

eye is a great feeder to the mind of the child. What he sees he remembers. Lasting impressions are made in the life of the child as he looks upon these low-down, suggestive, licentious pictures. It is not to be wondered that crime and low living are on the increase. How can we expect anything else?

The truth is that the movie business is so occupied with crime, so saturating the minds of children the world over with social sewage that they have become a menace to the mental and moral life of the coming generation. The average school child attends the movies once and twice each week. Sex pictures constitute the bulk of the movie output. Among the delinquents of Chicago it was found that many of them were attending the movies as high as seven times each week.

Very few of us realize the reactions of the children to the pictures seen. Not long since a child sitting in a theater shouted out, "Oh, goody, we are going to have a murder!" No doubt that child got the thrill of actual participation in that murder. If this is true, then perhaps we have the answer to the crime condition in our country today. A boy of fourteen remarked, "I liked especially the fighting and torturing." Another boy was heard to say, "I didn't sleep for a week. I dreamed of skeletons." A fifteen-year-old lad said that the pictures sorter coax a fellow. Things look so easy in the movies, holdups, robbing, and he hopes that he will not get caught.

The movies give us the crude imbecilities of wild west drama; the rawness of industrial production and business adventure, of cocktail parties, night clubs, the duel of sex, and the degradation of marriage; of bootleggers and hijackers, the high-powered car in robbery, revenge, double-crossings, and juvenile debauchery. This is the industry that will ride roughshod over the American Sabbath, feed our youth with its filth and rot and help to increase our crime wave and fill our penitentiaries with its victims.

The time has come for the American people to rise up and not allow a handful of movie magnates, for the sake of their own polluted profits, to defeat the home, the school, and the church in the character-education of our young people. The movie producers have thrown away their opportunities. They have prostituted their powers. They have become rank enemies to the people of our nation. Criminologists from 56 countries in the ninth International Prison Congress held in London, August, 1925, devoted their discussions to methods of protecting youth from the corrupting influences of the movies "which admittedly incite to crime or immorality."

Professor E. W. Burgess, of the department of sociology of the University of Chicago says, "Teachers and principals of 125 public and private schools were questioned as to the influence of the pictures on young life. The majority of these teachers report that the movies interfere with school work, retard mental development, lower vitality, leave the children nervous and excitable, weaken initiative and ambition, and cause other undesirable effects."

A group of ninety-nine teachers expressed the opinion that the movies engendered disregard of marriage ties. One hundred twenty-six teachers reported a demoralizing effect upon modesty and purity among youth who frequent the movies. The average movie is cheap, trashy and harmful. We have a bureau in Washington whose job is to help American movie producers sell their films abroad, even though these films undermine the good will of our neighbors to us. Why not a bureau to spread disease germs?

—*Herald of Holiness*, Dec. 30, 1931.

THE BIBLE AND DEPRESSION

The first depressive period on record is given in the Book of Genesis. King Pharaoh dreamed of it, but the interpretation had to be given by the Lord through Joseph, the "prisoner of the Lord." This dream served a two-fold purpose for good. It was a warning of the terrible famine which God was endeavoring to reveal to the king was coming. Joseph's interpretation of it enabled him to be released from prison and to be promoted to be Governor of the land of Egypt, his position ranking second to that of the king.

This famine came and passed into history. It brought its woes and sorrows, but amid it all it served to accomplish good in many respects. Likewise will the one we are undergoing, if we will be teachable. It should serve in giving a good lesson in economy and enable us to appreciate prosperity when God gives it. Some of us can better understand the value of Christ's saying, "Gather up the fragments that remain, that nothing be lost." By failing to observe this, doubtless thousands have looked back with regret that they did not economize and save their hard earnings, instead of carelessly spending it on non-essentials. Those dollars they wasted would look good now, and sure would serve a good purpose. May we not forget the lesson that depression gives. We need so many things, and we find that God through His gifts is the only remedy. Robert E. Speer has the following to say on the subject:

"When the days are dark, men need its light. When the times are hard, men need its comfort. When the outlook is discouraging, men need its confidence. When despair is abroad, men need its word of hope. There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

"The Bible is not a book of political maxims or of economic theories. It is not a book of maxims at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: 'Bear ye one another's burdens.' It is a summons also to self-respecting independence, 'Let every man bear his own burden. It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in distribution of common resources of the world, which are responsible for the remaining part.

"Christ is the only hope of individuals and of society. And the Bible is the only Book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey.

"The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war."

The following from the "Pathfinder" informs us of how this depression is affecting other parts of the world:

"Lack of business, high taxes and gasoline prices have made 19,000 Berlin autos idle—one-fifth of all the cars owned in the German capitol.

"Lawyers, business men and other residents of Montpelier, France, are taking advantage of

the law which permits the working out of municipal taxes by working on the roads.

"The Swedist royal family voluntarily cut their incomes \$14,000, and King Boris of Bulgaria also accepted a reduction.

"Officers of the British royal navy have been ordered to use busses and trams (trolleys to you) in lieu of taxis.

"Insolvency has added 500 bailiffs to the usual staff of 1,583 in Prussia and auction houses are overstaffed.

"The Swiss state railways have reduced salaries 10 per cent.

"Shortage of currency in some parts of Australia has caused 'dingo' or wild dog skins, and hawk claws to be used as money."—*Church Herald and Holiness Banner*.

TENDERNESS OF SPIRIT

It is much easier to convince a human soul of its natural impurity than to convince it of its natural hardness, and utter destitution of heavenly and Divine tenderness of spirit. The very essence of the Gospel is a Divinely-imparted tenderness and sweetness of spirit. Without this even the strongest religious life is a misrepresentation of the true Christ-life. Even among intensely religious people nothing is more rare than to find a continuous, all-pervading spirit of tenderness.

Tenderness of spirit is pre-eminently Divine. It is not the delicacy and soft sensibility of a mere gentle make-up of body and mind, which some persons naturally possess in a high degree. Neither is it the tenderness of mind and matter, which results from high culture and beautiful, social training, though these are very valuable in life. But it is a supernatural work throughout the whole spiritual being. It is an exquisite interior fountain of God's own sweetness and tenderness of nature, opened up in the inner spirit to such a degree that it completely inundates the soul, overflowing all the mental faculties, and saturating with its sweet waters the manners, expression, words and tones of the voice; mellowing the will, softening the judgments, melting the affections, refining the manners, and molding the whole being after the image of Him who is infinitely meek and lowly in heart. It cannot be borrowed or put on for special occasions; it is emphatically supernatural and must flow incessantly from the inner fountains of the life, and resembles having every atom of our being soaked in sweet oil.

Deep tenderness of spirit is the very soul and marrow of the Christ-life . . . What specific gravity is to the planet, what beauty is to the rainbow, what perfume is to the rose, what marrow is to the bone, what rhythm is to poetry, what sublimity is to the ocean, what the pulse is to the heart, what harmony is to music, what heat is to the human body, all this and more is what tenderness of spirit is to religion. Without tenderness of spirit, the most intensely righteous, religious life is the image of God without His beauty and attractiveness. It is possible to be very religious, and staunch, and persevering in all Christian duties, even to be sanctified, and be a brave defender and preacher of Holiness, to be mathematically orthodox, and blameless in outward life, and very zealous in good works, and yet be greatly lacking in tenderness of spirit, that all-subduing, all-melting love which is the very cream and quintessence of Heaven, and which incessantly streamed out from the eyes and the voice of the blessed Jesus.—C. D. Watson.