

DECEMBER



# The Watchman Magazine

*An Interpreter of the Times*



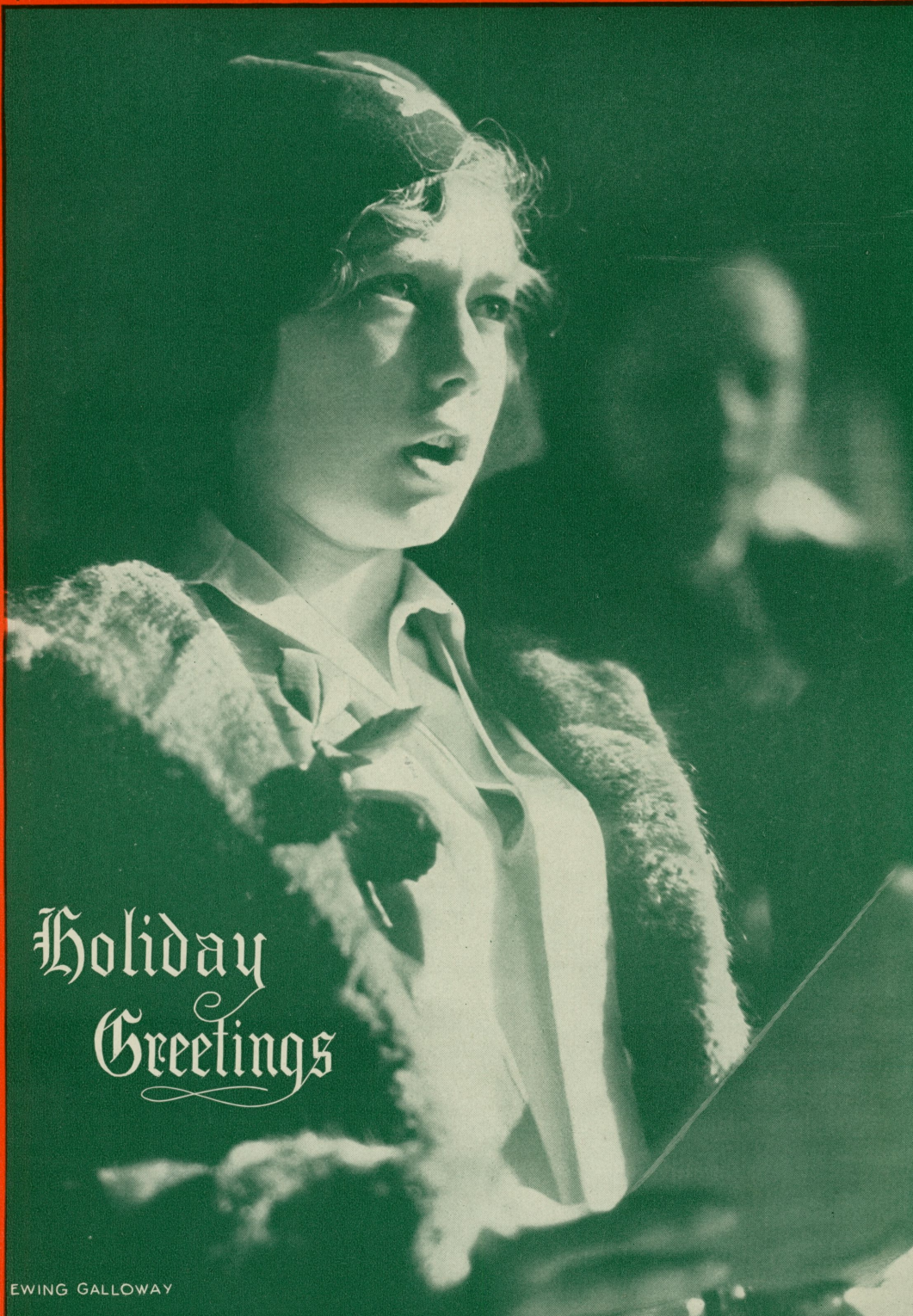
*Prohibition Is a*  
**STURDY  
OAK**



*The Coming AGE of*  
**PROSPERITY**



*In the Grip of*  
**HARD TIMES**



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# The Watchman

MAGAZINE  
AN INTERPRETER OF THE TIMES



Edited by Robert Bruce Thurber

The NEWSPAPER for the News

The WATCHMAN for the Meaning

Vol. XLI, No. 13

NASHVILLE, TENNESSEE

December, 1932

## THE NEWS

Condensed for Busy People

☛ The London "bobby," equipped with a club as his lone defence and offense weapon, is finding it difficult to beat back the thousands of hunger marchers who are determined to make an appeal on the floor of Parliament. English blood is flowing freely in the chief thoroughfares of the world's metropolis.

☛ The Russian dictatorship, centered in Stalin, and recently rumored to be tottering to a fall, has asserted itself, and scores of its plotting enemies have been expelled from the Soviet party. Elements of weakness are showing in the communistic program of Russia, but the leaders carry on.

☛ It is forecast that the coming winter will be harder than ever on the estimated ten million jobless and their families. Succor for the needy is, however, being taken out of the haphazard class and better organized. President Hoover has promised that none shall starve, even if the Federal Government must make appropriations to aid the work.

☛ For the first time in many years nearly all church organizations and religious institutions are unable to pay the preachers and other workers. Some ministers are cut down fifty per cent, and some are receiving no pay at all.

☛ Government reports show an increase in employment of 3.6 per cent; but an increase of payroll amounts of 2.6 per cent. Which means that, though more men are being employed, it is done at the expense of the salaries of those already holding jobs. In other words, the much advocated plan of "share-the-work" is going into effect. But buying power is not thereby increased, and as long as more men work

for less money, the depression is certain to continue.

☛ To credit a survey just made by *Fortune* magazine, approximately one person in every five will be dependent on charity this winter.

☛ Japan continues to have its hands full, and fuller, in Manchuria. The new state, Manchukuo, is quite unsteady. Chinese loyalists, revolutionaries, or bandits—call them what you will—occupy much of the country still, or again; and the portion still held by Japan is sustained by the strongest military force. Defying any outside interference, the Japanese are determined to carry out their will in the newly acquired territory.

☛ Nearly one half the farms in the United States are mortgaged, the combined indebtedness being nine billion dollars.

☛ The American Bible Society prints and circulates the Scriptures in 175 languages and dialects, and since its organization in 1816 has issued more than 237 million Gospels, Testaments, and Bibles.

☛ Tokyo, Japan, now proudly announces that, after absorbing 82 surrounding villages, it is the second largest capital city in the world. Its population now numbers 5,311,000. Greater London numbers 8,202,818.

☛ Germany is clamoring for the right to arm equally with other European powers. Europe has been alarmed by the recent statement of General Hans von Seeckt, creator of Germany's present army. He said, "No force on earth can prevent Germany from again becoming a military power. The speed of Germany's re-armament is a question of hard cash."

☛ The Metropolitan Life Insurance Company reports that there are 20,000 suicides in the United States every year. More men than women destroy themselves, and lack of character is the chief cause. Recent increase in suicides is not due to the depression, for there has been a steady increase every year since 1925.

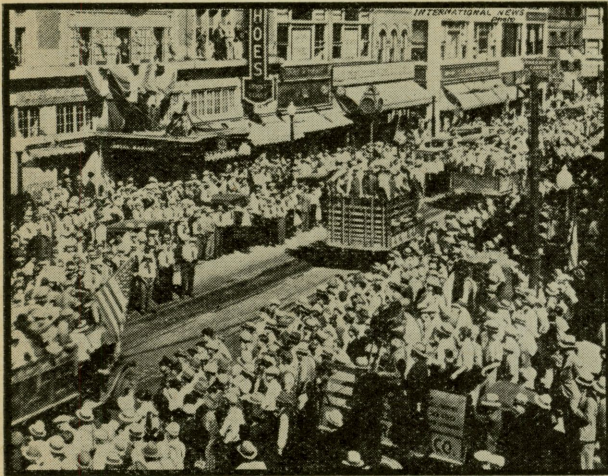
☛ Pope Pius has commanded Catholics in Mexico to abide by the government's religious laws, but calls them persecution and fully as evil as Russia's restrictions on religion.

☛ The accumulation of enormous stocks of whisky in Scotland has compelled the breweries of the country to vote a "holiday" to halt manufacture of more. Surely America can't be such a good market for smuggled "Scotch" after all.

☛ A handbook recently published by the Southern Baptists states that the four million members of that denomination spend nearly 200 million dollars a year in "riotous living." The money is spent on tobacco, movies, pleasure cars, chewing gum, soft drinks, and beauty parlors. And the Baptists are not more wasteful in expenditure than the members of other "popular" churches.

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During the recent Governors' Conference in Sioux City, Iowa, farm strikers paraded in protest against low prices for farm produce.

## The Election

AS WE write, the political campaign in the United States is at its greatest heat. The two chief aspirants for the presidency are, we believe, honestly seeking to keep the paramount issues before the people. But there is so much of personalities, muck-daubing and epithet-hurling in the newspapers and speaking rallies that it is difficult for the voters to think clearly and vote intelligently. Many are turning to lesser candidates, who offer their own brands of panacea for the public ills, and many have concluded not to vote at all. Few can vote for a candidate without voting for something he stands for which they do not want. Issues such as Prohibition are inextricably confused among the parties.

There are those who console themselves by saying that, whatever party goes into power, the inherent integrity and good sense of the American people will bring us through, even if we have to muddle through. This is a brave, though egotistic, attitude to take; but there is weakness in it. The native character and stability of Americans is very largely, if not wholly, based on the training our past generations have had in the principles of the Christian Bible. But today, and in the recent past, there has been a great breaking away from this Anchor of morals, and a drift into virtual atheism and paganism. All signs about us today make us seriously doubt the stability of American ideals, as at present taught in school and church and print. How much

better, in the turmoil of slipping morals, economic ills, and quack cures, to fall back on the teachings and prophecies and comfort of Jesus the Christ, rather than on the quaking foundation of a great civilization. We like to rely on Him who "ruleth in the kingdom of men, and giveth it to whomsoever He will." (Daniel 4: 17.)

The candidate of our hearts is Jesus Christ, "and the government shall be upon His shoulder." (Isaiah 9: 6.) Not the government of the United States, nor of the world as it is. But He will rule in the kingdom that is soon to be, when He comes the second time to purge the earth and make it new. We have taken out naturalization papers in that kingdom; and the while we are most loyal and patriotic Americans, we long for the everlasting nation that is to be.

## Hunger Marchers

WE FACE a hard winter. Unemployment and poverty are greater than ever, and the weather men forecast a long and intensely cold season. As the chill fall winds sweep down the canyon streets of the world's great cities and industrial centers, they warn the famished and ill-clad that their situation is indeed desperate. London, Chicago, and other cities have already experienced serious fights between mobs of rioters and police. Our sympathies are with those who suffer for the bare necessities of life, but we cannot sanction violence. It is to be pitied that entrenched greed will not let loose till force is applied.

Our government, as well as others, together with every charitable and welfare organization in working order, are exhausting every resource to supply food, clothing, and fuel to the needy during cold weather. THE WATCHMAN MAGAZINE urges that every one with two or more coats give one to him who has none. This is figurative language in a way, but it means real giving and real sacrifice. The gift capacity of those who love their brothers in need will be taxed to the utmost this winter. But great joy will come as we share our bounties with others.

Let us not pass this opportunity by, however, without noticing its connection as a sign of the times. James prophesied of this condition when he said that the poor would be ground down by the rich, and we may be sure that the cries of the hunger marchers "enter into the ears of the Lord." And He will answer and avenge. Let them not take their case into their own hands and use violence on those who possess. Rather, accept the advice of the prophet. "Be patient therefore, brethren, unto the coming of the Lord." James 5: 1-7. Demands, threats, violence, will not solve the problem of unemployment, though they may bring a temporary relief. Regardless of how futile and unsatisfactory it may seem to trust our cases with God, it is the best and only way out. And His help is not confined to the future, when Christ will come and end hunger and cold forever. He is a *present* help in every time of trouble. (Psalm 46: 1.) As to *how* He will help those who trust Him, no one human can say beforehand; but we know from happy experience that He can and does "do exceeding abundantly above all that we ask or think." (Ephesians 3: 20.) Try Him.

## The Tunnell

THIS world is in the dark, more than ever in the dark, and it can't see the way out. It is a foggy darkness; and no ordinary light, or extraordinary light, hitherto invented by men, can penetrate it. Usually men of foresight in great affairs are loath to admit being in the dark, and groping, but now they are admitting it.

Montagu Norman, Governor of the Bank of England, that Gibraltar of



finance that seems to be shaking on its foundations, told a gathering of statesmen and bankers at the Lord Mayor's Banquet recently that he was in the "tunnel." Few great money men are credited with the astuteness and financial sagacity of Mr. Norman. We quote him:

"I wonder if there is any one in the world who can really direct the affairs

"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: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved

This message-bearing is being obstructed, but not stopped. It *must* go on. *And it is going on.* With a much larger proportional work in its hands than any other evangelical denomination on earth, this people is maintaining its hold on the mission fields the world over; while at the same time all other missions are being compelled to retrench radically and to call home hundreds of missionaries. Few Christian givers realize today that whole countries which formerly held scores of flourishing mission stations are being abandoned by mission societies. But this people holds its lines intact, and advances. Not because its members are rich or powerful in a worldly way. Just the opposite is true. But because they bear a compelling message, and there can be no retreat. The great objective is soul winning, and the power for which is the Holy Spirit; and, money or no money, the work goes on, as the following up-to-date report of its activities attests:

"This work is now conducted in 141 countries, by 21,607 evangelistic and institutional laborers, who are using in their work 455 languages and dialects. The increase in languages during the year 1931 was 38, or one new language added every ten days. During the past five years the number of languages added was 176, or one new language added every 11 days.

"The number of members added by baptism during 1931 was 34,859, the membership now standing at 336,046. The gain in membership shown by the reports from North America for the first six months of 1932 was 6,498, the membership now standing at 134,285. The membership of churches in all the world is 342,435, and of Sabbath schools 412,186.

"While the amount of funds received has fallen short of the receipts of former years, the increase in membership of 21,793 is the greatest yet made. The total funds received for all lines of evangelistic work was \$11,034,162.22, a decrease of \$1,078,447.32, or 8.90 per cent.

"There are 68 publishing houses and branches, 196 schools carrying advanced grades, having an enrolment of 24,177; 58 sanitariums and hospitals, and 54 treatment rooms. In the total of 417 institutions there are employed 10,757 persons. The advanced schools graduated 1,717 at the close of the last school year, and sent out 1,228 persons into some branch of work at the close of the year's work.



Cotton picking in Dixie affects not only cotton prices in our Southern States but has echoes in trade conditions the world around.

of the world, or of his country, with any assurance of the result his action will have?

"Who, a year ago, could have foreseen the position into which we have drifted little by little? First we have been down, then we have been up, then down, then up.

"The confused affairs of the world have brought about a series of events and a general tendency which appear to me at this time as being outside the control of any man and any government and any country.

"I believe that if every country and every government could get together, it would be different, but we do not seem to be able to get together.

"I am willing to do my best when it comes to the future. I hope we may all see the approach of light at the end of the tunnel. Some people already have been able to point out that light to us." We are not boasting when we assume to know what that "light" is. It is already shining. Those who have been following it are not depressed. We quote again, and this time from a much higher Authority than a bank governor:

by the Holy Ghost." 2 Peter 1:19-21'

The light of prophetic scripture shines in Mr. Norman's, and the world's, tunnel, and shows the way through. It is the light from the other end, the light of the glory of the second advent of Christ, which alone will show men the way out of our present chaos. THE WATCHMAN MAGAZINE is given to that happy task of leading tunnel-groppers today to day—to the light that shines more and more unto the perfect day.

### Undepressed

IN THESE panic days, when absolutely everything, even the progress of religion, is affected adversely by the economic chaos, we are glad to announce to the world that there is one Cause that marches forward triumphantly and undeterred. It is the movement of the gospel of the kingdom as preached and lived by Seventh-day Adventists. According to the words of our Leader as recorded in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."



"Denominational literature is now produced in 152 languages, in the form of 6,387 different publications, one copy of each costing \$1,885.80. There was an increase of 421 in the number of different publications issued. The value of denominational literature sold during 1931 was \$4,002,774.54. The total pages comprising one set of denominational literature has been increased since 1900 from 92,421 to 480,802 in 1931.

"The number of primary schools is now 1,937, with 2,584 teachers, and 66,288 enrolment. The value of the buildings and equipment thus used is \$1,280,316.21, while the value of the 3,025 church buildings is \$9,364,681.72. This shows for the year an increase of 257 church buildings, and an increased value of \$98,940.96."

"The Lord hath done great things for us; whereof we are glad." Psalm 126: 3.

### Unlearned Depression Lessons

"EXPERIENCE is the best teacher," is an old proverb. But at best it is only a partial truth. Experience is second best as a teacher. The actions of people in general, after the first glimmers of returning prosperity, prove that we have not learned from experience. And, observing them, we are led to ask, Are we yet ready for prosperity?

The first cause of the depression, operating far back in the days of prosperity, was the mania for speculation, get-rich-quick, which led to inflated values, booms powered by air, over-production. Then followed the crash of '29, bottom prices and wages, unemployment, destitution, and fear. And fear has kept the depression going.

But as soon as stocks are upped a little in Wall Street, there is a frenzied wish to speculate again. The spirits of financiers rise and fall with the prospects of a gambling chance. And that is a sure way to start a return to the old hot-air prosperity. Do we want that kind of prosperity back? Citizens who have the immediate and far future of the country at heart do not. But the urge to take a chance, regardless of the far results, seems to dominate the majority. The speculator with millions is the same man, who, when he has lost his millions, will resort to petty gambling—the lottery, sweepstakes, bucket shop—and there has never been such a craze for lottery gambling in the

United States as there is at the present time. Lotteries are against the law, but chances on foreign lotteries are smuggled in.

Thousands of good people have learned for the remainder of their lives the hard lessons these hard times have taught; but other thousands have not, and this latter class is alarmingly large. Will we have to have more slump before we, as a nation, learn to keep our feet on the ground, bind about our wants, and be sensible? It is estimated that a century ago the Average American had 72 wants, 16 of which were rated as necessities. Now, we are told, the average man has 484 wants, 94 of which are necessities. It is time we were transferring many of these necessities over to the want column, and then getting out of the want column.

But, to face the situation squarely, it is a delusion to hope that human nature will change much as a result of hard times. There is always the greedy majority who will grab for gain and be utterly oblivious of the welfare of others and the harvest of the future. "Let us eat, drink, and be merry, for tomorrow we die," is their slogan.



Dignity seems no part of some ministers' ideas of conduct. An English clergyman and a woman parishioner, indicted for immorality, exhibit themselves in barrels to raise money for their defense.

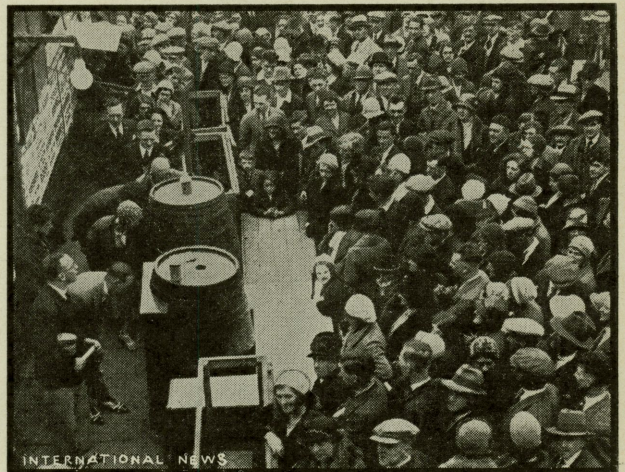
"Every man for himself, and the devil take the hindmost," was a careless expression of our boyhood.

Well, we'll die tomorrow all right, with that selfish life-plan; and the devil will get more than the hindmost; and for all eternity. But, personally, sowing to the wind and reaping the whirlwind is not to our liking. We prefer to sacrifice some delights (?) now that we may enjoy real pleasure at the right hand of God forever more. And it won't be long now; for the increase of the very

greed and selfishness we have been describing is a sign of Christ's coming to abolish selfishness and make all things good and new—for those who sacrifice for Him now. (James 5: 1-9; Matthew 25: 31-40.)

### Discovery Backs the Bible

PROFESSOR BAILEY WILLIS, earthquake expert of Stanford University, made the statement before the British Association for the Advancement of Science, that Palestine, and especially the Jerusalem area, is subject to earthquakes. And he added, "A fault line along which earth slippage may occur passes directly through the Mount of Olives." Thus science discovers a condition of the earth's crust in all readiness for the fulfillment of the following text in Zechariah, a forecast made twenty-four centuries before: "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward



the north, and half of it toward the south. . . . And the Lord my God shall come, and all the saints with Thee." Zechariah 14: 4, 5.

This will not be the second coming of Christ, for then His feet do not touch the earth, but His saints are "caught up" to meet Him in the air and return to heaven with Him to live there during the millennium. (1 Thessalonians 4: 15-17.) There "they lived and reigned with Christ a thousand years." (Revelation

*(Continued on page 30)*



# BREEDING *the* Perfect MAN

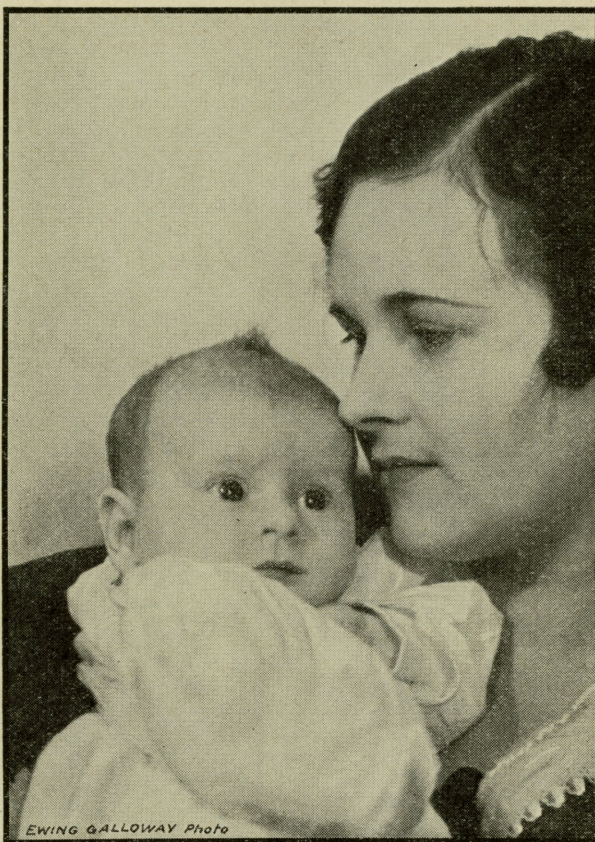
*"All perfect men would make an imperfect world," says one scientist. "We will yet breed babies in test tubes," says another. "Be a father by mail," says a third. What about all this? questions a noted scientist in the following article.*

By GEORGE MCCREADY PRICE

**T**HE word *genetics* (from the same root as "genesis," meaning "origin") is used to designate the experimental study of heredity in plants and animals. Hence it is applied to the study of the supposed origin of species, and thus it is used to cover the experimental study of organic evolution.

The word *eugenics*, on the other hand, is applied to the alleged science or art of improving the human race by breeding better stock. It is a term introduced by Francis Galton, the cousin of Charles Darwin, in the year 1884, or sixteen years before the world-wide publication of Mendel's laws of heredity. What is termed "negative eugenics" means the prevention of weak and defective persons from having children, either by segregating such undesirables in institutions, or by forcibly sterilizing them, as is actually being done in some sections of the United States.

For years there has been a cry in certain quarters that the most undesirable stocks (both in America and elsewhere) are multiplying and reproducing very much faster than the better or more desirable. Articles and books galore have had this as their theses; and dark pictures of inevitable race degeneracy have been painted by certain camp followers of science, even by some eminent scientists themselves. Birth control, which has become a national and almost an international movement, is being advocated by some in the interests of race betterment, and is being as strongly condemned by others. The spread of the knowledge of contraceptives obviously takes place more widely among the more intelligent,



Away with all evolutionary ideas that would belittle, or detract from, this sweetest picture in the world.

among those who at least think themselves to be the "better" and the "more desirable" stocks of mankind. Then they look with alarm at their own slender or non-existent families, and shudder at the rapidly multiplying proletariat (from the Latin word for "breeders"); and they work themselves almost into a frenzy at the prospect before the world a hundred years or a few hundred years in the future.

Birth control has been preached by advocates of women's rights, also by sentimentalists, with pictures of the sheer horror of a poor mother's position with a small income for support but with an ever-increasing family among whom to divide it. One step further

in the reasoning of this line of argument, and we have the half-burlesque, half-serious account of the future which is given by Aldous Huxley in his "Brave New World," where all the ideals of home and family life have been scrapped, and the world witnesses the chemico-mechanical reproduction and raising of children. Be it remembered that this Aldous Huxley is the grandson of Thomas Henry Huxley, the press agent for Charles Darwin and his theories two generations ago.

## MECHANICAL PROCESS

At the risk of disgusting my readers, I venture to quote stray sentences from this young Huxley's description of the (imaginary) future raising of babies in test tubes and incubators, though some of the more vivid details must be omitted for decency's sake. We are given an explanatory lecture before students:

"These," he waved his hand, 'are the incubators.' And opening an insulated door he showed them racks upon racks of numbered test tubes. 'The week's supply of ova. Kept,' he explained, 'at blood heat; whereas the male gametes,' and here he opened another door, 'they have to be kept at thirty-five instead of thirty-seven. Full blood heat sterilizes'. . . He pointed. On a very slowly moving band a rackful of test tubes was entering a large metal box, another rackful was emerging. Machinery faintly purred. It took eight minutes for the tubes to go through, he told them. Eight minutes of hard X-rays being about as much as an egg can stand. A few died; of the rest, the least susceptible divided into two; most put out four buds; some eight. All were returned to the incubators,



where the buds began to develop; then, after two days, were suddenly chilled, chilled and checked. Fertilize and bokanovskify—in other words, multiply by seventy-two—and you get an average of nearly eleven thousand brothers and sisters in a hundred and fifty batches of identical twins, all within two years of the same age. . . . 'Only just eighteen months old. Over twelve thousand seven hundred children already, either decanted or in embryo. And still going strong. We'll beat them yet.'

The usual picture of the future that we have been offered by the ultra Modernists is that of a more comfortable world in which the man of the future may sin, and suffer, and die—all in a more comfortable, genteel manner. Aldous Huxley adds one additional touch to the color scheme; he stabilizes the world by a sort of modern scientific Nirvana, with all desires abolished:

#### DECEPTIVE NAMES

☞ "The world's stable now. People are happy; they get what they want, and they never want what they can't get. They're well off; they're safe; they're never ill; they're not afraid of death; they're blissfully ignorant of passion and old age; they're plagued with no mothers or fathers; they've got no wives, or children, or lovers to feel strongly about; they're so conditioned that they practically can't help behaving as they ought to behave."

Poor futurists! But such is the mechano-pseudo-scientific world of the future—according to the grandson of Thomas Henry Huxley.

O Science, what fooleries are taught in thy name! Where does God come into such a picture? It is a modern tower of Babel, with God left out as before. May we not be assured that, as in the long ago, the great God of the universe will call a halt to this modern tower building? Most assuredly.

Meanwhile the evolution propaganda goes merrily on. Not so much in the real, honest-to-goodness, "high-brow" scientific journals; in them there is a deep-seated tone of utter disappointment over the failure of every clue to the riddle of life. But in the semi-scientific periodicals, especially in the feature sections of the daily papers,—papers that perhaps may be read by millions of readers,—we see a continual rehash of the naturalistic scheme. Spontaneous generation is dressed up in ultramodern lingo, and a new name is regarded as equivalent to a new guaranty of its scientific character. Every scientist knows that nobody can make a

cell in a test tube by any hocus-pocus; so we are now told about some imaginary unit of life still smaller than the cell. It is the "protogene," the great original of the *gene*; though these masqueraders in scientific garb neglect to inform their readers that nobody has ever yet seen a "gene," the imaginary component of the chromosome. Hence this new "electron of life," the "protogene," is still more a figment of the imagination. The wish and the logic of the theory is the father of the thought, *and of the name*.

#### STILL FIGHTING

☞ Spontaneous generation has had an age-long history; for all heathen people have believed in it, and it is an indispensable event in any thoroughgoing scheme of evolution. When science finally proved that all the common animals, such as frogs, lice, insects, and many such creatures, can come only from antecedent living things of the same kind, there still remained the newly discovered animals of the microscopic world; and it was confidently declared that these, at least, arise naturally, or without parents. So the battle against the heathen notion of spontaneous generation had to be fought all over again. But at last, over half a century ago, Louis Pasteur finally settled the fact that, so far as science knows, living things come into existence only from preceding living things of the same kind.

Within the past few years, however, still more minute things have been shown to exist, which are called the

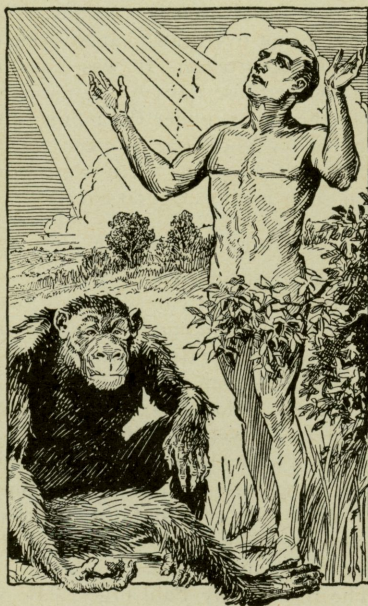
*filter-passing viruses*, because, though invisible under the highest powers of the microscope, we can detect them as having passed through porcelain filters. Thus again the battle is renewed in this sub-microscopic realm, a realm that we cannot see with our strongest instruments. And so, in conformity with its custom of just keeping out of the clutches of actual discovery, spontaneous generation is again toying with this shadowy region, and is trying to assume a new lease of scientific life.

Another pseudo-scientific argument in support of evolution is that new species are actually being made in considerable numbers by means of dosing seeds or embryos with certain forms of X-rays. But as E. W. MacBride, the great biologist of London University, declares, the so-called new "species" which are obtained in this way are *all pathologic*, or degenerates; for they are made by simply varying degrees of damage to the germ cells. And so, where is there evolution in this sort of work?

#### DISAPPOINTMENT

☞ It would seem as if every conceivable method has been tried to demonstrate that evolution is now actually in progress. All, however, have proved disappointing. And all but the few oversanguine theorists are today acknowledging this failure, though with much sadness.

Accordingly, when we put this utter failure of genetics, or experimental breeding, along with the breakdown of evolutionary geology and the modern proof of the Flood theory of geology, the collapse of the evolution theory is complete. Yet, in spite of the admissions of its inadequacy on the part of its advocates, and in spite of the necessity of changing certain aspects of the theory from time to time to keep pace with fresh discoveries, the evolutionists go on believing the theory and ridiculing those who doubt it. Their great mistake is in leaving God and His Book out of their reckoning. Hence the timeliness of the message now being sounded throughout the earth: "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.



God made man upright,  
His created son.

[Those who are interested in this subject are referred to "The Geological-Ages Hoax" (1931), "A History of Some Scientific Blunders" (1930), "Back to the Bible" (new edition, 1932), and various other books by the author of this article. Obtainable of the publishers of this magazine.]

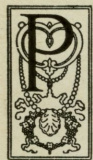




# STURDY OAK

By Daniel H. Kress, M. D.

"The man who knows" gives us facts to prick wet bubbles of deceptive propaganda.



PROHIBITION has not been thrust upon an unsuspecting, innocent, and defenseless public by a few enthusiasts, as we would be led to believe by reading some of the write-ups in our daily papers. It is not a mushroom growth that has sprung up in a night. Like the sturdy oak, it represents a growth of centuries. Prohibition was "put over" by forty-six of the forty-eight States in the Union with 98 per cent of the population and 99¾ per cent of the area of the United States. Only two small States—Connecticut and Rhode Island—refused to ratify. It could have been no surprise to the country; for thirty-three States were dry by State enactment and 87.8 per cent of the area and 60.7 per cent of the population were dry under no-license law before the Eighteenth Amendment went into effect. In Congress, 347 votes were cast for submitting the Eighteenth Amendment to the State legislatures for ratification, and 148 against. In the forty-six States that ratified the Amendment, 5,084 votes were cast in the State legislatures for ratification, and 1,263 against it. The total vote was 79 per cent for ratification and 21 per cent against. Prohibition exists because an enlightened people demanded it. It exists because it is a necessity. It is impossible to picture what our cities would be, if they were crowded with automobiles driven by partially intoxicated men.

By partially intoxicated men, I mean men who are moderate drinkers. Accidents would be multiplied tenfold. There would, in fact, be no safety on our thoroughfares.

The time was when good-meaning men entered the saloon for a social glass of beer with friends on Saturday night after receiving their week's pay. This seldom ended with one glass. In a friendly spirit one would treat, and then another, and still another. It was customary to treat around. Then the first one to set up the drinks would treat again, and with alcohol-dazed brains, again they would treat around. Before they left the saloon, the saloon-keeper would have every penny of their hard-earned cash, and their poor wives and children were later greeted by drunken and penniless husbands and fathers, with all that this meant. This picture is not overdrawn. It was one of common occurrence. It was not uncommon in those days to see men reel along the street, under the influence of drink. Now where one drunken man is seen on the street, there were fifty then. This is no exaggeration.

#### BEER THE WORST

The greatest curse found in the saloons, then, was not whisky or brandy or rum; it was *beer*. Drinking in nearly every case began in those days with beer. Only the hopeless, well-seasoned inebriates entered the saloon to obtain whisky or brandy. It was beer that was always first called for by beginners. Beer was in demand because it contained alcohol. One glass of beer contains sufficient alcohol to make a man unsafe at the wheel of an automobile.

The reason why Paul urges, "Be ye not *unwise*, but understanding what the will of the Lord is. Be not drunk with

wine, wherein is excess, but be filled with the Spirit," is because alcohol, even in minute quantities, tends to narcotize the brain and to pervert the judgment. Nadab and Abihu, the sons of Aaron, were not sufficiently intoxicated to be physically disabled. We would not expect that of the priests who ministered before the Lord. They had, however, taken a sufficient amount to pervert their judgment, so that they offered unhallowed fire before the Lord. They were no longer capable of discerning between the sacred fire on the altar and the common fire kindled elsewhere. The admonition, then, came to Aaron: "Do not drink wine, nor strong drink, thou nor thy sons with thee, . . . *that ye may put difference between holy and unholy, and between unclean and clean.*" Leviticus 10: 9, 10. The admonition of a mother to her son was: "Give not thy strength unto women, nor thy ways to that which destroyeth kings. It is not for kings, . . . to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Proverbs 31: 3-5. The one who is under the influence of alcohol is under the influence of a spirit that is antagonistic to the Spirit of God.

For ages men and women were in ignorance of the nature of alcohol. During the past century alcohol has been unmasked, and its true nature has been revealed. This has been brought about chiefly through a religious revival that called for reforms in living. A little over a century ago this great spiritual awakening began. Leonard, in his "History of Oberlin," referring to the period from 1800 to 1830, tells us that not far from 1,100,000 were added to four leading churches, thus increasing the Congregational membership two-



fold, the Baptist threefold, the Presbyterian fourfold, and the Methodist sevenfold. He says: "With thousands, reaching the destitute and perishing with the bread of life came to be a ruling passion. These periods of refreshing first made their appearance in 1798 to 1803." Various societies rapidly sprang into being. The American Bible Society, the American Tract Society, the American Home Missionary Society, the American Educational Society to aid young men entering the ministry, were all organized during this period. The Sunday School also has its origin. Sunday School Societies, and private publishers began to furnish religious books for the millions. The modern religious newspapers also began their career. Among them were *The Boston Recorder*, *The New York Observer*, *The Evangelist*, *The Independent*, and others. Leonard, in his history, tells us: "Temperance agitation had its beginning in this period. The sin and woe resulting from the use of strong drink were felt as never before, because hearts and conscience had been aroused and made sensitive by the Spirit of God."—Page 67. This marked the beginning of the great temperance wave that swept over the entire civilized world and resulted in the organization of temperance societies everywhere. The first Temperance Society was organized in the year 1824. This organization permitted its members to use the milder alcoholic beverages, as wine, beer, and cider. Only "ardent spirits" were prohibited.

#### FIRST TEETOTAL SOCIETY

¶ About this time, Captain Joseph Bates, a converted sea captain who had witnessed the havoc of alcohol among sailors, convicted by the Spirit of God, made a covenant to abstain from *all* intoxicating drinks. So keenly did he feel the need of helping those about him that in 1827 he with twelve others organized what was known as "The Fairhaven Temperance Society." In this society, as in others, wine, beer, and cider were at first permitted as beverages. One of its members was reported to have been intoxicated, but he denied having violated his pledge and declared he has taken nothing stronger than cider. His wife said she "would a great deal rather he would drink brandy, for when he got drunk on cider he was as ugly again." The society here saw the necessity of amending its constitution by striking out "ardent spirits" and inserting in its place "all intoxicating drinks." This gave the members of the organization

the name of "teetotalers." This was in reality, so far as I know, the *first teetotal* temperance society ever organized. Other organizations of a similar character soon followed. By the year 1831, or *in the short space of four years, over three thousand teetotal temperance societies were organized with a membership of about three hundred thousand.*

#### POWERFUL TEETOTAL REVIVAL

¶ An eyewitness referring to the spiritual revival that was associated with the movement said: "Last evening about two hundred came forward for prayers and the interest seems constantly increasing. And although it is the greatest revival I ever saw yet there is the least passionate excitement. *It seems to take the greatest hold on the male population.*" "Generally as soon as souls are delivered they are ready to proclaim it, and exhort their friends in the most moving language to come to the fountain of life. Never while I linger on the shores of mortality do I expect to enjoy more of heaven than we have in some of our late meetings and on baptizing occasions. At the waterside thousands would gather to witness this solemn institution and

made its advent. Dr. Lewis was one of the prime movers in this. The experience through which he passed evidently fitted him for the work that he so successfully carried forward. In speaking of his childhood days he said: "There was trouble at our house when I was a small boy. My father had forgotten everything but drink." His mother, he said, "was the victim of abuse and violence. Often she would cry in the presence of her children, and sometimes when she could bear it no longer, she would drag her weary limbs up into the garret. We knew what she went up there for, and sometimes we could hear her say, 'O God help me, help me! O Lord, how long, how long?' Then she would keep very still for awhile. When she came down to us again, her cheeks were wet, but her face shone like an angel's. She taught us to pray. Today, more than forty years after those darkest times, I believe in my heart that woman's *prayer* is the most powerful agency on earth."

His confidence in his mother's prayers led him afterwards to appeal to the women to combine and unite their prayers in closing up the saloons. In



"Pussyfoot" Johnson, international Prohibition leader, is entertained by Hindu Prohibitionists on his world tour under direction of the World League Against Alcoholism.

many would return from the place weeping."

¶ "A number of rum sellers have turned their shops into meeting rooms, and those places that were once devoted to intemperance and revelry are now devoted to prayer and praise." The temperance reform wave continued to sweep over the land, until about the year 1873 what was known as the *crusade* movement

speaking at Hillsboro, Ohio, he related how his mother and several of her Christian friends united their prayers for the liquor sellers of his native town until these men gave up their soul-destroying business. Then turning to his audience he said: "Ladies, you might do the same thing in Hillsboro if you had the same faith." About

(Continued on page 11)

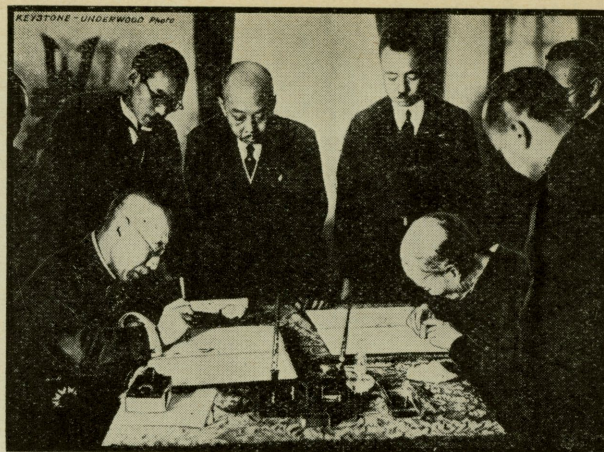


*There can be no peaceful war.*

MAY THERE BE A  
**PACIFIC WAR?**

By Edward J. Urquhart

*Missionary in Korea*



The signing of the historic "Protocol of Changchun," on September 15, 1932, by which Japan recognized the independence of Manchukuo, the new government of Manchuria.

**S**ELDOM has an historical event of continental proportions visited this world that was not clearly discernible, by the careful observer at least, years in advance. World movements do not usually come with the sudden shaking of the earthquake, they come rather with the accumulative movement of the storm—the change of temperature, the shift of air currents, the gathering of clouds, and the electrical disturbance.

It was so before the Battle of Bunker Hill ignited the fires that purified a continent and produced a nation; it was so before the cannonading at Fort Sumter threatened to tear that nation asunder and only succeeded in welding it more firmly together; it was so before German artillery opened a gateway into Belgium and a sluiceway into the world that has filled it with problems that threaten even civilization itself. In each of these instances keen discernment, adequate knowledge, fitting propaganda, and proper legislation could have averted the catastrophe, or at least have mitigated its fury. However, I do not wish to deal with the past except as a brief notation of facts to help us to grasp more clearly a present-day problem—one that is as sinister as any that has gone before, one that is as titanic in proportions, and one that is as vital to you.

REVOLT SEETHES EVERYWHERE

That problem centers in the East. Do you know that the whole East from Siberia to the Malay Archipelago and from Japan to Tibet is in decided revolt against the white race? In some sections, of course, this revolt is in embryo, hardly discernible. And in other sections it is indefinite, shaping

and reshaping, first inactive and then aggressive. However, it is active and intensive in certain sections and more definite as to range. As for instance: The Indian revolt is seething and is directed against England; the Japanese revolt lies in propaganda and is directed primarily against the United States. It is this last-stated phase of the revolt that I wish to consider.

CHANGE OF FEELINGS

Sixteen years ago, when I first came into personal contact with the East, the relationship of Japan and America was one of particular friendliness and good will. Roosevelt had championed the cause of Japan against Russia; America had allowed Japan a free hand in Korea; and the Gentlemen's Agreement was functioning to the perfect satisfaction of Japan. Thus things went on for several years. It is true that America's prolonged hold on the Philippines was disappointing; that America's increased trade relations with China was a disturbing factor; and that America's strength on the Pacific was looked upon as a decided menace. It is also true that American residents in Japan, whether missionaries or business men, unconsciously on their part no doubt, proclaimed America's superiority complex, as the Japanese took it—the domineering character of the American people in general and of the American government in particular—and the proclaiming of that complex filled the Japanese with fear because of the possible fruitage of that attitude.

Then came the Japanese Exclusion Act by the United States Congress, which turned avenues of doubt and suspicion into highways of fear and resentment. And as the typhoons sweep over the Insular Empire of the

East, so the tide of ill feelings engendered by that act swept over Japan. Immediately a flood of propaganda in all its insidious and corrupting force was turned loose in Japan to do its fiendish work. How intense is that propaganda, how insidious, how vitriolic, one can judge only by close observation through witnessing the thing together with its effects. I wish to present a quotation from K. Sato, a columnist, published in the daily Osaka *Mainichi*, an English periodical published and edited by Japanese, reading as follows:

"Some startling discoveries might be made if someone—the American Embassy for instance—conducted a secret inquiry into the cause of the persistent anti-American propaganda spread in Japan.

"There is something abnormal in the quantity of literature dumped in our midst, ultimately intended to discredit the American people and their civilization in the eyes of the Japanese.

SOWING SEEDS OF HATE

"Almost every one of our numerous periodicals, radical, conservative, or insipid, contains some articles which, if rendered into English and shown to Americans, would make them furious.

"Not a week passes without some sensational book being published, which gives imaginary accounts of diplomatic rupture, or naval or military warfare, between the United States and Japan.

"Thanks to this sort of propaganda, the Japanese public have been introduced to murders in the underworld of Chicago, to the voluptuous indulgence of some wealthy decadents, to the inner corruption of American politics, etc.

"The persistent education has borne fruit and there have come into being a growing number of credulous people



who honestly believe that there is not one American maiden who retains her purity, not a home which is not deprived.

"Through force of repetition the people have been led to believe that 'Americanism' is a great menace to Japan and that a fatal crash between the two countries is inevitable."

At the time of an unusual outbreak of the pent-up forces engendered by this continual propaganda, a mass meeting was held in the city of Seoul, Korea. I sent my native Korean secretary down to gather information. Though a Korean he looked and spoke like a Japanese, and thus slipped into the hall unsuspected. The Japanese Exclusion Act was aired and re-aired. An annual humiliation day was declared essential to keep the disgrace of the thing eternally before the minds of the citizens of the Empire. Finally a lawyer, waxing eloquent, declared: "What has America to teach us? Why this haughtiness? This play at superiority? Her very emblem would deny the assumption. What right have the stars to shine after the sun comes up?"

But more especially since the Manchurian and Shanghai affairs has the tide of propaganda against America swollen to a turbid stream of disturbing proportions. "A Pacific War is inevitable," say these disciples of unrest, these apostles of modern Japan. "Now is the time to strike," they declare, "while America is comparatively weak in naval forces." "It is now or never," they argue.

In view of all this and more that might be said, is it not time to keep a level head and a clear eye? Is it not time to throw oil on troubled waters? Not that we need fear the Japanese or a Pacific War; but what would victory bring—a victory bought at the fearful price it would be sure to claim? Could victory give back the lives of thousands sacrificed or the millions of dollars of property destroyed—could it alleviate the sufferings of a world groaning still from the wounds of the last war? It could not. Oh no, it could not!

#### TIME TO BE FRIENDLY

¶An extra show of friendliness just now, to the suffering of minor or even major wrongs in silence, would prove, no doubt, solid diplomacy in the end. For modern inventions and the gifts of fate through the acquisition of Hawaii and the Philippines have made us close neighbors with Japan. We must reach out across the Pacific to clasp her hand in friendship, not to twist her

nose in wrath. We need her silks as much as she needs our cotton. And the exchange is profitable to each. And to solve the problem of being neighbors in a twentieth-century fashion rather than in a barbarous way, through an appeal to arms—this would seem to be judicious, to be real diplomacy and genuine reciprocity.

#### A TOOL OF PROPHECY

¶When Commodore Perry in 1852 hammered with mailed fist at the barred gates of Japan and swung them wide that America and other nations might pass through, I suppose he little realized the complications that would follow, or that he was in reality an emissary of Heaven, acting at the command of Holy Writ—that in centuries flown the prophet Joel had declared the awakening of the heathen and the arming of the gentiles. (See Joel 3: 9-14.) Yet the Scriptures indicate that this is true. The opening of the East and its material progress furnish a disturbing element in a world that has far more than its share of unsettled problems. But the thing that should not be overlooked is the fact that this is another chapter in the large volume of evidences indicating that we are nearing the end of time.

Thus however large the issue unfolded within this Far-Eastern Question, it is yet prognostic of a still greater question, a more gigantic issue, where not only the fate of nations is at stake but where the destiny of a world hangs in the balance. And that brings it home to each of us as individuals. How do we react to the problem? As Jeremiah beheld these things, even from the distance of over two millenniums, he was so moved that he cried in anguish: "I am pained at my very heart; . . . I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jeremiah 4: 19. Then how much more should this thing affect us who behold its day? This day is the precursor of that time which the prophet saw would follow his lamentations when he continued: "I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Verse 26. And the question is, of course, What are we going to do in preparation for it? A Pacific war would be a momentous event and one that would strike us personally in many ways; but events of which present conditions are the forerunner are more titanic and will affect us more—they will decide our eternal destinies.

## Prohibition Is a Sturdy Oak

(Continued from page 9)

seventy of the women there assembled banded together and entered upon the task before them, calling at the drug stores, saloons, and hotels, until by continuous visitations, with persuasion, prayer, and song, and Scripture reading, "the drinking places of the town were reduced from thirteen to one drug store, one hotel, and two saloons." The movement continued to spread. One writer said that in "fifty days it drove the liquor traffic out of two hundred fifty towns and villages, increasing by one hundred per cent the attendance at church and decreased that at criminal courts in almost like proportions." We are informed that *hundreds of dram shops were closed*, countless barrels of alcoholic drinks gurgled into the gutters as church bells pealed forth the people's joy. All of this was done voluntarily by those who had been convicted by the Spirit of God.

Dr. Lewis at that time made the significant prediction: "I have not a doubt that the women of America will rid the country of the dram shops, if they can preserve the Christ spirit in which they have begun, and keep themselves in the spirit of humble prayer before God."

#### PRAYER WORKS

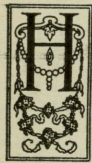
¶But prayer is not designed as an opiate. In some instances these women took matters in their own hands and aided in answering their prayers. In one of the towns, where homes had been ruined and terrible crimes committed by men under the influence of drink, after women had prayed and pleaded with the business men of the town, with no avail, forty of them of the influential circle banded together and with hatchets and hammers concealed under their cloaks entered saloons and demolished whisky bottles, kegs of beer, and barrels of whisky. As the liquor gurgled into the street, a crowd suddenly gathered, sending up cheer after cheer of encouragement for the hatchet brigade and its effective efforts. Some of the men who stood by, we are told, were heard to remark, "Wouldn't wonder if some day women will vote." These women were arrested, cast into prison, and had to pay a fine of \$500. Saloons possessed the legal right to make drunkards. The State was in duty bound to protect them.

Liquor men wrote and talked sneeringly of the women's crusade, believing the movement would speedily be

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# PROSPERITY



HAVE you ever been in a home where an overindulged and pampered child took upon his plate more than he could eat? Well, our modern civilization is just like that. Governments are just large families made up of many small families. In these governments we have overindulged and pampered children, too. These men and women have more than they can eat or use, while their neighbors are begging for the very existence of their lives. Most of us would not tolerate the pampered child who piles upon his plate all the cake and pie that is on the table. We would take immediate measures to correct his abuses. Perhaps the reason that we do not correct the abuses of wealth heaped up by a few in our present day is because we too are all actuated by the same spirit of selfishness, and would take all the pie and cake if we only had a chance.

Very few of us really have the Christian spirit of unselfishness, of sharing our prosperity with our neighbors. We like to keep all the good things for ourselves, although we may have more than we can eat or use. We console ourselves that we gave a few dollars to some charity or church work last week, or that the other fellow has just as good a chance to get something in this life as we have. We make long speeches and wordy prayers, but "if a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James 2: 15, 16.

#### CAUSED BY SELFISHNESS

Because of man's selfishness we are undergoing the most serious depression this world has ever known. But, you say, we have had depressions before. Most certainly we have. And every one had selfishness for its basic cause. Permanent prosperity has never been possible under the conditions in which man has been living, and the world will never know permanent prosperity until

## What Will Bring It How Will It Come?

By

L. ERVIN  
WRIGHT

we solve the distribution of the cake and the pie, the distribution of wealth, in other words. So long as our grown-up children pile up on their plates more than they can eat or use to the malnutrition of the other grown-up children around our table of civilization, we shall always live in dread of poverty, depression, and starvation.

Starvation has stared people in the face in times past, but the reason has been that there has been a lack of the foodstuffs of life. Today we have a unique situation—a situation unheard of since time began. Starvation faces Americans in a land where there is an oversupply of the foodstuffs of life. We are wearing cast-off clothing, because the country is oversupplied with clothing! What an anomaly!

#### IRONICAL PICTURE

One modern writer puts our present situation this way: "In our society the means of production are in the hands of great privately owned corporations, and the mass of our people are dependent upon these both for the products they buy and the wages with which the buying is done. We have invented a whole complex of machinery which enables us to produce three or four times as much of every kind of goods as we need; or rather, to be precise, as the total wage fund will buy.

"The effect of this is to stop production until the surplus has been sold; for ours is a 'profit system,' and unless goods can be sold at a profit they are not made available for use. The result of this is a condition where a large

percentage of our people are out of employment. They have not the money to buy the goods, and therefore the goods must stay in the warehouses. The factories must be idle, and everyone must wait until the few who have money have used up the surplus supplies of food and clothing.

"The condition is one which can never get any better; on the contrary, it gets worse with every new invention. Every man who finds out how to make more goods with less labor renders a certain number of our population superfluous. They can wait around and slowly starve, or they can be considerate of their neighbors and take themselves out of the way at once.

#### RADICAL SOLUTION

"Now then, along comes the radical thinker and examines the situation, and, through some strange kink in his mind, he does not find it obvious that men should be starving to death because they have produced too much food, or that they should be wearing rags because they have produced too much clothing. It seems to him that the evil arises from the fact of private ownership, and production from the profit of private owners. He says that if industries were publicly owned, then each worker would receive the full value of his product, and would be able to buy the equivalent of what he produces. Thus consumption would equal production, and the factories could go on working and turning out plenty for everyone. If they stopped, the worker would not be out of a job, he would be on a vacation.

"The difference between unemployment and vacation is understood by every worker—in the latter case your pay continues, while in the former it stops.

"This is the 'radical' solution of our social problem, and you can see at once why it is dangerous and alarming: it threatens the interest of the private owner; and this private ownership includes newspapers, and magazines, and radio, and moving pictures, as well as most books, and colleges, and churches.



The private owners determine what is dangerous, and what is safe and respectable for people to think about and believe.

"A few months from now there will be a half million or so of American boys and girls going out from colleges and high schools. The great majority of these young people would prefer to be honest if they could. They would prefer to speak the truth, and get their living in some way which would be helpful to the rest of their fellows. But each one of them will find this system of private profit standing in his or her way; each of them will have to work to make profits for an owner, and in each case will find that the competitive system compels the owner to compel the employees to perform anti-social actions. The architect will be putting up buildings which evade building ordinances in the interest of economy; the physician will be concealing from his patients the

inadequacies of modern medical knowledge; the lawyer will be twisting the truth to enable great corporations to swell their profits."

The capitalistic system has failed miserably. Its whole history is a history of failures. Until the earth is rid of the selfish system, man will always see depressions and so-called good times.

In the meanwhile, and particularly at the present time, we think that, because we have piled up several millions of dollars, we have fulfilled all that is required of us when we give a portion to philanthropy. We still expect to go right on piling up money in the same old selfish, profit-seeking way.

Philanthropy should have no place in our modern society. If there were a fair distribution of goods philanthropy would be unnecessary. Why should able-bodied men and women who are asking for work be required to take charity when the country has ware-

houses stuffed with food and clothing? Philanthropy is wrong because it makes selfish people think they are unselfish. We would not feel that we owed the child who took all the pie and cake our gratitude if he should offer us some. He might think that he had committed an act of philanthropy and that he was unselfish, but we would not be deceived by his counterfeit of real charity.

Charity works in queer and mysterious ways its wonders to perform. Just the other day we heard of a business man who was asked to contribute a thousand dollars to a charitable organization. He said he would think it over. A few days later the man phoned the organization that he had mailed his check. He said that although he had given the thousand dollars to charity he could still save money, for he had discharged five men.

*(Continued on page 17)*



The fairy-like splendor of New York City will fade before the glory of the capital city of the coming age of prosperity.



# In the GRIP of HARD TIMES



FROM the Japanese people come the low, ominous murmurings of the economic S O S. Life, always a tragedy to the poverty-pinched masses, is in this seventh year of the Era of Radiant Peace, more tragic than ever. Everywhere is heard the doleful tones of the general wail of distress.

In the first place, there are too many hungry mouths to be fed in such a limited territory. Think of attempting to crowd sixty-four millions of active, necessity-demanding humanity, all aspirants to the larger, so-called good life, into a space about equal to that of California. In a mountainous country, available farm lands must be cultivated to the limit. Land that was already old when the Roman farmer was supplying Cæsar's commissary must be made to yield its increase by every possible device. How it is done is a marvel and an achievement that merits the admiration of the rest of the world. Some of the details of the system and the Oriental manner of living may not be to our liking. But we do well to ponder the secrets of intensive population with all the delicate adjustments of the social fabric, the economy, the co-operation, the self-denial, and the wholesome delight in simple things, which such a system involves. With indomitable industry the people try to do their best with what they have.

## TRAGEDY OF THE RICE-GROWERS

¶ They work too hard betimes. A few weeks ago, on a night trip to Tokyo, I awoke about four o'clock in the morning. Low visibility. But I could see a man and his wife working in a *paddy* field. There they were, tramping round and round at a lively gait through the deep mud, she leading the horse with a bamboo pole, and he gripping the handles of the cultivator. They would work as long as they could see. I wonder how many tourists in the Far East, in their seeking for sights and thrills, think of the farmer's sweat and toil as he struggles with the stubborn soil. At rice transplanting time it is common to see men, women, and youth in line, each bent at a right angle, skilfully inserting the tender plants in their proper places according to the squares of a bamboo rack. There are many old women in Japan who, as a result of such backbreaking toil and the

¶ *Our neighbor nation to the West suffers also* ¶

By ALFONSO N. ANDERSON

*Tokyo*

carrying of heavy burdens, are not able to raise their trunks above the horizontal. Wherever they go they walk about bent double. Where is the poet who will sing to the world the graphic tragedy of the rice-growers of Nippon?

## SLAVES TO THE USURER

¶ It would not be so bad if they only received adequate compensation for their labor. But they are becoming more and more involved in debt. Were they not the most patient people in the world, long ago they would have arisen in their wrath and struggled for their freedom. A peep into history shows the fact that in ancient times there were laws against exorbitant rates of interest. There may be today, but they are not enforced. A young Christian friend of mine, as fine a fellow as one could meet in any land, is struggling under a debt of Y400, [400 *yen*, about \$200] of twenty years' standing—a most serious concern to him.

A usurer will tell his victim that the rate is very cheap, only twenty-five *sen* [a *sen* is about half a cent] a month on Y15. The unsophisticated peasant doesn't realize that what amounts to twenty per cent interest is a veritable Shylock measure. He is giving his life blood and mortgaging the health of his family, who cannot live as human beings on what remains. As a result there are many dark tragedies among the poor. A whole family will be annihilated by the discouraged father. It seems like the only way out. The papers are full of these sad, brief epics of woe. But even sadder still are the many cases where daughters, taught always the code of absolute self-abnegation, are sold into unspeakable lives of shame for a few pieces of silver. But now the depression seems to be hitting that industry also, and there are faint signs of its disintegration or surrender to the more flourishing cafes.

To add to the distress of the farmers of the north, last year that section experienced a severe famine. Crops varied from half a crop down to no crop at all. From certain places come pitiful tales of poverty such as this: A certain family has no quilts, though there is snow on the ground in winter. They have only one kimono, so while one goes out, the others must go to bed in the straw. On the other hand, the people seem to get along fairly well in general, through strict economy, the true meaning of which Americans have not begun to learn. Because of long tuition in the school of frugality and because the family system absorbs, largely, the unemployed, there is perhaps less dire suffering in Japan than in America, the land of both extremes of opulence and indigence. Japan is far better off than other lands of the Orient; than China, for instance,—pitiful, bandit-infested, flood-devastated, famine- and pestilence-visited China! Still, there are grounds for the S O S.

## WE SUFFER TOGETHER

¶ In their little thatch-roofed homes the painstaking farmer folk perform the highly specialized processes necessary to produce the materials for the lovely fabrics of milady's evening gowns. But when milady's husband's income is drastically abbreviated, her silk-purchasing power is materially curtailed. Or the fashions may change, and other materials come into vogue. All this affects the patient laborers in the little thatch-roofed cottage amid the mulberry patch or by the water-wheel, turned by the mountain stream and polishing the daily rice of the toiler. Whereas America normally purchases ninety per cent of Japan's silk, today the cry for bread drowns out all other voices in our land of plenty; and if we purchase silk, it must be at greatly subnormal prices that are not sufficient to furnish rice and cotton for the Japanese peasantry.



With conditions come to such a pass, what a pity that so many millions of bushels of precious rice are sacrificed to the *sake* god—a highly popular deity, though no shady grove contains his visible temple.

Here is a bit of significant news that may not have been cabled abroad: A delegation of men and women representing employment agencies, tenement dwellers, factory hands of Tokyo, called upon the Department of Agriculture "yesterday, and presented a petition for the free distribution of rice among the unemployed from the huge government supplies lying idle in the government warehouses, and for its sale to the laborers and poor families at the price it is dumped in foreign markets." The officials in charge declared they had no right to comply with this request. The supply amounts to about 20,000,000 bushels. The mere cost of storage amounts to millions of *yen* and it is sold abroad wholesale for about a third of what the consumer must pay for this staple in Japan. Herein lies a possible cause of extreme violence. The people have not forgotten the rice

assassination of Inukai, the late premier. Various agitators had but recently taken the lives of Hamaguchi, a former premier, Inouye, Minister of the Treasury, and Dan, head of the great Mitsui firm. Finally, this immensely opulent corporation has granted a gift of Y3,000,000 for the relief of the distressed. But "what are these among so many," and from a firm that ranks along with that of the Rockefellers or the Du Ponts?

Immediately following the appointment of the new ministry, much was said about government relief for the rural districts. The words "moratorium" and "infuration" (inflation) have become common newspaper words. Various plans are suggested. The question is under advisement. But thus far no definite plans have been formulated. Adequate relief is a problem of extreme difficulty. What can the government do? Juggling with the gold ban has brought no surcease from economic sorrow. The *yen's* exchange rate hovers at an appallingly low figure. And there is the war in China to be paid for—a mighty expensive under-

rice-colored ivories appear. Emigration is no remedy. Brazil absorbs a few. But to the colder expanses of Hokkaido, the northernmost isle of their group, and to Manchuria, the Japanese are loath to go. Today, in the university city of Sendai, I saw a sign: "Birth Control Klinik." The motives are economic. But this, too, is a morbid panacea.

The Japanese are a courteous, self-respecting, highly industrious people. They fall below us in inventive genius and in the gangster racket. But they far surpass us in art, in etiquette, and in self-control. They are our equals in many ways. They are highly deserving of our sincere respect and the giving of the gospel, wherein we are debtors because of our richer heritage of light. They have no straight-track, unsophisticated minds. They are prone to meander and are often lost in the mazes of philosophy. But once they quaff the real cup of salvation, they are unsurpassed as loyal, zealous Christians.

#### RELIEF IN THE EARTH

¶When will the perfect social order be established? When will every honest man be assured of a full dinner pail and a full rice bowl? Not when the shibboleths and panaceas of the politicians are fulfilled, for that rosy state will never eventuate. But an infinitely more blessed consummation than any slowly grinding evolutionary concept or fruit of sudden, violent, direct action awaits the faithful child of God. In the earth renewed to its original glory every redeemed one shall enjoy plenty, both of the material and of the spiritual blessings. "And God shall wipe away all tears from their eyes [including the tears of want]; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain [including the pain of depression]: for the former things are passed away." Revelation 21: 4. Enterprises will there be conducted successfully, without greed, graft, depression or failure. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat. . . . They shall not labor in vain, nor bring forth for trouble. . . . They shall not hurt nor destroy in all My holy mountain." Isaiah 65: 21-25. Would that all nations might embrace this sure and blessed hope to be realized at the glorious appearing of our Lord and Saviour, Jesus Christ, Master of all worlds and all destinies, who alone holds the key to the economic world situation.



An industrious Japanese woman toils to make the sea yield a harvest of seaweed toward the support of her family.

riots of a dozen years ago, when they arose in their keen resentment at towering prices and seized rice holdings to relieve their hunger. History has a way of repeating itself to the utter dismay of many standpatters who devoutly wish it hadn't.

In view of such conditions, the government must needs be ever on the alert. It must guard against "dangerous thought" from Russia and also against Fascism. An abortive attempt to establish the latter resulted in the

taking. The policing of Manchuria absorbs other huge sums. The government disapproves of drastic military reductions and saving in that direction. The maintenance of the Empire as a first-class power is a severe drain on its limited resources. Who can solve this Chinese puzzle?

Population figures continue to mount. Every cute little infant—every bit as cute and as lovable as those of our paler stock—has a right to life, room to grow in, and a full rice bowl when his

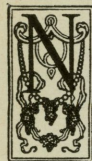


# The DEVIL APPEARS as CHRIST

## Part III

### *A Startling Revelation for These Times*

By H. M. S. RICHARDS, *Evangelist*



OW prepare for startling things as I read from a Spiritualist paper: "During the last two years it has been brought to the attention of scores of newspapers that people of responsibility and prestige claim to have heard, seen, met, or talked with Christ." Read 2 Corinthians 11:14: "Satan himself is transformed into an angel of light." What did God say as we quoted in the previous article?—That before Christ's coming again there is to be a revelation of a being who falsely claims to be Christ. (See 2 Thessalonians 2:3 and Matthew 24:23-27.) That prophecy is being fulfilled right before our very eyes today!

Now we will read on from this article, about the experience of a pastor of one of New York's most wealthy churches. Here is what he says: "I was thirty-five years old and minister to a little parish in Quebec. I knew I had large things ahead of me, and that my life was to become more and more vital as I grew older. . . . One summer afternoon I had taken a long walk into the woods in the vicinity of Montreal. I was trudging along, smoking my briar pipe, with my hands behind my back. I suddenly looked ahead of me. Coming down the road ahead of me in a stupendous aureole of light was a robed figure that I recognized instantly."

#### SLY COUNTERFEIT

What did this figure have on?—A robe. Why do you suppose he had a robe on?—Because the description in Revelation pictures Christ as having on a long robe. This man says that he instantly recognized this being as Christ. How did he recognize Him?—From the description he read in the Bible, of course. We read on: "I halted in my tracks and stared, wondering if I were the victim of hallucination. The splendid Figure came onward. He put literal arms of sinew and flesh about me. [He didn't see the flesh, but he felt it. He is saying more here than he means, because he didn't actually know what the arms were made of, but they were real enough for him

to feel them.] He called me by name and embraced me. He said He wanted to talk with me about my future pastorates and work of enlightenment I had come into mortal flesh to do in this generation. [You will notice this minister was also a believer in reincarnation.] We turned aside into a near-by field, sat down beneath a tree out of sight of passers-by behind a stone wall, and talked together for three quarters of an hour [with his briar pipe still in his mouth]."

Now there are many who will say he never saw anything. He is a minister of a great church. He told it in confidence. He said he could give his name, but it would bring so many inquiries that it would hurt him in his work. This minister *did* see something. He *did* have this experience.

Here is his description of this marvelous being: "He was six feet two or three inches tall, erect and graceful of carriage. He had materialized in an *abbai*, the simple, one-piece garment so frequently

mentioned in the Scriptures, with a splendid scarlet robe wrapped over it and falling about Him in graceful folds. He had sandals on His feet. But the outstanding feature about Him that impressed me more than all else was the color of His hair. In Palestine it was once reputed to be 'the color of new wine,' a hue of beautiful copper. Now His hair is sheerest white. Not the whiteness of senility that simply means lost pigment but the whiteness of radiant light!

#### SPIRIT-MADE PLANS

"We discussed modern humanity, the trend of the times, what the plan of continued salvation was to be in the present age and particularly in this present cycle between 1928 and 1941, and what part I was expected to play in it. He told me details about my future career that have since come true to the dot.

"I smoked my briar throughout the whole visitation, and it seemed the most natural thing in the world that I should do it—sitting there like two old friends planning a goodly work for humanity.

"At the end of the interview we arose and we embraced. The Master started out toward the road again and dissolved into thin air before my eyes."

The minister said this being was six feet two or three inches tall, stood erect, and was of graceful carriage. He had materialized in a simple, one-piece garment so frequently mentioned in the Scriptures, with a splendid scarlet robe wrapped over it and falling about Him in graceful folds. You remember Christ had a scarlet robe about Him the night of the trial. He had sandals on His feet. The reason this being he saw had sandals on was because Christ wore sandals. It was in order to counterfeit Christ. Here are the exact words: "But the outstanding feature about Him that impressed me more than all else was the color of His hair. In Palestine it was once reputed to be 'the color of new wine,' a hue of beautiful copper. Now His hair is sheerest white." What did I read from the Bible? The



His promise to return is as certain as the fact that He went away.



description of Christ in Revelation 1:13-16 describes the shining whiteness of His hair. Of course a counterfeit of Christ would have white hair!

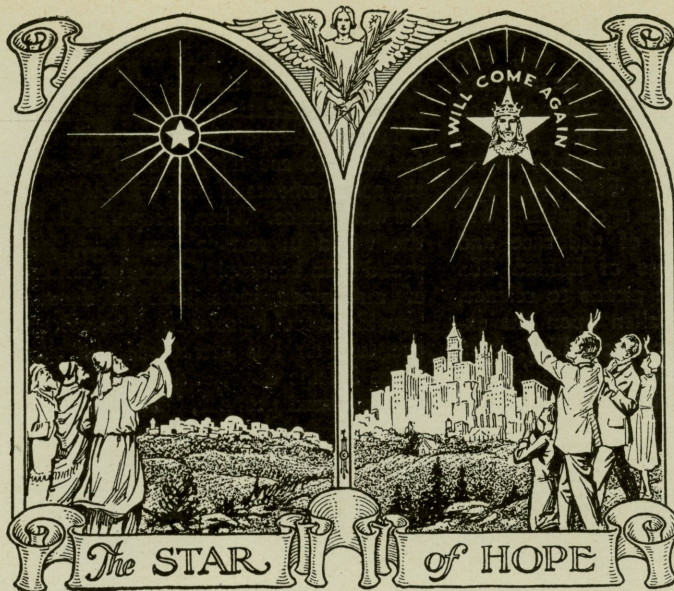
There were many of these Spiritualistic beings talking around 1914, before we started that War. I don't know when they are going to spring it, but right now they are getting something ready in the great laboratories of the unseen that the minister saw. This strange being discussed with him "what the plan of salvation was to be in the present age and the time between 1928 and 1941, and what part I was to play in it. He told me details about my future career that have since come true to the dot." This spirit and its companions have their plans for the world at the present time.

#### PROPHECY FULFILLED

“Satan himself is transformed into an angel of light,” says the Scripture in 2 Corinthians 11:14. Here is a remarkable statement written by a great Bible student used by God to write wonderful things:

“As the crowning act in the great drama of deception, *Satan himself will personate Christ*. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. (Revelation 1:13-15.) The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!'”

Friends, the papers will headline this same thing soon: "Christ has come!" I continue to read from the same author: "The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is



Because the hope of Christ's return is the guiding star of the church, Satan attempts to counterfeit it.

the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is 'the great power of God.' But the people of God will not be misled.”

This remarkable statement was written in 1888, and now all at once it begins to happen. It means that the great prophecy of Matthew 24 is meeting its fulfillment. When the false Christs appear, then the true Christ is about to come! The great deception has begun! Saints of the Lord, fresh courage take! Gird on your armor! We are living just before the dawning of the glad day when He shall truly appear as He said in His Word. To be living now is sublime!

### Coming Age of Prosperity

(Continued from page 13)

In Southern California a wealthy woman recently discharged five of her servants and contributed five hundred dollars to charity, figuring that charity could take care of these members of society more cheaply than she could.

And so the story goes. We are all like Cain. We discredit the idea that we are our brother's keeper. We have all passed by our brother like the Levite and the high priest. Let the Samaritan, or charity, take care of the poor, we say.

If we cannot make money, if we cannot make a handsome profit, we shut our mills and our factories. In California only last year we wantonly destroyed countless thousands of tons of peaches. We couldn't make a profit on them, so we shook the peaches upon the ground and turned water upon them

to rot them so no one could use them. That was so the remainder of our crop could be sold at a profit. This is only one instance of similar cases of capitalism striking to make money.

Will we never learn that we cannot long enjoy the fruits of such procedures? Will we never learn that permanent prosperity can never come unless all share equally poverty and prosperity?

The world awaits a leader to show the way out. That Leader was once here and laid down the principles of true prosperity. For two thousand years we have cast His teachings to the wind, and today we are reaping the whirlwind.

This leader, Jesus Christ, is about to return again and start the world out aright. His coming means, however, that the present order and the present system of things will all go into the scrap heap. And the thing that should greatly concern us is the fact that those who cling to the selfish spirit of the age will go into the scrap heap also.

When Christ comes, there will be no time to remodel our lives and ways of doing business. It will be too late to make an inventory of our lives then. When Christ returns, He is not going to found His system upon any present order. In fact, very few of the people living when He comes will enjoy the prosperity of the new age. The vast majority will be destroyed by the brightness of His coming. Arbitrarily? No! The vast majority, poor and rich alike, have not overcome that spirit of selfishness, of self-worship, that self-centered worship, and would be enemies of the new age of prosperity. To permit such people to live on would jeopardize the happiness, the harmony, the pros-

(Continued on page 31)





HERE are the boasts of the "thinkers" of the age, who blatantly extolled the triumphs of science, the rational mind of man, and the glorious achievements toward a twentieth century Utopia? Five years ago, yes, even three years ago, science was declared the savior of the race and progress the keynote of human life. But hushed are the pæans to science, and a silence has fallen upon the expounders of human perfectability. Man has seen his dream castles crumble before his eyes while he was yet talking of their grandeur.

#### CONTRASTING PICTURES

Before-and-after-the-depression contrasts can be impressively seen in two books written by Dr. Robert Briffault. At the close of the World War, this noted surgeon published a book entitled, "The Making of Humanity." It was a triumphal chant of human greatness. Man's every step was "radiant progress" through "human effort, human labor, and human courage." The infidelic boast was made that, "man the demigod, the thinker, the deviser, the aspirer after truth and justice," was "greater in his achievements and his ideals than all the gods he was capable of conceiving." It was truly a book based on the theme of human egotism, a product of the intoxication of pride in the heart of man.

A decade passed, and again we hear from Doctor Briffault. This time, however, the balloon of egotism has been burst by the sharp pricks of reality, and the same writer presents a vitriolic indictment of the civilization he so glibly praised only ten short years ago. His new work, "Breakdown, The Collapse of Traditional Civilization," is the contrast to "The Making of Humanity." To the author the present failure of man in depression is the bitter realization that man's glory is but a sham. Human beings have lost all power of social salvation, he believes. Our doom is sealed. America is intellectually and morally dead; materialism is rampant, and the same two-legged creatures that he saw as gods he thinks now a blackened, lustful, selfish, helpless race.

Such a change of attitudes is astounding to consider. Why should an author blow hot and cold? How can he see white and black within a decade? Perhaps it is due to the realization that the weakness of man in himself is appalling and beyond rescue. Perhaps the maelstrom of depression has shown how helpless the old world is in combat-

ing forces beyond its power to cure. At least it has shown that man, far from being godlike, is deep in the slough of sin and degradation.

Human beings dislike to admit their faults. We are all prone to see only the achievements of man without seeing his weaknesses. When prosperity tinted the world in rose-colored hues, how proud man became! When the collapse of man-made idols brought despair, how like a fool he seemed! The voice of the tempter has attracted man since those Edenic days, and he still listens to the hissed promise, "Ye shall be as gods." He is quick to take glory to himself. When the skyscraper is shooting upward, when the laboratories are achieving magical results in chemistry and physics, and when banks are storing up money so that every man may spend lavishly, he drifts away from an acknowledgment of Jehovah. Man becomes king, and the elements seem to obey him. Man becomes the architect, and cities arise. But pride rides before a tragic fall. And black tragedy awaited those who saw only the glory of human achievement when the 1929 cry of despair arose.

#### FALSE PROPHETS

The economic crisis that enveloped the world came at a time when the extraordinary wonders of invention, the genius of scientific research, and the political leadership seemed at a zenith. Some declared a Golden Age was dawning. In the year 1927 Myron E. Forbes of the Pierce-Arrow Motor Company assured the nation that "there will be no interruption of our present prosperity." About the same time the head of the National Industrial Conference Board, Magnus W. Alexan-



Even a storm brings

**CAN WE LEARN A**

Let's get some good out of it

der, told us there was "no reason why there should be any more panics." The president of the American Bankers' Association told the bankers they had no need to fear any recurrence of condi-

tions that would send America "into the depths of the violent financial panics that have occurred in the past." He added that "more widely prevalent business intelligence, efficiency, and





Blessings to someone.

As late as October 9, 1929, Charles E. Mitchell, president of the National City Bank of New York, the largest banking institution in the United States, was quoted in the *New York Times* as saying that "the industrial condition of the United States is absolutely sound and our credit situation is in no way critical." Yet when some four hundred days rolled quickly by, it was found that the 1930 bank failures totaled 1326, of which only 138 banks reopened, and the total final suspension of depositors' money was *nine hundred million dollars!*

From the peal of triumph to the dirge of despair was but a step. From egotistical prosperity to helpless depression plunged a vain, self-confident world.

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth  
e're gave,  
Await alike the inevitable hour:  
The paths of glory lead but to the  
grave."

A very much chastened world sits thinking today that such phrases as "prosperity is just around the corner" are only will-o'-the-wisps. Our troubles are much more deep-seated in origin than we have supposed. The president of Columbia University is willing to say that "we are passing through one of those revolutionary periods in the history of the race which . . . are the result of the operation of forces long accumulating which finally bring themselves to bear upon the life, conduct, and the policies of men and nations."

As to the scope and far-reaching effects of our present conditions, this educator continues with the comparison of today with great changes of

Empire, like the Renaissance, like the beginning of the political and social revolutions in England and in France in the seventeenth and eighteenth centuries. It is different from them all; it is in some ways more powerful than them all; and it holds more of the world in its grip than any of them, but it certainly resembles them in its epoch-making character."

#### SCIENCE DEBUNKED

¶ There is much that our present world depression can show us. We see the strange paradoxes that seem void of cure. Millions of bushels of surplus wheat while millions of Chinese starve, or while American men and women go undernourished from a lack of food bordering on starvation. We are told that the surplus of shoes made in the United States last year mounted into the millions of pairs, yet thousands of men and women in these forty-eight states lacked sufficient foot covering. A world with the radios, automobiles, airplanes, steamships, millionaires, governments, and churches; yet containing hunger-faced men wanting work, women and children facing life without a home, bread lines, the dole system, food riots, and suicidal despair.

The world has received a new series of startling disillusionments. As Philo M. Buck in "The Golden Thread" states: "Perhaps the greatest [disillusionment] has been the latest—for we have lost our magnificent trust of a few years ago in science, the belief that science was to penetrate into every field of human activity, lay all things straight, and by its magic aid the world of human affairs was to be made a world of angels. As physics and chemistry had come to know the material world, so sociology and its sisters were to know and master the social world. Only give science a chance and what a perfect paradise it would make of the human ant hill. . . . But of later years science has been growing far more modest in its claims. No longer does it talk of universal sovereignty or of being the heir of the ages; it does not even pretend now to be a means of arriving at ultimate truth or reality."

The state of the world's mind has been similar to that of the self-glorious king of Babylon in that empire's golden age. Nebuchadnezzar, the Oriental monarch, knew of the true God, creator of the heavens and earth. He had listened to the message of the captive Hebrews. But his pride mastered him as he looked at the magnificent city, a

(Continued on page 32)

# ANYTHING FROM THIS DEPRESSION?

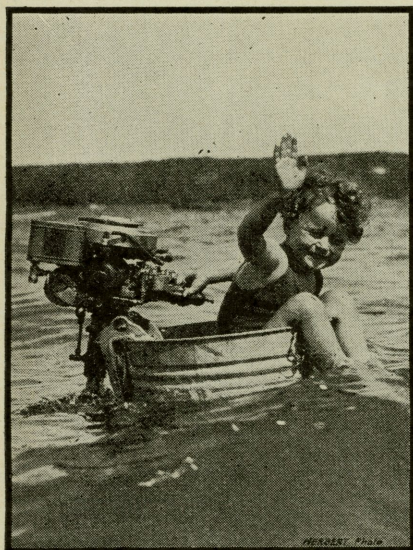
By MERLIN L. NEFF

effective facilities for financial co-operation and control on a nation-wide basis tend to reduce the danger of speculation and other excesses bringing about general unsound conditions."

history: "The period through which we are passing and which it is so difficult fully to understand, and impossible, for me at least, to adequately explain, is a period like the fall of the Roman



# HEALTH SERVICE



An unusual combination of the usual has the greatest attraction for all of us.

ANY women who secure a great deal of praise for their cooking ability are really no better cooks than many of their less fortunate sisters. They merely have discovered that it is easier to appeal to guests with unusual dishes than it is with commonplace ones.

For instance, no one can expect a great deal of praise when she places a few slices of tomato and some crisp lettuce leaves before a guest. Of course, if this is served on a colored plate or if it is attractively garnished, such praise may be forthcoming. But a plain lettuce and tomato salad is so common that it is accepted merely as a matter of course. To the guest it is about as important as a piece of bread or a spoonful of mashed potatoes.

On the other hand, if the same hostess served a simple salad consisting of a few orange slices circled around a small mold of cranberry jelly—the whole placed upon the same crisp lettuce leaves—nine guests out of ten would comment upon it. It is no more difficult to prepare, no more expensive, but it is unusual. Thus, before the guest even tasted it and proved its deliciousness, she would be likely to make some mention of it.

It is the unusual dish that appeals. Remember this, and you will quickly serve a more attractive meal—attrac-

## Unusual DISHES

By BETTY BARCLAY

tive both to your family and to your guests. Remember also that this is the age when it is fashionable to serve balanced meals. Reduce the portions of your heavy foods and see that there are plenty of vegetables and fruits, served raw whenever this is possible. Guests who are well versed in foods will quickly realize that your meals are properly balanced.

Here are recipes for two unusual pies. They are quite easy to follow and are very delicious.

### ORANGE MERINGUE PIE

(Makes one pie)

- 1 cup sugar
- $\frac{1}{3}$  cup flour
- $\frac{1}{4}$  teaspoon salt
- Grated rind 1 orange
- 1 cup orange juice
- 2 tablespoons lemon juice

Mix dry ingredients, add fruit juices and cook in double boiler ten minutes, stirring until thickened. Add:

- 2 tablespoons butter
- 3 egg yolks, beaten light

Cook two minutes longer. Cool and turn into baked pie shell. Cover with meringue made of the egg whites. Put into moderate oven for ten minutes to brown.

If desired, strips of candied orange peel may be laid over the meringue for decoration. Colored peel is very attractive.

### ORANGE CRUMB PIE

(Makes one pie)

- $\frac{1}{4}$  cup melted butter
- 2 cups fine zwieback crumbs  
(Melba toast or graham cracker crumbs may be used)
- $\frac{1}{2}$  cup sugar
- 1 teaspoon cinnamon

Mix well. Press two thirds of mixture into bottom and against sides of a pie tin, using additional butter on sides if crumbs do not adhere easily. Bake ten

minutes in a slow oven. For filling, use

- 2 egg yolks, beaten
- $\frac{1}{2}$  cup flour
- $\frac{3}{4}$  cup sugar
- $\frac{1}{8}$  teaspoon salt

Mix well and add:

- 1- $\frac{1}{2}$  cups milk
- 1 cup orange juice
- 1 teaspoon grated orange rind



Never have the demands upon the American Red Cross been so heavy as at this time of world-wide depression. During the past year unemployment, drought, and other disasters—some sixty in all—have brought at least one tenth of the population of the United States into contact with this, our national relief organization. Unemployment problems alone are taxing the resources of 2,200 of its 3,600 chapters. The winter will undoubtedly bring multiplied demands.

Membership dues pledged at the Roll Call period—from Armistice Day to Thanksgiving—finance this nation-wide program of mercy and rehabilitation for our own people.



Cook in double boiler fifteen minutes, stirring frequently. Cool. Pour into pie shell made of the crumbs. Cover with meringue made of:

2 egg whites beaten stiff with  
2 tablespoons sugar  
Any crumbs remaining may be used to garnish the meringue. Bake pie 15

to 20 minutes in a slow oven to set meringue. When cold, this pie may be served with whipped cream, if so desired.

## The Doctor REPLIES to HEALTH QUERIES

*Medical and hygienic information of interest to the general reader is given here by a practicing physician. Queries may be sent to the editor.*

### Chronic Debility

*I have been sick for six years, am weak and very nervous at times, habitually constipated, and am much underweight. What can I do to improve my condition? M. T. S.*

You are suffering from auto-intoxication, and are weak and nervous because the body cells are injured by toxins from decayed food, and also by lack of nourishment. You do not need more food, but need to get your body in condition so that the food you are taking can nourish your body properly. Try to correct your habitually constipated condition by using freely such helps as mineral oil, psylla seed, fruits, etc. Also get relaxation and rest after eating, to give your intestinal tract a chance to function. Try a hot water bottle to your abdomen while you lie down—but do not sleep as that delays and slows digestion. Try change of scenery for a short time, and note results. Do not eat when too weary or when worried, or in a hurry. As you overcome your constipation, try to add to your diet with a view to gaining weight. But be sure you have no bad teeth or tonsils that may be partly the cause of your condition. Get plenty of rest, relaxation, elimination, and then food.

### Catarrh in Dry Climate

*I live in a very dry country, and in a high altitude, but still have had an almost constant catarrh since coming here. What can be the cause of this? I expected that this country would be free from catarrh, because of its being so dry, and also because it has a high altitude.*

The air's being so free from moisture causes a drying of the tissues of the nose, and then they are not protected by the natural moisture that should be there, so you soon have an irritated mucous membrane, and a catarrhal condition is the result. You should have a spray for your nose that has some oil in it, and it will help restore the oil and moisture that belong naturally in the nose. Also wash out your nose with warm salt water occasionally.

### High Blood Pressure

*Please give me a remedy for high blood pressure. N. N. M.*

There is no one remedy for high blood pressure, but there are many things that you can do to relieve your condition. High blood pressure may be from one or more of several causes in your case, or it may be without apparent cause. Begin by clearing up any focal infection you may have, as infected teeth and tonsils, and then correct any auto-intoxication poisons by having freer elimination. Avoid toxic foods, as meat and eggs, in your diet and spices, condiments, and all irritants. Kidney elimination should be free, and can be greatly helped by increased drinking of water and fruit juices. If you know your blood pressure to be dangerously high, you should consult a physician, and reduce it under his care.

### Hot Weather and Vigor

*I do not seem to be sick, but the hot weather is always debilitating to me. I just feel tired all of the time, and every little exertion tires me very much. What can I do to overcome the condition? I am a very poor sleeper. E. B. N.*

You need to get your general feeling of well being up to a higher level. Try taking a neutral bath at night and a warm drink just before retiring. Then in the morning, get up when you feel that you cannot sleep any longer, and take a cold shower. It makes you more tired to lie in bed in the morning after you are awake. Then try taking a short nap right after lunch, and you will begin to find yourself a new person. Drink plenty of water.

### Test for Acidity

*How can I test the acidity of the urine? M. T. S.*

Get some blue and pink litmus paper, and then you can test the acidity of your urine. When blue litmus paper turns pink, the urine is acid. When pink litmus paper turns blue, the urine is alkaline. When there is no change in the color of the litmus paper, the urine is neutral.

### Caloric Chart

*Please send me a caloric chart and directions for how to figure the right amount of protein from servings of food. M. T. S.*

A caloric chart such as you want can be found in many books on dietetics, and will be available at your library. Also it can be found in government bulletins on foods. It is not best, except in a very general way, to be figuring daily the exact amount of protein in servings of food. Persons who do not use meat must be careful that their diet is not low on protein. The meat substitutes with beans, peas, nuts, and milk must be chosen for main protein dishes, and there are small amounts of protein in all foods.

### Whooping Cough

*My child is just beginning the whooping cough, and has exposed the rest of the children to the disease. What can I do for her, and is there anything that I can do for the ones exposed? M. H. T.*

The best treatment that can be advised for the whooping cough is the giving of the serum for whooping cough. You will have to have this done by a physician, or a nurse. Then the children who are exposed can take a few prophylactic doses of the serum.

### Itching Ears

*I have an itching in my ears, and there seems to be a dry scale in the canal. What can I do at home for this condition? B. N. P.*

It is always best to consult a physician about trouble such as you describe. It would seem that you have an eczematous condition of your ear canal. Wash the ear out daily with warm salt water; then dry the ear, and put a little hydrogen peroxide in it, using a swab of cotton saturated with the hydrogen peroxide. Then dry again, and paint the canal of the ear with 1% silver nitrate. Also watch your elimination, and drink plenty of water. This treatment will greatly relieve the condition.

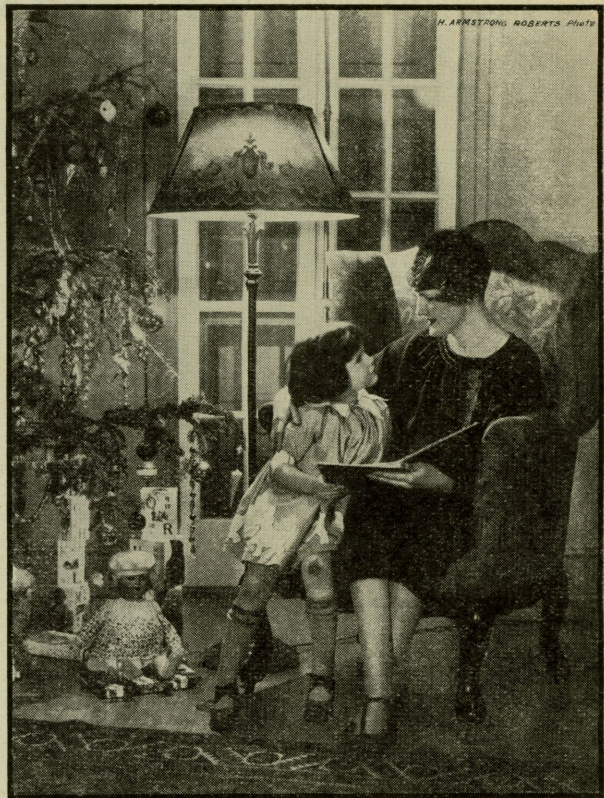


# HOME and CHILDREN



## BABIES, DOLLS *and* CHRISTMAS TIME

By *MARTHA E. WARNER*



Christmas time is home-love time as the best reflection of Jesus-love.

**I** WAS up in the attic when I thought about Christmas, and this is how it came about. I was intending to look through a box of old books, when I stumbled against a diminutive rocking chair, and a doll was catapulted into the air, to land upon the floor with a thud.

Carefully picking Miss Dolly up, and wiping the dust from her face with my kerchief, I sat down on the floor, righted the rocker, placed the doll in it, and gently rocked her back and forth, while I indulged in a favorite pastime of mine, just thinking.

What little girl played last with dolly, I wondered. Oh, yes! I remember now, it was Carmella, the Italian baby that lives on the hill. Although she has dolls twice as large, she is never so happy as when she is down here, playing with mine.

Before Carmella was Caroline, the farm baby. How well I remember the time her mother was very ill, and there was no one to give Caroline her bath, so I brought her home with me and put her in the bath tub. Having never been in a bathtub before, she was at first inclined to be timid; however that soon wore off and she took to the water like a duck. What a time she did have splashing around!

When I suggested her leaving the tub, she refused. I coaxed, and coaxed, but all she would say was, "No, no!" Not wanting to make her cry by forcibly removing her from the tub, I loosened the stopper, and slowly the water drained from the tub, and left Miss Caroline sitting there, a decidedly surprised baby. Spatting the bottom of the tub with her hand, she looked at me and said, "Water gone. Water gone."

The drying process was soon over, but she was such a wriggly, slippery little thing to dress. While I was struggling with her stockings, she reached for the powder, and before I could get it away from her, she had emptied a good share of it on dolly and the floor.

After the mess was cleaned up, and she was fully dressed, we sat side by side in the big rocking chair, Caroline, dolly, and I, and we sang until daddy came to take her home.

Then there was Mary, the little sick girl, whom dolly went to visit for two

weeks. She was sent back home, all the way by parcel post.

And finally Shirley. Dainty, sweet, and lovely. For some time while the grown-ups visited, she had rocked dolly in the little chair, humming softly to her. Then she picked her up, set her on her knees in the chair, face to the back, and quietly watched her.

Noticing what she had done, Grandma asked, "What is the matter with poor dolly? Has she been naughty, so she has to turn her face to the back of the chair?"

"Sh—sh—" said Shirley, "she's saying her prayers." And do you know, that little act gave me an insight into the training of Shirley. She was taught to kneel and pray. Oh, that all children were! Oh, that all grown-ups would, down on their knees, every night, before they go to bed!

That the good training of Shirley has been carried on down through the years, I know, because of a little incident that happened last year. I'd like to tell you about it.



It seems that Unc'e William, for years, had been sending each member of the family a present at Christmas time, all packed in a big box. This year, as usual, the box arrived; and, as usual, the family gathered eagerly and impatiently around to see it opened and unpacked. That honor always fell to daddy, and sometimes he was *so* slow with the wrappings! But at last the contents were revealed. There was something for grandma, for mother, for brother, for daddy, and then—the box was empty. Oh, it couldn't be, it just couldn't! But it was.

Mother looked at daddy, and daddy looked at mother, while Grandma said, "No present for Shirley! Why, *why*, WHY!"

Again daddy carefully shook the papers, and searched the box, but not a

thing could he find, so he cleared his throat, and said, "Well, Shirley, I cannot understand it, but for some reason or other, there is no present for you."

Whereupon Shirley replied, "Oh! That is all right. Probably Uncle William found a little girl who needed my present more than I do." And off to play she went. Not a frown, not a whimper, not a whine from her. It was *all right*.

As I sat there in the attic, thinking about it, it seemed to me that Shirley had caught the true Christmas spirit: willing to do without, if need be, cheerfully, willingly, that some other little girl might be made happy; and I wondered how many of us, this year at Christmas time, would show that same spirit, if we fall short, one present, or

two, or even all, to share with others.

There are many little children whose stockings will hang limp against the mantel, or the bed post, or not be hung at all. There are many families, whose Christmas dinner will be of bread—plus water. What are we going to do about it?

Load our children with gifts they would much better do without? Gorge ourselves with rich foods till we can eat no more? Nay, rather, let us go out into the highways and hedges and search out the needy ones, and give to them, ever remembering that God gave to us His ALL, even Jesus. And Jesus in turn, gave to us His ALL, even life. Shall we not, in return for all our blessings, show the true Christmas spirit, and give—to others—in His name?

## 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. Send questions to the editor.*

### Training Young Child to Be Quiet

*Will you please tell us how to train a thirteen-months-old baby to be quiet in church? I do not want to give him to some one else to care for, but I want to learn how to train him myself.*

*Please recommend some good books on both child psychology and adult psychology.*

The best training school for church decorum is the family worship hour. The child who is taught reverence at family worship can easily be taught reverence in church. First of all, of course, the mother and the father must have established a quiet, firm control of the child in all his life. At the worship hour, then, let all members of the family come quietly and reverently to their places. Open the service with song. Probably baby will join in, dissonantly. Let him sing, tunelessly though it be, and let no one smile or appear to notice it unduly; it is baby's only opportunity to have an active part. Then let the Scripture reading or repeating be brief; baby cannot be expected to appreciate a long service in an unknown tongue. But he can be taught to remain quiet. Have him sit with father or mother. If he becomes restless, and babbles, whisper quietly in his ear, "Sh, sh!" Hold him firmly, on your lap. But be brief! When you kneel, have baby kneel with you, and make the prayer short. Close with another verse of song. And baby will come to enjoy it, and to learn

the proprieties of worship. As soon as he is able to talk, teach him a little prayer, and then he can take a further part in worship.

Then in church the similarity of the exercises, especially the song and the prayer, will associate the occasion in his mind with the family worship hour, and he will try to keep the same conduct. Of course the service is longer, and not all year-old children can be expected to maintain perfect quiet for an hour or more, unless they can be put to sleep. Baby is the only one of the family who may properly take a nap in church; in him the habit should be encouraged. We always put our babies to sleep in church. The first one was a very restless girl, and on more than one occasion had the unhappy but salutary experience of being taken out and spanked and brought back. We sought every means to put her to sleep as soon as the sermon began, but often without avail; and if she remained awake, everybody was sure to know it. At last I discovered that rubbing a certain spot in her ear with a rotary motion sort of hypnotized her into the Land of Nod. Not that any other child could be put to sleep by ear-rubbing; and I do not recommend spanking as a usual thing; but we were young parents, and somewhat desperate, —and also given to experimenting. Children differ greatly in disposition, and must be studied to discover the suitable individual treatment. Picture

cards and other forms of quiet entertainment in church, which have their place a little later in the child's development, are premature with the average one-year-old. After opening exercises, get him to sleep.

Out of the many practical works on applied psychology relating to childhood we select, "Training the Boy" and "Training the Girl," by Dr. Wm. A. McKeever, published by Macmillan Co., New York; and the series of four by Prof. M. V. O'shea, "First Steps in Child Training," "The Trend of the Teens," "The Faults of Childhood and Youth," and "Everyday Problems in Child Training," published by L. E. Myers & Co., Valparaiso, Ind. It would require fuller information as to the line of study desired in "adult psychology" to recommend a book. A good elementary text upon the principles of the science is "Practical Lessons in Psychology," by Wm. O. Krohn, published by Werner Company, Chicago.

### Age to Send Children to School

*How old should a child be before he enters school?*

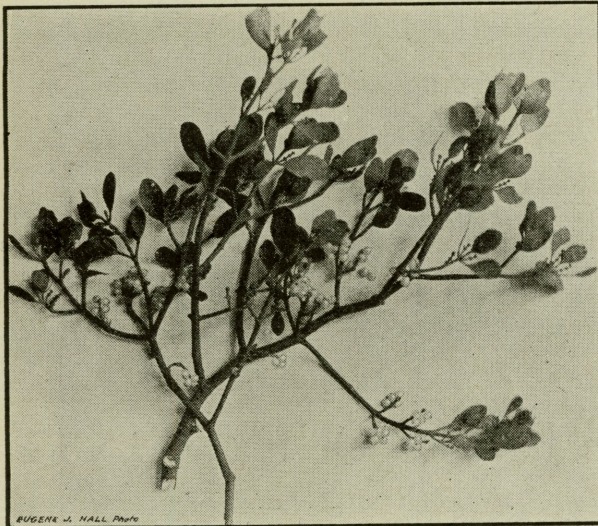
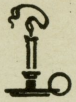
"Parents should be the only teachers of their children until they have reached eight or ten years of age. As fast as their minds can comprehend it, the parents should open before them God's great book of nature. . . . The only schoolroom for children until eight or

*(Continued on page 31)*





# BIBLE RELIGION



## Whence Come "HOLY DAYS"?

*A revelation of the ancestry  
of well-known church festivals*

By JOEL C. COWARD

The mistletoe now used in our so-called Christian celebration of December 25 once figured largely in heathen ceremonies.

Sunday. When Constantine decreed that that day should be a day of rest in his dominions, he did it for the sake of the Christians, but the phrase which he used, 'the venerable day of the sun,' was taken from the religion of Mithra. It seemed likely at one time that this would be the religion of all Europe.

"Now Mithra had a birthday, kept with great rejoicing, on the twenty-fifth of December. . . . It was a day of general domestic festivity; and in this respect it nearly coincided with the Saturnalia, the feast of Saturn, which was also a time of gladness. These December jublations attracted the people and tempted the Christians."

**H**ERE is not a single holy day on the Christian calendar that is not borrowed from paganism; not a modern church festival that has any Scriptural foundation.

Easter, for instance, the day that is emphasized once a year as the true memorial of the resurrection of Christ, is nothing but a continuation of the old spring festival of Anglo-Saxon pagans in honor of Eostre, or Ostara, corresponding to Ishtar of the Babylonians and Assyrians, Astarte of the Phœnicians, Ashtoreth of the Canaanites, Aphrodite of the Greeks, and Venus of the Romans,—goddess of sex-love and reproduction. A few of the customs of the ancients peculiar to this form of sun-worship, or sex-worship, still cling to the Easter festival.

Christmas, likewise, is another old heathen festival revamped. The name is made up from Christ and Mass, the latter word referring to the celebration of the Lord's supper in the Roman Catholic church, regarded as a sacrifice; that is, as often as it is celebrated the sacrifice of the Lord Jesus is repeated. Christmas is merely an adaptation of the old midwinter festival common among all the ancient pagan nations.

The Roman festival was called Saturnalia in honor of Saturn, and was a time of home-coming, giving of gifts, feasting, and revelry. Among Teutonic peoples it was called Yuletide, and was celebrated in much the same manner as among the Romans. The Houston

(Texas) *Chronicle*, of December 25, 1913, said: "How many know that Christmas was the melting pot in which two celebrations of the ancients, the Saturnalia of the Latins, and the Yuletide of the Teutons, were merged with Christianity? . . .

"Saturnus was very much beloved by the common folk, and incident to his worship they instituted a holiday called Saturnalia. . . .

"The Yuletide of the ancient Teutons was the great winter festival of northern Europe before the advent of Christianity. It was celebrated at the passing of the winter solstice. . . .

"When Christianity came to Rome the Saturnalia became a Christian festival. When Christianity came to northern Europe the Yuletide became a Christian festival."

### MITHRAISM

George Hodges, D. D., writing in the *Ladies' Home Journal*, of January, 1910, says: "But in those days there was another religion side by side with Christianity, a strong competitor—the religion of Mithra. This came from Persia, and by the close of the second century had so prevailed in Europe that a Roman Emperor, Commodus, was initiated into it. The ruins of its ancient shrines have been found from the sands of Sahara to the glens of Scotland. It was a worship of the sun, personified in Mithra. . . .

"The first day of the week was kept in memory of him, and this was called

### ESSENTIALS AND NON-ESSENTIALS

In all cases these winter festivals were celebrating the rebirth of the sun when he starts again on his northward journey at the winter solstice.

It is generally conceded that, whenever Christ was born, it was not in winter. The date is not recorded, because God did not intend that it should be celebrated.

Everything that God requires of us is plainly written. That He was born, taking our nature; that He lived a life that can be substituted for our shortcomings; that He died, the just for the unjust, and rose victorious over death and hell, an earnest of our redemption at the last day, are the things important to us, and not the day of the week or of the year on which any of these things may have occurred.

All these winter festivals were marked by excesses and intemperance, just as they are to this day, and for this reason Christmas was banned by law for a time in England, as well as by the Puritans in America.

(Continued on page 33)



## — Just What the Bible Says —

### The Longest Prophecy

1. What is the longest symbolic prophecy in the Bible?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8: 14.

2. Of what is a day a symbol in prophecy?

"After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Numbers 14: 34. "I have appointed thee each day for a year." Ezekiel 4: 6.

3. How do we know that this prophecy does not refer to the restoration of Jerusalem and Solomon's temple, which Nebuchadnezzar had destroyed?

*Ans.*—Jeremiah had foretold that the Jews would be in captivity to Babylon seventy years. (Jeremiah 29: 10.) Isaiah had foretold that Cyrus would end the captivity. (Isaiah 44: 24, 28; 45: 1-13.) This was fulfilled. (Ezra 1: 1-11.)

4. How did Daniel seek to understand this prophecy, which apparently conflicted with Jeremiah's?

"I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes. . . . Whiles I was speaking in prayer, even the man Gabriel . . . informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill

and understanding." Daniel 9: 3, 21-23.

5. How did Gabriel answer Daniel's wonder about the future of his captive countrymen?

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." V. 24. *Note.*—The period was "determined," or set off from the first end of the 2300 days, for the Jews.

6. When was this period to begin and how was it further divided?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." V. 25. *Note.*—The decree that completely restored Jerusalem and its national life was given in 457 B.C., the seventh year of Artaxerxes. (Ezra 7: 7-26.) It was put into force at Jerusalem in the middle of the year 456½ B.C. (Ezra 7: 8, 9.) "Seven weeks" would be 49 years, during which Jerusalem and its walls were rebuilt under difficulties. (See the books of Ezra and Nehemiah.) "Threescore and two weeks" would be 434 years, which added to the 49 years make 483 years to reach from the "going forth of the

commandment," 457 B.C., to "Messiah the Prince." Jesus became Messiah at His baptism (Compare Acts 10: 38 and Matthew 3: 16, 17), which took place 483 years after 456½ B.C., or in 26½ A.D., commonly called 27 A.D. Thus "the vision and prophecy" were sealed. See Daniel 9: 24.

7. What would occur during the remaining years of the 490 (seventy weeks) allotted to the Jews?

"And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Daniel 9: 27. *Note.*—For seven years from 27 A.D. to 34 A.D., the covenant was confirmed with the Jews by the work of the Messiah and the apostles. "In the midst of the week," 31 A.D., Christ was crucified, thus causing the typical sacrificial system to cease (see Matthew 27: 37, 38). After the stoning of Stephen in 34 A.D., the national probation of the Jews ended, the apostles went to the Gentiles (Acts 8: 1-5 and the rest of the book), and ultimately Jerusalem and Jewish national life were destroyed. (See specifications in Daniel 7: 24-27.)

8. What was left of the 2300 years and to what does it reach?

*Ans.*—Four hundred ninety years from 2300 leaves 1810, which added to 34 A.D. gives 1844 A.D. as the end of the prophecy and the beginning of "the cleansing of the sanctuary."



## SCRIPTURE PROBLEMS SOLVED



*This is a service department where questions on religion, ethics, and Bible interpretation will be answered. Inquirers may address the editor.*

### Miracles

*Why don't we see miracles now as in the days of the Bible?*

We do; or we may if we have our eyes open. We just don't call them miracles or recognize them as such. Every genuine conversion to be a Christian is one of the most marvelous miracles ever performed; and thousands of people are being born again today, as of old. As to visible and sudden manifestations of the unusual and unnatural, perhaps they are not as evident now as formerly; yet hardly a day passes but what we hear of miracles. "The Jews require a sign"; it seemed to be in their very

make-up not to be convinced except by signs. So God gave them signs, miracles. But therein they showed a lack of faith. Thomas had to see to believe. Jesus rebuked him with, "Blessed are they that have not seen, yet have believed." John 20: 29. Miracles encourage sight, not faith. But the victory that overcomes is *faith*. So God honors us by not sending us miracles all the time. We can believe without them. As to miracles that help us out of trouble, God never performs a wonder except to save souls, as a redemptive act. Jesus never healed a man without at the same time forgiving his sins. And if he wasn't

ready for forgiveness, he wasn't ready for healing, and was not healed. Every modern invention is a miracle from God to save men from sin; for all, if used rightly, help advance the gospel of salvation from sin.

### Job's Friends

*Are the speeches of Job's friends inspired?*

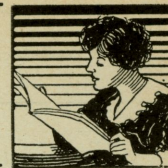
The record is inspired in that it gives accurately what they said. We would not want to use the statements of Job's friends as proof for doctrine, unless they were substantiated by many clear proofs elsewhere in God's word.





# The Month's Reading

Condensed Articles from the Leading Magazines



## An Army of Boys on the Loose

Condensed from the Survey Graphic (September, 1932)

A. Wayne McMillen

"WHERE do we go from here?" "When do we eat?" In 1918, these were the passwords of an army that knew where it was going and why. Today another youthful army uses those same passwords but has no idea where it is going or what it will do when it gets there.

No careful service records reveal the numerical strength of the present host. Accurate figures can be obtained only here and there along the line of march. But the evidence is unmistakable that the army of boys drifting about the country constitutes a mighty throng.

Captain Mayme Baird of the Volunteers of America in Phoenix, Arizona, has kept accurate statistics. Last winter, between December 13 and April 4, she lodged and fed 10,000 transients. Of this number, 1,529 were boys under twenty-one years of age.

In El Paso, a railroad center, the city and county governments subsidize jointly a shelter for transients. Probably 11,000 boys were lodged and fed at the El Paso shelter during the fall and winter months.

In Yuma, Arizona, 30,000 transients were fed at the soup kitchen between November 1 and March 15. Twenty per cent of this number were boys. The actual number of boys on the road is larger than these statistics from the shelters indicate. Boys who have a quarter or a half-dollar usually avoid the shelters. Some succeed in catching a ride out of town soon after their arrival and never register with a local agency. Some beg on street corners and at backdoors or sleep in the "jungles," as the camps near the railroad yards are called.

The railroads have not changed their policy with respect to transients. In theory, the officers eject all trespassers who are beating their way. Actually the officers are helpless. Monster locomotives now haul trains nearly a mile long. Careful surveillance is impossible. Trainmen cannot eject a trespasser once the train is in motion, owing to the risk of injury and resultant

liability. Moreover a train crew of half a dozen men cannot in any case remove 150 or 200 men and boys. As one officer said, it would require an army to enforce the regulations and keep the freights free of trespassers.

Special agents in small towns between division points are in a quandary. The railroad company expects them to arrest all persons riding freights to avoid payment of railroad fare. If they drive 50 to 100 transients from a freight in a small town such as Nilands, California, or Lordsburg, New Mexico, the town marshal and the local business men rise up in wrath. It may be 50 miles across the desert to the next town and the ejected transients must eat before they set forth. The small town cannot shoulder the burden—at least not every day, for weeks on end. The town council in Deming, New Mexico, employed a special policeman last winter to meet the freight trains and prevent transients from alighting. Those who eluded him were followed and escorted back to the railroad. Meantime the special agent for the Southern Pacific was struggling to follow orders. As fast as he evicted trespassers the local policeman ordered them back on the train.

Railroad officers are practically unanimous in attesting the honesty of the present migrant throng. Thefts have increased little if any on most of the lines. Likewise in most communities the police believe the transients have not caused an increase in crime.

For the most part, it is the policy of local police not to arrest transients. Where the numbers are large, the expense of feeding would be too great. In many places there is a rule that transients must leave town within twenty-four hours. The police visit the shelters and soup kitchens each morning to escort to the city limits any who show a disposition to linger. Almost everywhere the policy is "feed, lodge, and move them on." It is not surprising that shabby knots of boys are encountered in the jungles who have been

back and forth across the continent several times. No town will permit them to tarry. They have no choice but to wander on.

These wandering boys hail from every section of the United States. The Volunteers of America in Phoenix checked the place of residence of 1,500 boys who slept in their lodge during the span of three and a half months last winter. Every state in the union was represented except Delaware and Vermont. Large numbers of these transient boys are from substantial American families. The facts, wherever they have been compiled, reveal a considerable proportion with high-school educations.

Unemployment has driven most of these youths to the road. In the jungles and at the shelters they talk freely and show their credentials. A seventeen-year-old boy from East Liverpool, Ohio, had left home because to a family of nine the local charities had been allowing only \$3.20 a week for food. Recently even this dole had been discontinued owing to lack of funds. There seemed nothing to do except to take to the road.

Unlike the communities to which these boys wander, the localities from which they come—that is, the cities of the North, East, and Middle West—have in many instances remained strikingly unaware of the problem. In these cities the boys seem to have avoided the social agencies; and the agencies, burdened with a task of unprecedented magnitude, have not sought the boys.

What happens to these boys who have taken to the road? In the first place they endure great physical hardship. Rides are no longer plentiful. In the past year or two many motorists have been robbed or sued for damages by hitch-hikers they have picked up. News of such occurrences has spread and people are afraid to offer rides. Today hitch-hikers must really hike. Stacks of worn-out shoes at the transient shelters and the many footsore boys on the highway provide eloquent testimony to this fact.

Boys on the road are also subjected to dangerous physical exposure. During this past winter 35 young men and boys were removed from box cars in Phoenix, Arizona, seriously ill. Some



were in an advanced stage of pneumonia. Unless a transient is critically ill, hospitalization is not provided.

It is no longer possible for wanderers to pick up odd jobs along their line of march. Every town or city has its own unemployed.

The moral hazards of the road are incalculable. Although railroad police report very little stealing, there are nevertheless some criminals beating their way on trains. The younger boys are thrown with these men in the shelters, in box cars, and in the jungles. In the larger cities transient boys are in danger of becoming the prey of degenerates.

The least tangible but perhaps the most devastating hazard that roving boys encounter is the infectious attitude of the seasoned hobo. The philosophy of "no work" is attractive to youngsters most of whom are not equipped by education and experience to accept any but the most unskilled, ill-paid jobs. "Getting by" becomes a game. The danger is that it may become a habit.

As increasing numbers of people become aware of the size and seriousness of the problem of the wandering boy, they ask what can be done about it. Inevitably there are some who suggest repressive measures. No suggestion could be less practical. Through a half

dozen centuries statute after statute was enacted in England to restrain indigent persons from wandering. All failed of their purposes. No additional experience is needed to demonstrate the folly of heaping up penalties in a vain effort to keep the poor at home.

Two methods of attacking the problem will occur—prevention on the one hand and treatment on the other. The preventive measures would seek to induce boys to remain at home. An effective and continuing campaign of publicity is needed. Parents, teachers, and social workers should be made fully aware of the physical hardships and moral hazards of the road. Their influence on boys who show signs of a desire to take to the road will help stem the tide.

No plans of action will stop immediately or completely the present migration of roving boys. But a considerable proportion could be halted and the present blind wandering with its attendant risk and hardship could be reduced. Will social workers be as blind as the drifting army itself? Or will they face the facts and insist upon aggressive action? An honored principle of military strategy asserts that in a crisis it is better to do the wrong thing than to do nothing. A crisis confronts us. It is time to act.

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## Disarmament and Delusion

Condensed from *Current History* (September, 1932)

J. F. C. Fuller, Major General of the British Army

THE first stage of the Geneva Disarmament Conference ended on July 24, and it is now possible to examine in retrospect the activity of this assembly. What has it accomplished? This is what every lover of peace wants to know; if it has accomplished nothing of practical value, then not only is it a delusion and a snare but a pretentious menace to peace itself.

Before we examine this question we should consider certain elementary facts concerning the causes of war, because it must be obvious to all who think that if the causes of war are eliminated armaments must lose their value, and as they do so, disarmament will become automatic. The first fact realized by every student of war is that the fundamental cause of war is discontent with the existing order of things. The second is that the form discontent takes depends upon the nature of the civilization of the period under examination.

When civilization is based on religion, as it was during the Middle Ages, discontent assumes a religious form; if on economics, as today, then an economic form. In both cases the impulse behind discontent is the search after freedom—in the one case freedom of belief, in the other freedom of trade. Since the World War there can be no question that trade, which is primarily a problem of consumption and not of production—because the producer exists only for the consumer—has been restricted by tariffs, war debts, and reparations; and there can be no doubt that this restriction has given rise to universal distress, and consequently to universal discontent. Today no nation feels politically secure, because it is economically insecure. The result is that insecurity, reacting on the instinct of national preservation, at once begets armaments.

There are, of course, other causes, strategical, ethnographical, and so forth, but in modern times the economic cause

is the predominant one. It was at the root of the American Civil War; it was at the root of the World War, and it is at the root of the armament problem today. If this is so, it follows that unless this cause of war is eliminated armaments will continue, and that as long as they do continue, fear will percolate through the nations and like a damp fog will rot every paper compact they choose to make. As long as the world resembles a gold-rush mining camp, each nation will carry a gun on its hip, not because it fears any nation in particular but is fearful of all. Fear is the outer expression of greed, and greed is at the bottom of the present evil.

I believe that all nations are normally dishonest, that all are self-seeking, and that no single nation in any one conference held since the World War has dared to put its cards upon the table. At Geneva there may have been some honest and wise men—curiously enough the most frank and by no means the least knowledgeable I met there was Karl Radek, the Russian Bolshevik; but the bulk of those attending fall into two quite different categories—the emotional crank and the political crook. The second always outmaneuvers the first, more particularly his theories, and always to his own political advantage.

The conference having opened, I will now ask the reader to listen to the proposals of the leading nations:

*France:* To establish an international police force under the League of Nations, which should organize its command; to place all batteries of long-range artillery at the disposal of the League and to internationalize civil aviation.

*Great Britain:* To abolish gas, chemical, and submarine warfare and prohibit or limit such armaments as would weaken attack and so remove temptation for aggression.

*The United States:* To abolish submarines, gas, and bacteriological warfare, to restrict tanks and heavy mobile guns and all arms of a peculiarly offensive character, and to protect civilian populations against aerial bombardment.

*Italy:* To abolish capital ships, submarines, aircraft-carriers, heavy artillery, tanks, bombing aircraft, and chemical and bacteriological warfare.

*Japan:* To limit the use of submarines, reduce the size of battleships and the tonnage of aircraft-carriers; to abolish bombardment from the air and the use of gas and bacteriological warfare.



*Russia:* Failing total disarmament, to abolish tanks, heavy artillery, warships over 10,000 tons, aircraft-carriers, military airships, bombing airplanes, and chemical, incendiary, and bacteriological warfare.

Why were these various proposals made? The answer is obvious—for national interests and not for international advantage. Each nation quite openly put forward what it wanted for its own advantage.

All these various wants may be catalogued under three main headings—a League army, qualitative disarmament, and total disarmament. The first was never discussed; it was dropped like a hot coal; in fact it was put forward by France only because in the circumstances it was known to be an impossible proposal; the third was turned down by the conference, and the second, like a banana, was thrown into the monkey house of the smaller nations, forthwith to be trampled into an unrecognizable pulp.

Why was qualitative disarmament thrust into the monkey house? The answer is, because it was the most popular idea of the school of cranks led by Viscount Cecil of Chelwood. This one-eyed fanatic of peace, who a short time ago did his utmost to precipitate a conflict between the League of Nations and Japan, put forward his views on the disarmament problem at a gathering held at the Mansion House, London, on Jan. 14, 1932. They were based on the idea of enhancing defense and so weakening attack. What he wanted was the abolition of all weapons invented in recent years and a return to the military *status quo ante bellum*. Sir John Simon, the British delegate, placed this card on the table rather cautiously. He started off by saying that "armaments are the symptoms of a pathological condition," and then, apparently realizing that to follow up this argument would lead him on to that dangerous ground, the causes of war, he changed the subject and proposed "the outlawry by international agreement of certain weapons and methods of warfare." He said: "It seems to me that we are most likely to find these weapons and methods among the most recent developments. This is not only because it is the most recent lapses in habit which are the least difficult to eradicate, but because these new methods of warfare—the use of gas and submarines and of bombing from the air—all have this common feature, they tend to obliterate the boundary as drawn by Hugo Grotius . . . that as far as possible a distinction should be effectively drawn

between combatant and non-combatant."

To the man in the street this may sound logical enough, but to any one who has studied the subject it is the veriest claptrap. First, the world has changed vastly since the days of the noted author of "*De Jure Belli et Pacis*"—written in 1625! Then the civil population took no part in war; now they play an essential part, because not only does war depend on the popular will, but directly war is declared the whole of each belligerent country is turned into an arsenal. In France, in 1917, 3,000,000 men were enrolled as soldiers and 1,700,000 men and women as munition workers. If in every day life a civilian and a soldier enter into a compact to murder some one, and the civilian makes a knife and the soldier cuts the victim's throat, both will be tried for murder and, if found guilty, will be hanged. Secondly, as regards "recent lapses in habits," weapons do not change because soldiers want to change them; they change because civilization changes and they are compelled to change them. Thus, in the 1830's, the British Admiralty considered that steam power was a bad habit, so the utmost was done to prevent the construction of steamships, and we know the result. The truth is that you must either march with civilization or against her.

Thus, after six months' talking, round and round the point, what do we see? Not disarmament nearer a solution, in spite of the fact that reparations have been abolished, but a regrouping of the powers. There is now the French-British bloc, which faces the United States, and a possible German-Russian bloc, which will face France and Great Britain. In the offing is Japan, who is most unlikely to agree to a one-third naval cut, and so may be attracted toward France and Great Britain; and Italy, though still suspicious of the gentlemen's agreement, is likely to veer in the same direction. The regrouping does not necessarily point toward war,

but it most certainly does not point toward disarmament. In this month of July, in which I write, discontent is as deep-rooted as it was in February last; and worse still, the causes of war, which are the causes of armaments, have been covered up and obscured by loads of crank rubble and crook garbage. Instead of pulling the rotten war-tooth out, the disarmament conference thus far has soothed the popular nerve with platitudinous hot air and, like a bad dentist, has filled in the cavity, decay and all. The result can only be a violent abscess. What should be done? May I, with all modesty, offer a suggestion?

The conference should have said: Until the causes of war are eliminated, which will take a long time, it is useless attempting to stop nations preparing for war, because even if they are almost disarmed they will fight if they want to fight, and fight most aggressively. . . . Here then is an actual and historical fact to work upon. In place of outlawing war, in place of outlawing the indefinable aggressor and the indefinable aggressive weapon, the members of the Disarmament Conference should decide to outlaw the victor; in other words to make it internationally illegal for any victorious nation to gain any advantage out of a war. It is not suggested that such a decision would end war but that it would tell heavily against aggression, because there always is an aggressor, but not possessing the wisdom of God we can seldom if ever discover him. Between February and July a Gordian knot of nonsense has been tangled up at Geneva; therefore, finally, I suggest that when the conference reassembles in order to continue its conquest of the world of war, it should cut this knot by outlawing the results of war instead of its means. Had Alexander the Great remained in Phrygia picking at the knot of cornel bark tangled about old Gordius's chariot, he would never have conquered the world of his day. The moral of this story is one which even a conference representing 1,700,000,000 souls might well consider. May it do so in the next round!

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## "Polio"

Condensed from an article in *Hygeia* (October, 1932)

John Ruhrah

FROM the days when the Indians roamed about northern Georgia there has been a warm spring gushing from the earth, and this must have been a favorite bathing place. With the advent of the white man this attracted

attention, as such springs always do, and about a century ago some enterprising citizen put up a hotel, which was rebuilt a half century later. Here came the Southern gentry to bathe and to flirt and to while away the time. The



old stagecoach which used to convey the guests thither is still preserved, and in the old days as it wound up the hills the postillion would sound his horn, one blast for each passenger. The housekeeper prepared the requisite number of rooms and the barkeeper a like number of mint juleps, so that everything was in readiness when the guests arrived. Cottages—small one-storied wooden structures with porches and all painted white, the typical Georgia architecture—grew up around the hotel.

Now the lawns are filled with a motley crew of "parals," as the patients with poliomyelitis are called. The sword that avenged a fancied insult has changed to a crutch, the old coach has given way to wheelchairs. The pool, once a natural lake, has been converted into a series of cemented basins, one for the public and three for the patients.

Fortunately, a new era has dawned in the treatment of the so-called infantile paralysis, and patients who once sat hopelessly at home are often converted into useful, happy citizens. The story is not without interest.

Down on what is now the Georgia Warm Springs Foundation property, a family named Joseph has a cottage. One of the nephews was stricken with infantile paralysis, and part of his body was rendered useless. It happened that he made a visit to Warm Springs and, seized with a desire to bathe in the old pool, he was taken down to it and allowed to play about in the water. To his surprise he found that many things which were impossible on land became possible in the water.

Byron, who had club feet possibly resulting from infantile paralysis, or poliomyelitis as the doctors call it, was fond of athletics and found that his handicap did not apply when he was in the water. From constant exercise in water he became so strong that he eventually was able to swim the Hellespont, just as did Leander in the golden days of Greece.

The Josephs' boy went swimming every day, and after a time found that he had improved to such an extent that people began to talk about it. Through Mr. George Foster Peabody, Franklin D. Roosevelt, who in 1921 had been severely disabled from poliomyelitis, learned of this place.

Franklin Roosevelt had served two terms as state senator, had been Assistant Secretary of the Navy in Wilson's administration, and a nominee for Vice President; but when he was badly damaged by poliomyelitis it

looked as though his public career would be at an end. He had improved up to a certain point when he learned of Warm Springs, and the next year found him there. So much benefit resulted that he built a cottage, enlisted some of his friends and bought up a large tract of land including the springs themselves.

The pool at this time was open to the weather and merely surrounded by dressing rooms. This was fine in summer, but in winter it was hard on the patients and the physical therapists, who had to work for hours in the water and were exposed to the weather. There were many days in winter when the pool could not be used. About this time Mr. and Mrs. Edsel Ford happened to spend a few days at one of the cottages. They saw the situation and gave \$25,000, which permitted the building of an indoor pool. There are now three pools. One of these is outdoors for use in summer; another is enclosed in glass for use in winter and inclement weather. Between them is the third, in which the patients play water ball, swim, and enjoy any form of water sport in which they are able to participate. A merry place it is from 9 until 12 every morning, under the watchful eye of an attendant who is skilled in life saving, as are all the pool attendants, both male and female. There are now some hundred patients living at the institution, and they come and go continually.

The Warm Springs Foundation, which was incorporated July 28, 1927, is a non-profit-making institution. It is an association whose aim is to aid those afflicted with poliomyelitis and allied diseases, and it is conducted not for profit but for helping humanity. It is in its infancy, but it has already accomplished a great deal. Roads have been built, an effective heating plant has been installed, electric power has been brought in, the water of the springs has been utilized for a water supply, a reservoir is kept full by a water ram, and every room has running hot and cold water. But this is only a beginning! Other plans include a central hotel building to replace the present old structure. The new hotel will be flanked by cottages connected by covered porches and the other buildings necessary for an institution of this character.

What is this strange disease which attacks the human race at all ages, but chiefly in early life? The exact nature of it has not been determined as far as the germ causing it is concerned, but all workers in it are quite well agreed that it is one of those ultramicroscopic forms of life so small that it will pass through the pores of a filter made of pipe clay, a

filter which keeps ordinary bacteria out of the filtered material as easily as a fly screen keeps a room free from flies—and much more perfectly. As the germ cannot be grown by any of the ordinary means, it renders the work of finding an antitoxic serum or a vaccine for its cure increasingly difficult, and the medical world awaits a genius who can show the way, just as Pasteur showed how to control rabies and other diseases and Koch worked out the causes of tuberculosis and cholera.

Poliomyelitis is a comparatively new disease and does not occur in the literature of medicine prior to the end of the eighteenth century. It is true that a few instances have been noted in which young people have been affected with paralysis, but these are evidently due to other diseases. In 1786, Michael Underwood, a London physician who devoted himself chiefly to the care of women who were to have babies and to the children after they arrived, brought out the second edition of his book on the diseases of children, and he described some cases in which children had lost the use of their legs. From that time on, cases began to be reported. In those early days the disease was chiefly observed in children and it was known under a great variety of names suggested by its onset or by a certain peculiarity which had impressed some physician or layman. Among the names used were dental paralysis, teething paralysis, morning paralysis, essential paralysis of childrea, atrophic paralysis, acute spinal paralysis, infantile paralysis, and many other names suitable for the medical profession alone, of which anterior poliomyelitis is the one that has continued to be most used.

All this time no one thought of it as an epidemic disease. It was not until 1909 that it was found that the disease could be produced artificially in the monkey, a valuable observation, for it made possible the study of the disease in the laboratory. It was also found the same year that the virus of the disease was a minute organism so small that it would pass through the pores of a clay filter. Since then there has been a search for a serum that will prevent the disease or be of curative value when injected early, either before the paralysis has come on or just as it starts, but at present none of the serums brought out have proved to be potent, although the blood serum from persons who have had the disease is effective to a certain extent. Unfortunately it is available only in small amounts, and as it must be used without any delay whatever, it is more often not obtainable when most needed.



As previously stated, the virus of the disease gets into the nervous system where it injures or destroys entirely the cells that control the motion of the body. Sometimes only a few cells are damaged, so that the loss of power is slight, and in many of these patients the functions are eventually nearly or completely restored. In others there is a moderate amount of destruction and a somewhat wider area where the function is impaired. These patients are left with some permanent paralysis and a considerable amount of disability that can be greatly benefited by systematic, intelligent treatment. In still other instances the loss of power is extensive, and one or both legs or arms or all the limbs are badly damaged, so that the patient cannot get about at all. But even in these it is often remarkable what orthopedic treatment and re-education of the muscles will do.

In the first stage of the disease the patient should be in bed under the physician's care. The patient needs rest for both nerves and muscles. For the first six months he should not be forced to exercise but should be allowed to be quiet, with such exceptions as may be made in mild cases. During this period the physician in attendance should see that deformities do not occur owing to contractions of muscles and tendons. To prevent such deformities, it is customary to use plaster casts or other devices for keeping the legs or arms in the proper position. If casts are used they are cut so as to allow the patient to be out of the cast part of the day for passive exercise, that is, movement made by some one else without any effort on the part of the patient, and also for massage. The cast or other immobilizing device serves a double purpose, for it also lessens the pain by keeping the muscles at rest.

There is a popular and unfortunately a medical idea that poliomyelitis is a painless disease, and in some cases it is; but in many instances there is severe pain, caused by inflammation of the nerves, by twitching and jerking in the muscles, by contractions and again by getting rid of those contractions that occur to a certain extent even with the most scrupulous care.

Another point of great importance is the problem of fatigue. All poliomyelitis patients tire easily, and the greatest care must be taken not to allow a breakdown to occur. The sensation of the patient is not a good guide, for he may often say he is not tired when he is on the verge of nervous exhaustion; he may feel somewhat "off" but have no realization of how close he is to nerve-force bankruptcy. He is like a man with \$100

in the bank, who checks out without keeping an account of the balance. The time soon comes when he has overdrawn his account. When this happens to the patient, nothing short of complete rest for weeks will restore the worn-out cells. Many patients, especially those who have been spoiled by family and friends, may take advantage of this and use fatigue as an excuse for not doing whatever they do not wish. This is usually apparent, but sometimes it requires a fine discrimination to distinguish between "I cannot" and "I will not." Care must also be taken not to overstrain the individual muscle or muscle group or to stretch them unduly, for this may result in either temporary or permanent injury.

Perhaps the first thing that strikes the newcomer is the spirit of the place; informality, cheerfulness and helpfulness are the watchwords of the Foundation. At home the patient with poliomyelitis is watched over, pitied, and spoiled by being waited on, and at the same time is too often neglected in other ways. At Warm Springs the process is reversed, and the individual is taught and encouraged to care for himself as far as it is possible. So those who have been unable to dress themselves or do other things soon find that they are in a measure independent; this spirit of independence is largely responsible for the immense change in the psychic make-up of many who come here. Almost every one feels that there are others worse off who are doing something in life and succeeding; and in this way hope enters where despair had dwelt. As the blind man once said, it is all right for people to see, but there is no reason for them to make a fetish of it, so the poliomyelitis victim learns that while it is all right to be an A. B. (able-bodied) there are many, indeed, who have far greater handicaps than a few muscles that will not function properly, and that a pleasant and profitable life is far less dependent on properly functioning muscles than it was thought.

Apart from the mental aspects of the care and education of those who have had poliomyelitis, the chief feature of the Warm Springs Foundation is the training and re-education of muscles, mainly by exercise in water by skilled physical therapists and by walking exercises carried out regularly and under supervision.

The advantage of this form of exercise is that muscles far too weak to function in the air may yet move the extremity when immersed in water. It is impossible to insist too much on the element of having this work done by

those who know exactly what they are doing, so that neither too much nor too little is done. If too much, the muscle and the patient may easily be exhausted; and if too little, the progress is not as rapid as it should be. Warm Springs has an adequate number of well-trained physical therapists. Another advantage of the pool in connection with the treatment is that the patient can learn to swim and it is remarkable how well most of the patients do this, so excellently, in fact, that they are awarded junior, and some even senior, life-saving certificates. Swimming and various aquatic sports which are much in vogue at Warm Springs are invaluable in developing co-ordination and also in strengthening the muscles. Another thing of paramount importance is that patients who cannot stand or walk ordinarily can stand and walk in the water.

## Discovery Backs the Bible

*(Continued from page 5)*

20: 4.) At the close of the millennium, the New Jerusalem, the saints, and Christ will descend from heaven. (Revelation 21: 1, 2.) Then, at His third advent to earth, His feet will cleave Mount Olivet, and the "breadth" of earth thus formed will be the place where the New Jerusalem will rest. (Revelation 20: 7-9.)

Another discovery is of interest to the Bible believer just now. A traveler tells of "the world's largest bone pile," located in a narrow valley on the Red Sea coast of Arabia. A British corporation is removing huge shiploads of phosphates from this region for use as fertilizer, and the supply seems inexhaustible. It is explained that the commercial substance comes from the bones of thousands of animals which at some remote time must have been caught in the valley by a great earth upheaval and destroyed. For millenniums the huge mass of animal material has been buried. So-called science puts the catastrophe that destroyed the animals back millions of years. But the Bible places it where it was; that is, at the time of Noah's Flood. The simple record says: "And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark." Genesis 7: 23. Great herds of animals fled to sheltered spots and there perished together.

So that settles that.



## A Home Maker Answers Parents' Queries

### Age to Send to School

(Continued from page 23)

ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery, and their most familiar textbook the treasures of nature. . . . It has been the custom to encourage children to attend school when they were mere babies needing a mother's care. When of a delicate age, they are frequently crowded into ill-ventilated schoolrooms, where they sit in wrong positions upon poorly constructed benches, and as a result the young and tender frames of some have become deformed." — *"Counsels to Teachers," pp. 79, 80.*

This instruction is sound. I believe it, and have acted upon it in the case of my own children. But it is manifest that the spirit of this instruction is not carried out by merely keeping children from school, without giving them the conditions of culture it prescribes. Mothers and fathers must be teachers of their children. Children should be in the country, and nature should be one of the chief lesson books. For a child to be kept out of school in the city until eight or ten years of age (even if the law allowed it), and given no physical or mental culture, permitted to play in the streets, or shut up so far as possible in the house, would be worse than to have him, even at the tender age of five or six, too closely confined in the schoolroom.

Are we justified, then, if we live in the city, in sending our children of tender age to school? Not justified, but compelled. Our responsibility remains to provide for them as nearly ideal conditions as possible, and then to follow the instruction. Neither, if we are in the country, are we justified in keeping the children from school until they are eight or ten years old, unless we provide for them the training they should receive in the home. The purpose of the above instruction is, first, to insure right physical conditions for the child; second, to insure the relation of teacher and pupil between parent and child.

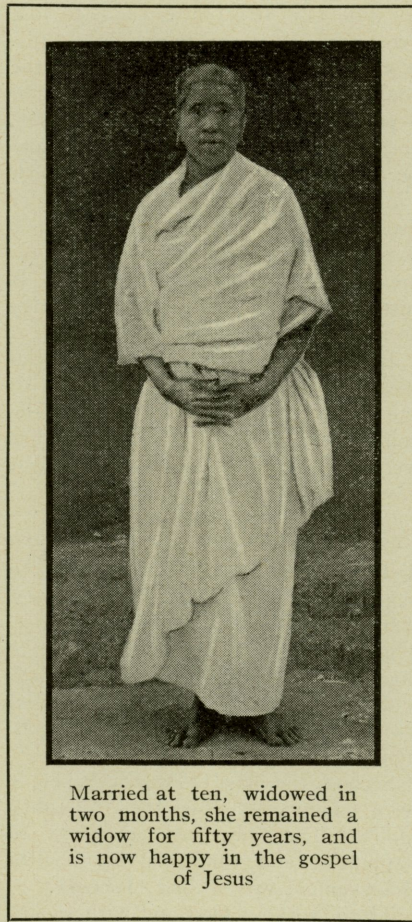
I may add that in my experience adherence to this program has shown the very best results, the child so treated being at ten years of age better in health, keener in intelligence, broader in experience than the child sent too early to school, and also usually not behind in classification.

## Child WIDOWS

# WEEP

### In India

By E. D. THOMAS



Married at ten, widowed in two months, she remained a widow for fifty years, and is now happy in the gospel of Jesus

THE old woman in the picture was married when she was ten years old, and lived with her husband for about two months, when he died, and she has remained a widow since. When the gospel invitation was extended to her, she accepted it gladly, and has been enjoying the blessing of it since. She is now a faithful, good, honest Christian woman, and is earnestly looking forward to the time of Christ's coming.

In my ministerial work I have come across many women who had a similar fate, and who are treated as domestic

servants by their relatives, and kept in the backyard, and who have had the privilege of hearing the gospel worker, but through fear of their relatives they are afraid to tell their people about their desire to hear more of Jesus, because they will at once be ostracized and beaten by different ones.

We have no homes and means to help these women, and to provide them with some industrial education so that they can earn their livelihood, and live consistent Christian lives. At times our hearts are touched with sympathy as we listen to the persecutions they have suffered at the hands of their people, for the little privilege they had of hearing about Jesus. According to the last census, we have in this country 331,793 widows who are under fifteen years old.

Reader, do you not feel that you are challenged to sacrifice some of your means for these poor widows who are in darkness and without hope? Your gifts will encourage our army of consecrated workers to do more and better service in making "Jesus Christ and Him crucified" known among the multiplied millions who now grope for the "Light of life."

Gifts may be sent in care of the editor of this magazine, who will forward them for mission work among the widows of India.

## Coming Age of Prosperity

(Continued from page 17)

perity of those who rightly deserve these blessings.

Would you enter into life? Said the Christ: "If thou wilt enter into life, keep the commandments." Matthew 19: 17. Which one, you may ask. In another place Christ summarizes the question, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matthew 22: 37-39. When one has that much love in his heart he is free from selfishness and is ready for citizenship in Christ's kingdom.

In fact, keeping the commandments is the test and passport of those who will enjoy the new age of prosperity. Says the apostle John, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.

Do you want permanent prosperity enough to keep His commandments? It will be the greatest step in your life.



## Can We Learn Anything?

(Continued from page 19)

wonder of the ancient world. By a dream the king was warned of his egotism and its dangers. Daniel told the monarch of his weakness toward pride and forgetting of Jehovah. "Wherefore, O king," the prophet pleaded, "let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Daniel 4: 27.

### THE PROUD ABASED

☞ A year passed, and as Nebuchadnezzar walked in his gold-adorned palace, he said to himself: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" And the Scripture records that while the words were "in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee." And for seven years the insane king wandered about as an animal, eating grass as oxen, and becoming like the beasts of the field.

Again his reason was restored to him, history and the Bible tell us; and in his autobiography he says: "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." Daniel 4: 37.

Nebuchadnezzar could not stand the test of prosperity without becoming egotistical and proud. He was forced to an opposite extreme that he might be saved spiritually, mentally, and physically. The broad city with its population devoted to their king had stirred his pride. He knew there was a living God, for he had seen manifestations of divine power and had heard the message from Daniel and the Hebrew worthies. But with every opportunity for right doing, the king continued his willful way until the final pronouncement came upon him, and God allowed him to see himself as he was without God—a mere beast of the field!

A time of adversity produces thoughtful action. Where men were careless and indifferent to financial corruption and graft in a time of plenty, they now become alarmed at the existing evils. Where men became puffed up with conceit and vainglory, they are now cautious, reticent, and less sure of their own powers. If nothing else

comes from the depression after 1929, it would be a valuable lesson to man in the twentieth century to show him that science and the inventions of a machine age cannot produce lasting happiness or end the misery of sin and degradation.

Before our downfall, when we were still a nation spurred forward by the craze for wealth and the lust for power, Dr. John Grier Hibben, of Princeton University, made a warning statement that I placed in my scrapbook. In retrospect the words are filled with a double weight of meaning. While we rode the waves of prosperity this educator said: "We must all be on guard against allowing a sense of power to dull our sensibilities and to use prosperity as a means to unworthy ends. Nor must we allow a starvation of the soul. With the growth of wealth and expanding resources of increased power, there is the danger that the soul may become small and mean and debased. Finally, we must be careful not to let prosperity become alien to religious impulse and aspiration. We must remember that religious inspiration is just as necessary in times of prosperity as in adversity."

But America did forget the essential lessons of living. She was so busy with the glittering toys of the time that she could not heed the truths of life. What were some of the lessons that might have helped prevent our debacle?

### LESSONS WE MIGHT HAVE LEARNED

☞ First, America had forgotten to acknowledge God. The soul had been starved while money was its chief diet. The doctrine of evolution grew into a dogma that millions of people believed, and the progress of the age was used as a shining example of man's rising to higher power.

Second, the mass of American people were dominated by the Almighty Dollar. There was only one way to happiness, and that was by wealth. Achievement was spelled—\$ucce\$\$.

Third, without God and with wealth as our goal, we became unmercifully selfish. It is true we helped the famine sufferers or raised the Community Chest fund, but our hearts were not in such gifts. Men lived to themselves. The great industries thought only of doubling profits even if some of their employees were forced out of work. Graft, fraud, political greed thrived in such an atmosphere.

The apostle Paul analyzed the faults of our civilization, as shown by the prophecy in 2 Timothy 3: 1-5. These were to be omens of the time just preceding the coming of Jesus Christ

in glory. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Mark well the words, "lovers of their own selves," "covetous," "boasters," "proud," "lovers of pleasures more than lovers of God." Are these not excellent word-pictures of the underlying faults of our era? We have had "a form of godliness," but it was a pitiful husk of religious life.

The era of depression may be the greatest means of restoring our equilibrium concerning the values of life. God grant that we may learn that "the fear of the Lord is the beginning of wisdom." That we may say with the king of Babylon who learned almost two thousand years ago of the God of heaven, "Now I praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase." And in our relations with our fellow men, may we find the rule of life in the words of the Son of God: "Thou shalt love thy neighbor as thyself." Let us realize that our age is the greatest fulfillment of Bible prophecy proclaiming the second advent of our Lord Jesus Christ, who invites every individual, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." That out of this world of turmoil and failure the Redeemer of men will recreate a new heavens and a new earth and will make "all things new."

### Prohibition Is a Sturdy Oak

(Continued from page 11)

crushed. They said: "What can these ballot-less and money-less women do against a business that has the indorsement of the government, and moneyed men to back it up?" But out of this movement grew the wonderful and effective organization known as the Women's Christian Temperance Union. Through the prayers of these godly women and the continuous effort of this organization, chiefly, national Prohibition was made possible and the Eighteenth Amendment was incorporated into the Constitution of the United States. To make more secure the Eighteenth Amendment, a kind, over-ruling providence then granted women the right of the vote. Women



should on every occasion exercise this right granted them by a divine providence. If they do, so long as the Nineteenth Amendment of the Constitution remains and women have the right to express themselves at the polls, so long we believe will the Eighteenth Amendment, forbidding the traffic in alcohol, remain.

God's hand has been in this Prohibition movement. Prohibition is with us, and if we continue our educational efforts as we should, informing the younger generation of the nature of alcohol and the experiences of the past with the saloon, it is with us to stay. The women of America through their prayers and influence succeeded in ridding America of the saloon, and I have no doubt, with their power to vote, if they will preserve the Christ spirit in which the temperance movement began, and continue to depend upon prayer as their mightiest weapon, the saloon and the legalized sale of alcohol as a beverage will never again be tolerated in this country. Men who know what the sale of drink would mean are not in favor of modification of the Volstead Act. Former President Taft, when Chief Justice of the United States Supreme Court, said: "As a matter of fact I am not in favor of amending the Volstead Act in respect to the amount of permissible alcohol in beverages. I am not in favor of allowing light wines and beer to be sold under the Eighteenth Amendment. I believe it would defeat the purpose of the Amendment. No such distinction as that between wines and beers on the one hand and spirituous liquors on the other is practicable as a police measure."

## Whence Come "Holy Days"?

(Continued from page 24)

Sunday has the same origin as Christmas and Easter, as is indicated by the excerpt from the article by Dr. Hodges, cited before, who says that the first day of the week was kept in honor of Mithra, the Persian conception of the sun-god, as it was among all the ancient pagan nations. Indeed Webster tells us that it is called Sunday "because this day was anciently dedicated to the sun, or its worship."

The *North British Review* referred to Sunday as "the wild solar holiday of all pagan times," and then seeks to defend its adoption by the Christian church by saying, "That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at

once their Lord's day and their Sabbath."—*Vol. 18, p. 409.*

In like manner did all the heathen festivals and rites gradually creep into the church during the period of "falling away" spoken of by the apostle Paul, who saw the "mystery of iniquity" at work in the church even in his day (2 Thessalonians 2: 7), and tells us that it was only waiting until its opposing power — state-supported paganism — should be taken out of the way, when that new and terrible form of apostasy should be revealed, opposing and exalting itself above God.

And it is a well-known fact that the Christian church grew in popularity and power as it forsook the fundamentals of Christianity and adopted the ritual of paganism, which waned correspondingly until it was completely supplanted, or swallowed up, by this new apostasy, whose head assumed the prerogatives of the pagan emperors.

### HISTORIANS TESTIFY

¶ This declension of the church is well described by the following authorities: "But meanwhile Paganism had left its mark on Christianity. The church had felt obliged to mitigate their [pagans'] opposition and facilitate their conversion. Hence, minor observances of Paganism were adopted as part of the Christian ritual."—*Sanford's "Cyclopedia of Religious Knowledge," art., Paganism.*

"At the end of the second century, within a little more than one hundred and fifty years after the first preaching of the gospel, it is obvious to remark the changes already introduced into the Christian church. Christianity began already to wear the garb of heathenism. The seeds of most of those errors, that afterward so entirely overran the church, marred its beauty, and tarnished its glory, were already taking root."—*Wharey's "Church History," Cent. 2, Sec. 7.*

"In the interval between the days of the apostles and Constantine the Christian commonwealth changed its aspect. The Bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies of which Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."—*"The Ancient Church," Dr. Killen.*

What a simple and harmless thing it at first appeared to be to join their heathen neighbors in these rites and ceremonies. But eventually they became clothed about with new and false

significations seeming to connect them with Christianity, until they finally displaced the things of God in the hearts of the people.

Such, always, is the result of compromise with error.

The first law, either human or divine, for the observance of Sunday is the edict of Constantine, A. D. 321. Great stress is laid upon this as proving that there must have been some divine authority back of it, owing to the exalted position of Constantine as head of the state and church, but when we consider the condition of the church at that time, and the character of the man Constantine, it proves conclusively that it was from some other source.

Paul, the apostle, tells us that if an angel from heaven should come to us preaching a gospel contrary to that preached by the apostles, "let him be accursed." (Galatians 1: 8.)

In the face of this admonition can we afford to accept the leading of such a man as Constantine? Let us study him.

"Paganism was tolerated by Constantine. . . . The heathen priests were maintained in the enjoyment of their ancient privileges, and he and his immediate successors retained the heathen title, which their predecessors had held, of Pontifex Maximus."—*Sanford's "Cyclopedia of Religious Knowledge," art., Paganism.*

"Respecting his conversion to Christianity, it is probable that he embraced the new religion not entirely from conviction but partly at least from political motives. . . .

### HYBRED RELIGION

¶ "In any event Constantine's personal religion was a strange mixture of the old and the new. On his medals the Christian cross is upheld by the pagan deity Victory, and on the head of the great statue of the sun-god, Apollo, which he set up in his new capital, and which was probably intended to represent himself, there rested a crown the rays of which were formed of the nails of the sacred cross.

"Bearing these things in mind, it need not seem strange to us that Constantine should have desired that he be worshiped after death, nor incongruous that succeeding Christian emperors should have gratified his wish in allowing the people to offer sacrifices to his statue along with those of pagan emperors."—*"Rome: Its Rise and Fall," Meyers, pp. 403, 404.*

And now, as to the kind of people that constituted the Christian church of that period, who were willing to worship this sinful man in the place of their Creator,



we read: "But the imperial patronage . . . had not been an unmixed blessing to the church. The moment that mere profession of the new faith became a passport to the emperor's favor and to office, that moment hypocrisy and selfishness took the place of the sincerity and self-devotion which had marked the primitive and persecuted Christians. . . . Consequently beneath the surface of the apparently Christian society of the empire, there was a great unchanged mass of heathenism."—*Ibid.*, p. 406.

That "man of sin" foretold by Paul (2 Thessalonians 2: 3), was foreseen also by Daniel in one of his visions. (Daniel 7.) He saw the four world empires arise and disappear, one after the other, in the symbols of wild beasts. The fourth, and last one, which was Rome, he saw divided into ten smaller kingdoms, as represented by the ten horns on the head of the beast. Among these ten horns he saw another "little horn" come up, of which it is written: "In this horn were eyes like the eyes of man, and a mouth speaking great things." Daniel 7: 8. "And the same horn made war with the saints, and prevailed against them." V. 21. "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." V. 25.

Evidently this refers to some power that would undertake to change the law of God, for the changing of laws made by men is of daily occurrence, and nothing out of the ordinary.

Has this "man of sin,"—this "little horn,"—appeared among the divisions of Western Rome?

The great apostasy, or "falling away," which Paul said must come before the return of Jesus, and which culminated in the formation of the papal system, has fulfilled the predictions of Daniel 7 in every specification. It has proved itself more crafty and subtle than all the kings of earth; it has made war with the saints, prevailed against them, and worn them out, to the extent that untold millions have died horrible deaths for conscience' sake, and the worship of the true God was almost stamped from the earth for over a thousand years. It has spoken great words against the most High, by claiming equal titles, power, and infallibility with Him, and boasts that the change from Sabbath to Sunday is its own work.

On this last point we quote from *The Catholic Mirror*, Sept. 23, 1893: "The Catholic Church for over a thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sun-

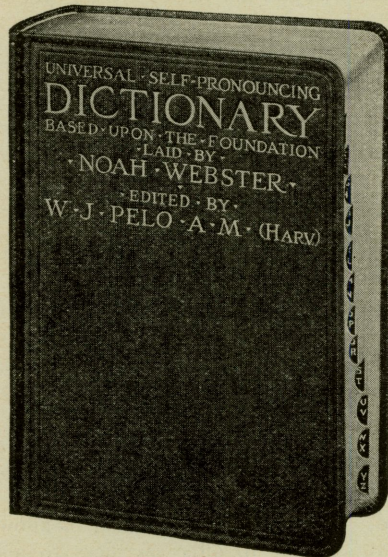
day." And Cardinal Gibbons replying to a question in the same paper said: "Of course, the Catholic church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and religious without her, and the act is a mark of her ecclesiastical power and authority in religious matters."

A few months ago, Quin O'Brien, a Chicago attorney, just before participating in a religious discussion, in Houston, Texas, in which he was to defend the Catholic Church, gave out a foreword in which he said, among other things: "My allegiance is to a church which is responsible for our Sunday, our Easter, our Christmas, etc."

Not only does all the testimony of history point to the papacy as the party guilty of tampering with God's law, but we have here the accused, not only confessing openly, but boasting of the fact. Who could ask for a better case?

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# NEWS PICTURES



1. Mayor McKee of New York means business in his war against gambling. Policemen destroy 470 confiscated slot machines. 2. The flood in Harbin, Manchuria, did not deter a Chinese newspaper vendor, who stood shoulder-deep in a Harbin street to sell newspapers to those who rowed by. 3. The ex-kaiser of Germany parades jaunty attire on the beach of a Dutch watering place not far from his home in exile at Doorn. 4. The "Steel Helmets" parade on Templehof Field in Berlin. This powerful monarchist organization is the strongest foe of Hitler and the Fascist organization.