no more necessary that we keep Sunday to honor His resurrection than to keep Friday to honor His death.

Some have thought that the Sabbath was changed from the seventh day to the first between our Lord's resurrection and His ascension. But there is not one text anywhere in the New Testament which says anything about the Sabbath's ever being changed from the
(Continued on page 18)

DID ISAIAH KNOW?

[Note.—A minister was asked to explain Isaiah 66: 22, 23. He answered that when Isaiah wrote that, he was ignorant of the abolishing of the law by Christ, that he just supposed that the Sabbath was going to be kept forever. Thus to justify his own violation of the law of God, this minister was willing to deny the inspiration of the Bible, cast aspersions on one of the greatest of the prophets, and contradict the Lord Jesus himself. In this study we will consider just what Christ and the New Testament writers say about the reliability of the Old Testament.]

1. Christ did not abolish the law.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5: 17.

2. He habitually kept the seventh day.

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.

3. He quoted a passage from Isaiah 61 as credentials for His mission on earth. By whose authority do we say that Isaiah was inspired when he wrote the 61st chapter and not inspired when he wrote the 66th chapter?

"And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor. . . . And He began to say unto them, This day is this scripture fulfilled in your ears." Luke 4: 17, 18, 21.

4. Christ commanded the Sabbath to be kept after His ascension, at the destruction of Jerusalem. If it is to be kept at all after His death, it will be kept in eternity, just as Isaiah, on the authority of God, said it would be.

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24: 20.

5. Jesus Christ cited the writings of the Old Testament prophets as the source of the knowledge of salvation.

"Jesus answered and said unto them. Ye do err, not knowing the Scriptures." Matthew 22: 29. (Note.—When He said this, the New Testament had not yet been written.)

"Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken. . . . And beginning at Moses and all the prophets, He expounded unto them in all the

Scriptures the things concerning Himself." Luke 24: 25-27.

6. In the four Gospels are no less than one hundred allusions to Isaiah's teachings; eighteen of these are direct quotations, eight by Jesus himself, of which one follows:

"But He answered and said unto them, . . . Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me." Matthew 15: 3-8, quoted from Isaiah 29: 13.

7. In a number of instances Jesus followed certain courses of action in order to fulfill the prophecies of Isaiah and other prophets. He had Himself given those prophecies, and He was consistent with Himself in fulfilling them.

"All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter

of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass." Matthew 21: 4, 5, quoted from Isaiah 62: 11 and Zechariah 9: 9.

8. Paul tells us the Old Testament is inspired.

"All Scripture is given by inspiration of God." 2 Timothy 3: 16.

9. The Old Testament prophets (Isaiah included) did not express their own personal opinions, but God spoke through them. The words in Isaiah 66: 22, 23 are spoken by God himself.

"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.

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66: 22, 23.

Scripture Problems Solved

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

FIRST COMMANDMENT

Which is the first commandment of the ten?

We suppose by this is meant, Which is the most important commandment? In point of place there is no first commandment. Of course, every code of laws must have a beginning, and the command not to worship other gods is placed first in the Decalogue; but with Paul's definition of covetousness as idolatry (Colossians 3: 5) and the command against coveting being the tenth, and the first two dealing with idolatry, we have the first and the last dovetailing into each other. The Decalogue may be thought of as a perfect circle, as one whole, with no beginning or ending. And, since if you break one you break all ten (James 2: 10), none can be considered all-essential, and others less essential. In a particular sense, however, the fourth, or Sabbath, command is very important. For it alone contains the seal of God, who made the law. Without a seal, a law is not binding or authoritative. The Sabbath command is in the center of the Decalogue, the words, "seventh day is the Sabbath" being the exact central words in the English translation. This is the reason the devil is doing all

he can these days to destroy God's and man's seventh-day Sabbath (Saturday). With the seal out, the law is null and void.

AUTHORITY OF MARK'S CONCLUSION

Is it true that Mark 16: 9-20 does not belong to the Bible? If so, how can Paul say in 2 Timothy 3: 16 that "all scripture is given by inspiration of God"?

Paul's statement in 2 Timothy 3: 16 refers to Old Testament scripture, as the New Testament had not yet been produced. But the New Testament is also certainly inspired. The "higher critics" of the Bible tell us that Mark 16: 9-20 was "inserted from some manuscripts of an ancient source," intimating, of course, that Mark did not write these verses. Without taking space here to controvert this, and assuring our questioner that all the Bible was gotten from "manuscripts of an ancient source," we would say that the story of Mark 16: 9-20 agrees perfectly with the corresponding passages in Matthew and Luke (Matthew 28 and Luke 24), and this is the best proof of its authenticity. It belongs in the Bible if the incidents it records are true. And they are.



The HUMAN MACHINE

and the Power that makes it run

By
W. S. RITCHIE

*How little,
and yet how
vast, a dif-
ference be-
tween life and
death.*

1: 25 says that the foolishness of God is wiser than men.

It should be no wonder, then, that confusion reigns in the world, when man, a created thing, has decided that he knows more of the true philosophy of life than the One who created him. He would count it a preposterous thing for a piece of machinery to try to run on a different plan from what its maker intended; yet he sees no inconsistency in discarding the law of love, on which his Creator made him to operate, and trying to run on an entirely different plan. It would appear that mankind today has almost wholly lost the conception that they are created beings and therefore do not realize that there must be a Power somewhere as far above them in every respect as the maker of anything must necessarily be in order to create it. Here is the root of the trouble. Mankind does not sense the reality of God's existence. A strange and weird philosophy has appeared that tries to account for the presence of all we see and, even man himself, without any particular being or intelligence being connected with it.

One would think that man, being unable to account for his own and the world's origin in any way, would intuitively conclude that there must necessarily be an intelligent Creator high above him. How can the strange situation that he so generally does not be accounted for? The Bible is the only source of a lucid explanation of this strange obsession. In the Genesis account of man's fall it is told how the

law which God made to govern society is not workable or practicable. God made one law to govern all relations of mankind with one another and with Himself. This rule of love would, if followed in society, make all other laws and regulations unnecessary, and as God made mankind for the express purpose of exercising the joy of love, He regards material things as wholly secondary in importance. The Bible throughout stresses this idea. Nowhere does God represent that it is hard or difficult for Him to create such things as we need for our happiness and comfort. Everywhere throughout the Book it is represented that, if mankind would accept the law of love into their very hearts, material wealth would be a natural consequence. Even their health would "spring forth speedily." (See Isaiah 58: 6-8.)

But man has exactly reversed the above philosophy of the secret of life. He attaches the major importance to material wealth. He uses his own judgment as to what course to take to secure the most of life and its good things. Through a strange obsession of mind, he believes his wisdom superior to that of the One who created him. He even goes so far as to regard the instruction given him by his Maker as childish fancy and foolishness. (See 1 Corinthians 2: 14.) But 1 Corinthians

MANY a boy with an investigating turn of mind has taken his toys, or perhaps the family clock, apart to see what made them run. In our day mature men are diligently searching for the secret of the life that animates the human body.

In six thousand years of search man has made no progress in discovering how creation was accomplished. In his search he has taken the atom apart into its several constituents. He has found that electricity is more closely connected with life than even air, yet electricity is not life, as it is often found disconnected from living things. Man has discovered nothing regarding the technique of creation, nor could he be expected to understand it. Obviously its process is as much higher than his understanding as the making of a clock or automobile is above the machine's own comprehension.

But strangely enough, though man cannot in the least sense how creation was done, he does not hesitate to criticize the Creator's account of it. He uses his judgment regarding the time it took to make the world, as recorded in the Bible.

Not only does man use his own judgment about the time it takes for the Creator to bring things into existence, but he has decided that the original

Tempter promised our first parents that they could reach a much higher sphere in life, even to become like gods themselves, by cutting loose from God's requirements. Since that time man has had a false sense of his own power and is unwilling to acknowledge that he is a created being, and has a false sense of being himself able to create life.



God knew that losing sight of Him as Creator of all would bring confusion into human affairs down at the close of time. He sends the world a message which if obeyed would cure its ills of every kind. Here is this wonderful message that brings joy and peace to every one that accepts it: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 7.

This is the gospel for this time. It is directed to the place where the world's difficulty lies; that is, in not recognizing God as living and the Creator. Nothing is said in this message about God's

love and mercy, though it is called "the everlasting gospel" in the preceding verse, thus showing that it includes these also.

This mention of His power to create shows the importance God attaches to our realizing this. He might be a God of all love and mercy, yet if He were unable to recreate man's nature, both soul and body anew, he would be unable to help him in his present situation where he has lost all by sin. God wants to take us all just as we are and create us over again pure and sinless and fit for His kingdom. Mankind's great mistake has always been that they have thought that they could do these things themselves. Many have worn their lives almost out, and some even altogether out, trying to make themselves better. But a clock cannot make itself run well—cannot make itself run at all. Neither can man, who is also a created thing, make himself have life or power.

Why should we hesitate to trust the One who brought us into existence? What other power or good can there be aside from Him?

When Life Hangs

(Continued from page 9)

Lazarus was made alive after he had been dead for four days. So no matter how long man has been dead, Jesus can restore him to life.

Some will be raised from the dead to live with God throughout eternity. Some will be raised to damnation. Jesus has declared: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

What will be your fate? Will you be raised to life, or to damnation? Jesus will give you eternal life, if you will only accept Him now.

The beloved disciple John wrote: "And this is the record, that God hath given to us eternal life; and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12. Have you taken Jesus as your Saviour? Why not come to Him and have life?

The Doctor Replies to Health Queries

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

RINGING IN EARS

I have a constant ringing in my ears. What can be the cause of it? M. R. N.

A ringing in the ears may be caused by a catarrhal condition, and you should consult a specialist at once. You may also find that you are very nervous, and have a thumping or buzzing in your ears. This same sensation can be felt in cases of anemia. Better check up on your general health, and see what may be wrong.

LONGEVITY OF MEN AND WOMEN

Is it true that women live longer than men? If so, what is the reason? M. A. B.

Statistics have shown that there have been about five deaths in women to six in men, and the principle cause has been thought to be the fact that women have used very little tobacco or intoxicating drinks. Now that the use of liquor and tobacco has become almost as widespread with women as with men, or even greater (for the use of these harmful substances will have a worse effect on women than on men), women

will be shortening their lives by their indulgence in these harmful practices and the death rates will be equal.

BAD BREATH

What is the cause of a bad breath? B. D.

A bad breath is usually due to constipation, and a condition of autointoxication. Get your elimination to be more active, and your breath will sweeten up. Your diet should be of fruits and vegetables mainly, and thus you will get relief from your constipation. There also may be local causes for your bad breath, such as bad teeth or tonsils, or chronic nasal catarrh.

GRAIN-VITA

Grain-Vita has been highly recommended to me. Is it a safe product to use? What is it made of? R. B. V.

Grain-Vita has been proved to be a very satisfactory product, and is surely safe to use. It is made of natural grains, and thus contains the vitamins and mineral elements that are so often lacking in our diet. Many people are nowadays looking for a tonic to give them

some kind of additional strength and energy. This is obtained often from drugs that are harmful. Grain-Vita is a natural food tonic, and can be recommended to anyone needing a tonic to build up their general health. Also with it, eat plenty of vegetables and fruits in their natural state.

FRUIT BEVERAGES

I have been told that fruit juices are even better than water to drink in summer because they are more refreshing. Why are they so? F. I. H.

The sugar in fruit is mainly dextrose and levulose, and as such can be utilized by the body at once, needing no digestion. For that reason they will give an immediate refreshing effect, thus relieving the depressing effect of hot weather in a way that plain water drinking cannot do. Fruits contain practically no fat or protein, and with a carbohydrate that can be assimilated at once, they tax the digestive organs the least of any food stuffs, and hence are very refreshing hot weather food and drink.

ANTIDOTE for DIVORCE

•
•
By
**Ruth
Haskell
Hayton**



Love and smiles of appreciation in the home mean sure death to the divorce wolf.

THE great out-of-door organ in Balboa Park, San Diego, is filling the air with mellow music. The rich notes pour forth in a classic symphony. Swallows are building their nests under the eaves of the white museum building. Flowers of every hue border the well-kept walks. Inviting paths lead away through tangles of myrtle, ferns, and shrubbery. A golden pheasant walks with pride and dignity across the lawn. Squirrels and mocking birds are swinging in the branches. Looking up, one sees fleecy mother-of-pearl clouds in the sky.

It is the city's one hundred sixty-fifth anniversary, and to a little group seated underneath a circle of palms an even more important event,—the celebration of both a two-year and a thirty-six-year wedding anniversary.

The gray hair, blue eyes, and fair complexion of the elder man suggest him as the father of Helen, the young woman with similar complexion—pale gold of hair and clear blue of eyes.

A younger man of about twenty-five is arranging rugs, pillows, and books on the grass. His courteous and thoughtful attention to the elder of the two women and his tender looks and caresses to the younger bespeak him as Helen's husband. This is Conrad Moore, clean of mind and splendid of physique. From early childhood he has eaten plain, wholesome food—has not poisoned his blood with alcohol and tobacco. In summer holidays he had earned his college tuition by following the plow through the new-turned, sweet-smelling earth, and by working in the wheat and harvest fields, until his legs and arms are like iron and his chest like the heart of an oak.

Henry Brennen, father of Helen and husband of Mae, is of Scotch descent and self-educated. In college days he had little taste or time for what he considered "impractical sentiment." On the night of their graduation from

college he and Mae strolled along country roads and through orchards luxuriant with apple blossoms. He told her of a long ocean voyage he was to take, starting on the morrow, and lasting for an indefinite length of time. He spoke of his ambitions and need for some one to help him fulfill them. Mae had the average girl's love dreams and they were of a more romantic wooing. As they sat on a mossy bank leaning against the rail fence of a pasture, he analytically enumerated the virtues he thought he had seen in her as he watched her come and go during their college days. First, she was present at all the religious and social functions of the campus; then, she dressed neatly but economically. At a mission-school picnic he had watched her mend a little boy's torn coat and comfort his fears of his mother's displeasure. If she met Henry out of school hours in rough work clothes, she spoke to him as courteously as in the class room, when he tried to look his best in a well-tailored blue serge suit and tan shirt. Mae listened, but she was thinking, "Not much sentiment in Henry! And then wait two years or more before I see him again? I think he counts that I just balance and that I will be a good investment! If I ever marry him, he must read a bit of poetry and study the art of wooing while he is away!"

But today, after thirty-six years of married life filled with plenty of hard work, the care and responsibility of a family, the usual differences that go with the gradual blending of two strong natures, Mae feels that love is the

greatest thing in the world. True love will live when passion is burned out, when blind romance and infatuation have found that life together is unbearable. Love is like a tender plant that will grow strong with warmth and nourishment, and bears its most beautiful flower at maturity. You can't have true, enduring love where there is no character. The poet has said:

"While the heart of woman loveth oft
A thing she doth unwillingly despise,
It is a pitiful, imperfect love
That hath not for its corner stone
The Rock of Faith."

Mother has proved to her own happiness, and so often said to Helen and Conrad, "Character is what counts in your choice of a mate." Today, she has in her hand a popular magazine and is reading to them a bit of what William Lyon Phelps says on character:

"A few weeks ago an intelligent young woman happened to be at an evening party where instead of discussing bridge or motion pictures, the main subject of conversation was, What Is Character? When she returned home, she jotted down some of the remarks that had been made:

"A human being is worthless if he or she has no character.' 'It's easy enough in a smooth place.' 'In an emergency you show what you are made of.'

"Out of these random remarks rises a clear image,—the image of a person

who is dependable. Dependable people are never dependent.

"Every one knows that when a bridge is built, it is not built mainly for looks, though a fine bridge is a thing of beauty; it is built to sustain weight and bear strain in transportation from one piece of solid ground to another. It must have no weak spots; for its strength is just as strong as its weakest spot and no stronger. The bridge is dependable.

"Now a person who has character is like that. He may not have the polish and culture that outwardly attracts; but in the time of trial, the person of character does not give way under strain."

Besides the magazine, Mae has on the grass beside her a white cardboard box, on one side of which is written:

"LOVE'S MEMORY BOX"

"How kind a gift is memory that keeps for us, as in a jeweled bowl, the remembrances of happy hours that once we knew when the heart had its desire!"

The first anniversary and even the second and third — mementoes of "jeweled memories"—needed only an envelope each, but year by year the "jewels" have increased until the Memory Box is filled to overflowing—a box, four inches deep, and nine by

twelve. It is one of Mae's pleasant yearly pastimes to open and read again these jeweled messages. Every year since 1893 they have read their wedding ceremony, written and performed by Mae's loving father. It was not always rehearsed under such favorable conditions and beautiful surroundings as today. Even though Henry was on one continent and Mae on another, or he had been delayed until a late hour and, returning, found her asleep with the precious Memory Box on his pillow, the service has never been omitted.

Mae knows the contents of each note even before she opens them. A little missive on French gray paper with a foreign heading is first to be taken today:

"My Darling Little Wife—

"A year has passed since we first joined hands to walk this life together, and an exceedingly happy one it has been. Truly 'the lines have fallen unto me in pleasant places. Yea, I have a goodly heritage' in my loving, thoughtful little wife. God has blessed us together in our associations. He has kept back outbursts of impatience, saved us many times from passionate traits of character that go to make many a married life a failure. What can the heart of your husband say to the heart

of his little wife? He knows she loves him. Every act of her life betokens that. He feels his love is not so unselfish in its return, but God knows your loving husband gives to his little wife without measure all there is in his heart and strength. Can his little wife take this in answer to her heart call?

"Your own Henry."

As Mae lays down this for another, from those in the box peeps a daintily decorated postcard. It pictures, standing in the gateway of a beautiful garden, a woman, and written in a heart-shaped scroll this message to her husband:

"ABSENT

"Sometimes between long shadows on the grass

The little truant waves of sunlight pass;
Mine eyes grow dim with tenderness the while

Thinking I see thee, thinking I see thee smile.

"And sometimes in the glow apart,
The tall trees whisper, whisper heart to heart;

From my fond lips the eager answers fall

Thinking I hear thee, thinking I hear thee call."

Of quite a different nature is the next card chosen, sent to "My dear Wife"—father was again absent—when Helen first opened her blue eyes:

"Another little wave upon the sea of life,

Another soul to save amidst its toil and strife,

Another heart to love receiving love again,

And so the baby came, a thing of joy and pain."

Helen has been interested from childhood in Mother's Memory Box and has started one of her own. Shall we ask permission to share with her some of its contents? Nestled within the circle of her husband's strong arms she reads letters and poems written in their recent courtship days, never-to-be-forgotten days spent at the college in the mountains when Conrad first came riding by, a Prince Charming with roses of red for—

"MY BRIDE THAT IS TO BE"

"O Soul of mine, look out and see
My bride, my bride that is to be.
So sweet and fair she comes to me
In such a form as bent above
My pillow when in infancy

A

Home Maker

ANSWERS

PARENTS' QUESTIONS

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

ADMIRABLE FEMININE QUALITIES

What are the characteristics of a young woman that a young man most admires?

Depends upon the man. Some young men admire qualities that I would not admire, whether young or old. My ideal young man would of course look for all the graces in a young woman. To enumerate a few: graciousness, poise, reverence, sympathy, self-control, purity, due modesty but not prudishness, open, keen mind, well-balanced judg-

ment, a moderate wit, housewifely accomplishments, good health, love of children. Individual men will add various other qualities from their different viewpoints.

TEACHING POLITENESS

How can a mother teach a child to be polite about interrupting when there is company, and still have regard for his interests?

By training him when there is no company. Train him by example and a little bit by precept. The parent must be genuinely courteous; courtesy is love shining out of the heart. Never abruptly and rudely interrupt your child. Always be ready to hear him. If other interests demand your immediate attention, and you must make him wait, excuse yourself to him, and shortly give him your time and attention. He will imitate you. If sometimes his eagerness breaks bounds, a quiet word or a look will right that. But if you are inattentive and rude to him, he will be clamorous and rude to you. What you are and what you teach him to be in the privacy of your home, that he will exhibit in the presence of company.

I knew not anything but love.
 Oh, let her come from out the lands
 Of Womanhood—not fairy isles—
 And let her come with woman's hands,
 And woman's hopefulness and grace
 Of patience lighting up her face;
 And let her diadem be wrought
 Of kindly deed and prayerful thought,
 That ever over all distress
 May beam the light of cheerfulness;
 And let her feet be brave to trace
 The labyrinths of doubt and care.
 That following, my own may find
 The path to heaven God designed—
 Oh, let her come like this to me,
 My bride, my bride that is to be!"

Helen had also sent to Prince Charming her ideals for him, and knowing that character is not built in a day put into her box for yearly reading one of her letters to Conrad:

"I do not ask for him the world's applause,
 His deeds the annals of a nation's pride,
 His name upon the lips of men;
 But I must feel his power—
 Must know he could be what earth's heroes are—
 I could not love him were he not thus great.
 His hand must be both safe and strong;
 As hand to shield, to trust, to lay my own within,
 To stake my life upon."

Each husband has added to the Memory Box collections today a dainty, white-kid booklet, and with its perusal the sweet, happy anniversary day closes:

"TO MY WIFE

"With love and gratitude for the joys and happiness you have brought me,
 "Your lover-husband."



Rich Men

(Continued from page 7)

No wonder there is all this talk of Fascism and dictatorship, and that the "times are ripening for anything to happen."

We may balk at the thought of the socialization of credit, the basic industries, and the utilities. But we are told if we can socialize education, homes for the aged, hospitals, poor-houses, insane asylums, roads, bridges, sewer systems, and post offices, and still remain democratic, why can't we make possible a decent and comfortable living for everyone by the socialization of the whole economic machine?

In this period of flux what is to be the attitude of religion? The trouble with business is that we have divorced it from religion. "Christianity and business, rightly understood, are not two separate things; they are one," says a leading religious writer. "Human and divine agencies are to combine in temporal as well as spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises."

In a recent sermon, Dr. Curtis W. Reese, of Lincoln Center, Chicago, pungently asserted: "We need material salvation today as badly as any other age has needed spiritual salvation. Any special arrangement which increases the difficulty by which the necessities of life are obtained is an evidence of savagery. It is part of the business of religion to see that goods are honestly manufactured and economically distributed. If it is not the task of religion to prevent poverty, then religion has no future and should have no future."

Today genuine religion has the greatest opportunity it has ever been afforded to lead the world since Reformation days if not since Apostolic times. Apostolic Christianity *leveled* everything. Early Christianity would not admit of a religion that placed some at ease and others in distress. The abundance of many became the supply of those who lacked, "that there may be equality." (2 Corinthians 8: 14. See also Acts 2: 44, 45.)

Since then the world has gone far astray from these Christian principles. An effort was made to revive them at the beginning of the Reformation by the Anabaptists, but the old economic system fought it to its death. These noble Christians, says the historian Henry Vedder, "revived the early

Minute Meditations



I know I am not a thief—at least, I know I never robbed a bank.

I am not a drunkard—on alcohol, at least.

I mean there are some virtues that the possessor thereof may sincerely claim to have.

But there is one virtue that the owner never knows he has.

If he claims he has it, he hasn't.

If he boasts of having it, he really boasts his lack.

If he strives for it, he acquires it opposite.

It comes only by utter forgetfulness.

It is humility.

Humility is like the shadow of the ancient saint who longed to serve God sincerely, and prayed that he might do much good and not know about it. So God endowed his shadow with power to heal any one upon whom it fell—whenever it fell entirely behind the saint.

Don't be proud of your humility.

—[Colossians 2: 18]—

social ideals of Christianity, that gradually declined as the Church grew strong and rich, and finally perished, when Constantine offered it the bribe of imperial favor. They alone of their age saw that *pure Christianity is pure democracy*, and involves abolition of rank and privilege, recognition of the dignity and *universal* duty of productive labor, and cultivation of a spirit of mutual helpfulness, service, and good will in all the relations of men in the social groups."

Let it be forever remembered that only by the adoption of the principles of apostolic Christianity can we ever see permanent recovery from our economic debacle.

B. C.---A. D.

(Continued from page 12)

seventh day to the first. The Book of Acts, which describes the history of Christ's church for about twenty-eight years after the resurrection, never says one word about the first day of the week taking the place of the seventh as the Lord's holy day. But in the Acts of the Apostles the seventh day is referred to as the Sabbath day all the way along from thirteen to twenty-three years

after the resurrection. This truth is found in eight different places in the Book of Acts: Acts 13: 14, 27, 42, 44; 15: 21; 16: 13; 17: 1-3; 18: 4. These texts show that the apostles of Jesus Christ, during this period when the church was being established throughout the Gentile world, recognized the seventh day—the identical day on which the Jews met in their synagogues—as the Sabbath, God's holy day under the Christian dispensation.

Some say that Paul went to Jewish synagogues on the Sabbath day in order to preach to the Jews in their assemblies. Granting this to be the case, it does not change the fact that Luke in writing the record of those matters, under the inspiration of the Holy Spirit, calls the seventh day on which the Jews were assembled for worship "the Sabbath day." He does not call it the former Sabbath, or the old Sabbath, or the Jewish Sabbath, or the abolished Sabbath, but *the* Sabbath day. Now the Holy Spirit tells no lies. And if the seventh day was not the Sabbath day of God at this time when Paul as an apostle of Jesus Christ was doing his preaching, the Holy Spirit through Luke would never have called it the Sabbath day.

These Sabbath texts in Acts are eight solid proofs that the seventh-day Sabbath was not abolished at the cross, and did not come to an end with the death of Christ. If the seventh-day Sabbath had thus ended, Luke could not have called the seventh day the Sabbath years later. This also establishes the fact that since the seventh day was God's holy day when Paul was doing this preaching at these various cities, it is bound to be God's holy day today. All Christians today ought to follow the Book of Acts and keep the seventh day, which this book distinctly refers to as being the Sabbath day in eight different texts. The seventh day is the only true Sabbath there ever has been, or ever will be.

In Exodus 20: 8-11 the Lord makes it plain that the seventh-day Sabbath is based on three facts: 1. The Lord made the world in the first six days of the week. 2. On the seventh day He rested. 3. He blessed and hallowed the seventh day. As these three divine facts stand true only in reference to the seventh day, it is forever established that the seventh day is *the only right day* for man to keep. As these three facts stand true in reference to all men, it is clear that all men should keep the seventh day holy.

The fact that God especially committed the Sabbath to the Jews when

He called them out of Egypt, and declared that the Sabbath was a sign between Him and Israel, no more means that the Sabbath was only for the Jews than does God's committing Himself to the Jews as the God of Israel mean that He was God *only* of the Jews. The fact that the seventh day was set apart, or sanctified, for man at the close of creation (Genesis 2: 1-3), or many centuries before there was a Jew, proves that the keeping of the seventh day was never intended only for the Jews. So Jesus declares in Mark 2: 27 that the Sabbath was made not merely for the Jews but for "man."

Scripture teaches that the seventh-day Sabbath is the sign of the creation of all things by the Lord (Exodus 31: 16, 17). Hence the seventh-day Sabbath must stand binding on this world as long as God is the true God and as long as creation stands.

Some have thought that, while the seventh day was to be kept as the sign of creation, the first day, or Sunday, ought to be kept as a sign of redemption. But the Scriptures show that redemption is re-creation. (2 Corinthians 5: 17.) It takes the same power to redeem a man from sin as it did to

make man in the beginning. (Psalm 51: 10.) Hence the seventh day, which was set apart as God's holy day to commemorate His great power as Creator, also becomes a sign of the great re-creative, or redemptive, power of Jesus Christ, to give new hearts and make us new creatures in Him. Thus in Ezekiel 20: 12 the seventh-day Sabbath is expressly declared to be the sign of sanctification, or redemption. Since the seventh-day Sabbath stood not only as the sign of creation, but also as the sign of redemption, there was no need nor room for a new day to come in under the Christian dispensation as a sign of redemption.

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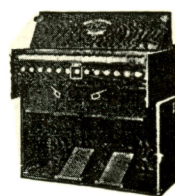
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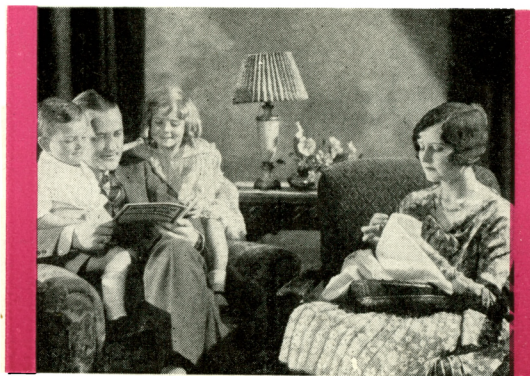
My Girl!

The hearts of all true parents thrill at their words. Tom made that airplane. He wrote that letter. He grew those potatoes in his garden. Marjorie made those cookies. She played for that radio program. Did you hear it? Yes, she made that dress, too. You are proud of Marjorie and Tom now.

BUT! Ten years from now. What will they be doing? Will we be as proud of them then? They will be in college or out in the world meeting actual life. Are we as parents giving them the necessary home and school training that will make them winners? Are we doing the right thing now? And will they be proud of their parents ten years from now? Be sure you are right by becoming a regular reader of

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