

**KEEPING HUBBY AT HOME.**

We'll wager that more than one Vernonia woman is watching with interest the announcement that the Georgia legislature is about to pass a law whereby every husband would have to secure the consent of his wife before he could leave the house at night. Such a law is being discussed and may, it is said, become effective within a short time.

Under this system, no doubt, friend wife would have to issue a passport to hubby when he wanted to go down-town for awhile in the evening, and maybe, too, she would put the exact hours on that pass, the same becoming void if he failed to get back inside the house within the specified time. If she wanted to enjoy his companionship in the evening all she would need to do would be to issue an edict to the effect that "you're not going bye-bye tonight," and that would set him down at home for the entire evening with his newspaper or his book.

We can't help wondering how far this new reform will travel—and how many domestic fights it would cause if it actually became a law. Neither can we help wondering how far lawmakers in the future would go, if this one is passed. Already our state legislatures are making pretty good headway at minding other people's business, but if a law like this was passed where would they stop? If Georgia passes this bill and enforces it, then we are going to realize just what the old fellow meant when he said away back years ago that "hell" broke loose in Georgia." Divorce lawyers will flock to Georgia.

**THE BLUE LAWS.**

Daily papers reaching Vernonia are chronicling numerous instances in which the old time "blue laws" are being enforced. Quite a few of the smaller towns of the country, and especially those where citizens are not on the very best terms with each other, are bringing the old blue laws into effect, with the result that everything is being closed tight as a drum and life made as dull and monotonous as it is possible to make it.

Sunday observation along sane lines must be encouraged. No one who has the interest of his community at heart is going to argue in favor of or do anything to promote Sabbath desecration. And yet sensible people realize that there is such a thing as going to extremes. When business men of a community cease co-operating, and start fighting, it is the worst thing that could happen for the whole town. Just because one makes a dollar needn't excite jealousy, because that dollar usually stays right around town and all the others have a chance at a part of it. But to send out word that a stranger is helpless if his auto breaks down or he runs out of gasoline while he is traveling on Sunday is a bad ad for any town. Strangers soon learn to shun that town, to grow sarcastic in their remarks about it, to belittle the enterprise of its citizens and in a dozen other ways give the entire community a black eye.

We want to urge church attendance—even greater than now. We want a quiet, peaceful, law-abiding community not only on Sunday but the other six days in the week as well. But we don't want any of our citizens to quit co-operating with each other long enough to lose their heads and imagine that the only way to make people good is to make them unhappy.

There is room in Vernonia for almost any industry or enterprise. The mills and camps to be running soon assure a city of a few thousand inhabitants at least, and the man on the ground now is sure to win. Vernonia needs houses. More dwellings, cottages, is the daily cry from home seekers and people who want to locate.

It is a good home town, rear enough to Portland and far enough away. The Vernonia country for a fruit, vegetable and dairy country can't be beat in the world. Investigate Vernonia. No false statements are made or required.

**MAN ASKS AND GOD ANSWERS QUESTIONS ON SPIRITISM AND OCCULTISM**

By The Laymen's Home Missionary Movement, 1327 Snyder Ave., Philadelphia, Pa.

How have the fallen angels, in spiritism and occultism, impersonated the dead?

(1) In Spiritism, 1 Sam. 28: 7, 11-16, 19: Saul said unto his servants, Seek me a woman that hath a familiar spirit. His servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw [the representation of] Samuel, she spake to Saul . . . And the king said unto her . . . What sawest thou? And the woman said unto Saul, I saw an old man . . . covered with a mantle. And Saul perceived [concluded] that it was Samuel. And [the representation of] Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; . . . and God is departed from me, and answereth me no more. Then said [the representation of] Samuel the Lord will also deliver Israel with thee into the hand of the Philistines; and tomorrow shalt thou and thy sons be with me.

(2) In Occultism, Acts 16: 16: A certain damsel possessed with a spirit of divination . . . brought her masters much gain by soothsaying.

How do we know that the fallen angels impersonated Samuel?

(1) God and His servants would have nothing to do with Saul. 1 Sam. 28: 6: The Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

(2) God had forbidden necromancy—alleged talking with the dead—hence His servants shunned it. Deut. 18: 10, 11: There shall not be found among you . . . a necromancer.

(3) God punished Saul with death for consulting with the demons through the witch of En-dor. 1 Chron. 10: 13: So Saul died . . . for asking counsel of one that had a familiar spirit, to inquire of it.

(4) God would not permit one under His death sentence to disturb the death-sleep of faithful Samuel. Ex. 22: 18: Thou shalt not suffer a witch to live.

How do we know that a fallen angel in occultism impersonated Python?

(1) In the Greek of Acts 16: 16 the damsel is said to have been possessed by the spirit of Python: A certain damsel possessed with the spirit of Python [margin] met us.

(2) St. Paul cast out a fallen angel from her, Acts 16: 18: Paul . . . said to the spirit . . . Come out of her. And he came out the same hour.

How must we Scripturally consider spiritism and occultism with all their methods, like trances, visions, mental telepathy, psycho-therapy, materializations, table-rapping and tipplings, scances, planchettes, ouija boards, messages by card shuffling and writing, opening the Bible at random for answers to questions, etc., etc.?

(1) As methods through which devils—not dead people—operate. Deut. 32: 17: They sacrificed unto devils, not to God; to gods whom they know not, 2 Kings 21: 1, 3, 8: Manasseh . . . did that which was evil in the sight of the Lord, after the abominations of the heathen . . . he worshipped all the host of heaven, and dealt with familiar spirits.

(2) As heathen abominations. Deut. 18: 9-12: Thou shalt not learn to do after the abominations of those nations; . . . consult with familiar spirits, or a necromancer; for all that do these things are an abomination unto the Lord; and because of these abominations the Lord, thy God doth drive the heathen out from before thee.

(3) As polluting practices. Lev. 19: 31: Regard not them that have familiar spirits . . . to be defiled by them.

What are the Scripturally enjoined punishments of their devotees?

Lev. 20: 27: A man also or woman that hath a familiar spirit . . . shall surely be put to death. 1 Chron. 10: 13: So Saul died . . . for asking counsel of one that had a familiar spirit, to inquire of it. Mal. 3: 5: I will be a swift witness against the sorcerers . . . saith the Lord of hosts. Rev. 21: 8: Sorcerers . . . shall have their part in the lake which burneth with fire and brimstone, which is the second death.

What should be our attitude toward spiritism and occultism?

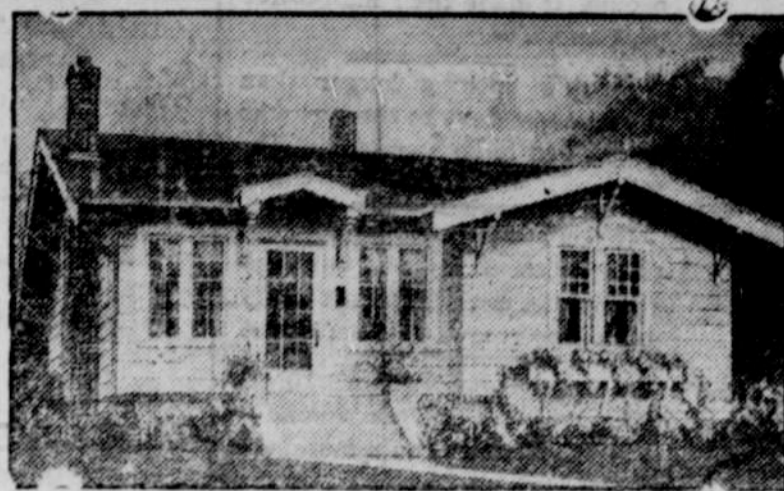
(1) Avoidance. Deut. 18: 14: For these nations which thou shalt possess hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do. (2) Opposition. Eph. 6: 12: We wrestle against wicked spirits [margin] in high places.

By What means can our resistance overcome them?

(1) By the armor of God. Eph. 6: 13: Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day. (2) The Word of God. Eph. 6: 17: And take . . . the sword of the Spirit, which is the Word of God. (3) Prayer. Matt. 6: 13: Lead us not into temptation; but deliver us from evil.

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