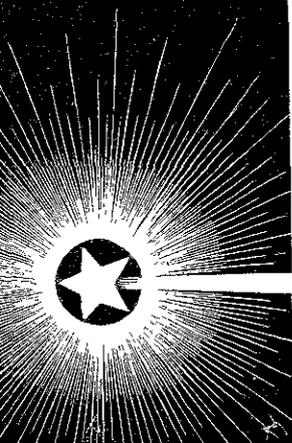


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AN INTERPRETATION OF THE TIMES





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The New Deal Analyzed

THE well-known Depression in this country was brought on by (1) the concentration of wealth in the control of comparatively few men and corporations, and (2) by an enormous surplus of manufactured and farm products. Money was tied up, hoarders were plentiful, capital would not invest nor venture. Prices went down, factories were closed, farmers could not make a living, the unemployed numbered twelve million. Never before had the United States suffered such a complete collapse.

Our economic situation is like a great wheel. On the rim of this wheel are three great weights that make it turn and give it momentum. They are capital, labor, and government. Capital had the means of production and was hoarding it. Labor had the energy and skill to produce, but was kept from using it by idle capital. Government had the power to bring capital and labor together, but was doing comparatively nothing. The wheel had stalled.

When some nations get into a jam similar to this, there is a revolution more or less bloody, the ruling class is deprived of power, the people take charge, wealth is redistributed, and a new start is made. But Anglo-Saxons rather pride themselves on accomplishing the same end in a milder way. They change political parties. America's quadrennial election arrived, the Republicans were dethroned, and the Democrats came into power.

In his pre-election campaign speeches, Franklin D. Roosevelt, the Democratic candidate for President, made glowing promises of a New Deal if he were elected. He would "remember the forgotten man." Things would be different. Believing in him, the American people swept him and his party into power with an overwhelming majority and loud acclaim. The voters were with him, and expected him to do something to end the Depression.

And he *did* do things. The sun had not set on inauguration day, March 4, 1933, before leaps (not steps) were taken to mend the hard times into which we had plunged ourselves. Soon it looked as if all possible combinations of alphabetical letters would have to be used to name the leaps. We had the N.R.A., and C.W.A., the P.W.A., the T.V.A., the F.E.R.A., the C.C.C., the A.A.A., and many others. The new organizations, commissions, and bureaus came so fast and were so complicated and interlocked that they looked like ZYXWVU TSRQPONMLKJIHG FEDCBA to the average man. But something was being done about the Depression, the government had a free hand to try any experiment, and the great majority of the people were happy and hopeful.

May it be known that we are not taking political sides in this whole situation and the New Deal. We are simply endeavoring to observe closely, and to record facts accurately.

Whatever the confusion of the moment, it seems plain now that Mr. Roosevelt's government sought to cure the two outstanding evils that precipitated the Depression, by using the power already delegated in existing laws, or by new legislation to meet the emergency. It is said that there are only eighteen men in the United States (or is it in the world?) who understand the monetary situation; and we are quite sure we are not among this select number. But there are certain governmental strategies the method and intent of which are easy of understanding to every man.

The concentration of wealth was taken care of chiefly by the government's going off the gold standard, calling in all gold and gold certificates, and deflating the value of the dollar from 100 to about 60 cents. Since the rich were possessed of most of the gold, the government, by taking to itself forty cents out of every dollar, virtually took wealth from the wealthy to the amount of over two billion dollars. This money was largely used in the winter of 1933-34 to give temporary employment to 4,000,000 of the 12,000,000 unemployed, thus putting back into circulation an enormous sum, and bringing a degree of prosperity.

Surpluses were taken care of chiefly by trade codes, which raised prices and wages, shortened hours, distributed jobs more widely, and thus afforded the people money to buy goods and consume them. Also production was decreased by limiting manufactures, and by destroying or limiting farm products.

The "forgotten man" seems to have been union labor. At any rate, organized labor has flourished as never before, and has established its right to collective bargaining. At least, the skilled artisan is now the remembered man, although he is not yet satisfied that he has all he deserves.

The New Deal is a commendable effort to right economic wrongs. Allowing for difference of opinion in opposing schools of thought, and for difference of reaction and adaptation in nations, it is the greatest scheme ever attempted to bring economic order out of economic chaos in so short a space of time. It is the acme of human wisdom and strategy. But there is available to men and governments a divine wisdom that far surpasses it. "The wisdom of men is foolishness with God."

Next month, The New Deal Challenged.

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FLASHES

• Radio manufacturers have provided a 3¼ pounds receiving set that makes only a good handful, and can be carried easily from room to room, and plugged in anywhere. Now let the broadcasting stations provide more than a very few programs worth listening to.

• Is gambling to be added to drunkenness as a legalized national vice in America? It would seem so, when lotteries are proposed and adopted for veteran and poor relief, and even for the raising of taxes.

• Seventy-five million people in the United States attend the movies every week. And such movies! Many plays are schools of crime. Is it any wonder that crime is rampant, and justice cannot keep pace?

• We wish, instead of so many "frill" classes in education, there could be a class in wisdom. We have hosts of educated sinners and degraded criminals. It is time to inculcate the wisdom of, "The wages of sin is death, but the gift of God is eternal life"; "Knowledge without wisdom is as dangerous as an army commanded by a child."

• Said the philosopher Spinoza: "Peace is not absence of war, but a virtue that springs from strength of soul." The best assurance of future peace is found, not in treaties, peace and disarmament conferences, and balances of power, but in soul culture from the word of God in homes, churches, and schools.

• Between four and six billion dollars are spent by Americans in gambling rackets every year. One lottery ring in New York and New England averages a net *monthly* income of \$8,500,000. It is estimated that two thirds of the people play regularly some sort of get-rich-quick game. Gambling is coming to be not only the rich man's pastime, but also the poor man's economic suicide.

• Two billion dollars were spent for beauty in America in 1934, beauty by cosmetics alone. Much of it was beauty put on rather than beauty from within. And for religion, which fosters beauty deeper than the skin, we spend half a billion.

• On October 9, King Alexander of Yugoslavia and Premier Barthou of France were assassinated at Marscille. The two were meeting to cement friendship which would assure greater peace to the Balkan states. A similar slaying was the spark that started the World War. The current murder is said not to be likely to disturb European peace. But gigantic war preparations and strained relations make war in Europe inevitable. All that is necessary is a sense of readiness—and a pistol shot.

• Italy is to begin training her boys at ten years of age to be soldiers, and the age of military service has been extended ten years at the other end of life. "Military instruction," says Premier Mussolini, "is an integral part of natural education." Some more recruits for Armageddon!

• "Bread and games" was the demand of the idle masses of Rome. The emperors gave them grain and the circus, and left them idle. And Rome fell. "Food and entertainment," shout the unemployed today, and the governments dole out both to millions as the only way out of a bad situation. And our civilization falls.

• The estimated expense of crime in the United States is thirteen billion dollars a year.

• In one recent week-day issue of a metropolitan newspaper we counted six solid pages of whisky advertisements. And advertising must pay. Whisky (not only beer) ads are being mailed by the millions into all *dry* states now. Where is that government protection of optionally dry areas we used to hear about in the campaign promises? Demon Rum observes no laws and no boundaries, but sooner or later he overreaches himself.

• Besides the 140,000 criminals in American prisons, 400,000 others have managed to keep out, so far.

• Since repeal, drunken driver cases have increased 479 per cent in Los Angeles, 380 per cent in Cincinnati, 300 per cent in Philadelphia, and 122 per cent in New Orleans. Rhode Island shows 100 per cent increase.

• "The world is a jungle, and the nations like wild beasts are prowling through it, snarling and baring their teeth at one another," says David Lloyd George, war premier of Great Britain.

• Democratic, Republican, and Socialist candidates for the governorship of New York State are all three Jews. Nearly half of all the Jews in the United States live in New York State. Two million Jews live in New York City; where every third person is a Jew. No anti-Semitism in America, it seems.

• One person every forty-five minutes is the average of murder in the United States.

• Eleven persons out of every 100,000 is the murder rate in the United States; in Great Britain one person out of every 200,000. About 21 killings here to one there. Not a proud contrast for us.



To intimidate one of the strike breakers, the strikers in the textile industry used ridicule, perhaps a very commendable weapon

Modernism Versus Christ

MODERNISM contends that Christ gave His whole attention to "going about doing good,"—a social gospel. But Christ himself placed chief emphasis on preaching the kingdom of God, and His temporal uplift work was simply the means to that greater end.

Modernism teaches that the kingdom of God is earthly and will be set up by Christians imitating Christ's social work. But Christ teaches that while His spiritual kingdom is "within" us now, His material kingdom will not be set up till He returns in person the second time and establishes it by destroying sin and sinners out of the world.

Modernism would have us believe that all our rewards (if any) come this side of death. Christ taught that we are to secure our chief rewards in His "Father's house," after He comes the second time.

Modernism would have us spend our whole time in healing the sick, and possibly in raising the dead, that they may get sick again and die again. Christ came to set in motion a plan of salvation which would entirely banish sickness and death from the earth forever.

Modernism is content to sing, "Creation's Lord, we give Thee thanks That this, Thy world, is incomplete." But Bible Christians deplore the glaring fact that the world is worse than incomplete, since it is cursed with sin; but they look forward happily to the imminent return of Christ, and sing heartfelt thanks to God that ere long the world will be sinless and complete.

Politics in the Pulpit

WE ARE NOT in the habit of quoting "Funnyman" Will Rogers, but this recent comment of his is so true to fact and so worthy of serious—as well as humorous—consideration, that we give it here:

"This is Monday, and I have been sitting here reading sermons delivered yesterday. On Sundays politics is transferred from the platform to the rostrum.

"In October, in election years, it's awful hard for a sinner, in search of spiritual advice, to drop into a church and receive any of it. Instead he can hear an awful pretty theological talk on 'The NRA,' 'Fundamental Principles, and 'Elect Brother Jones; he will lead us out of this mire of misery.'"

The "social gospel," now so widely advocated and preached in Modernist pulpits, is leading many a popular preacher to turn his sermons into "stump speeches" for some political candidate, and his pulpit into a forum of economic debate. He leads his church into politics as the only way to reform social evils. Forsaking the strong arm of God for his power and spiritual food for his theme, he turns to the state for power and to promises of economic recovery for soul food. He is leaning on a broken reed and is feeding on husks.

Have clergymen forgotten the solemn charge given them at their ordination?—"I charge thee therefore before God, . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Timothy 4:1-5.

Whisky Men Give Advice

THE whisky manufacturers are now advising us to "drink moderately." From a hard liquor ad we quote:

"Your stake is of vital concern. It in-

volves not only your health, your money expenditures, and your enjoyment of life, but a principle which is the very core and fiber of American history and tradition—your personal liberty. Whisky cannot take the place of milk, bread, or meat. The pleasure which good whisky offers is definitely a luxury. On our part we feel so strongly that we say—the House of ——— does not want a dollar that should be spent for the necessities of life."

Why this sanctimonious interest in the drinker's welfare? The fact is that the truth now suits the whisky peddler best. Strong drink is an arch-deceiver and a slave-maker. He who indulges finds it exceedingly difficult to keep within bounds. But for thousands to drink to excess will bring disgrace on society, and will thus jeopardize the strangle hold the manufacturer has on the poor inebriate. For prevailing drunkenness will turn the people against the nefarious industry and traffic, and might bring a return of Prohibition. Above all things not wanting this, the whisky men advise moderation. Isn't it surprising how they are working for the best interests of the whisky-consuming public! They know quite well that whisky soon ceases to be a luxury and becomes a necessity to hundreds of thousands. Yet they offer their pious advice, as if it would, or could, be followed by a majority of slaves to drink. Thanks for the free counsel, whisky tyrants. Now, as freely hand us the power to be moderate, when your vile stuff takes away all our power to do anything of our own free will.

Immoral or Unmoral?

THOSE who would explain the loose living of the rising generation tell us that the young are not immoral, but are unmoral,—without morals. And this explanation is offered, seemingly, with the idea that to be unmoral is not as bad as being immoral, and therefore the youth are to be excused for their excesses in sin and crime. No doubt the men and women now taking the field of action are to be understood and sympathized with in the light of how their parents have reared them, and that to be ignorant of the moral standards they break is not so bad as breaking them in full knowledge of their existence and nature, yet the result is the same to both youth and society in general.



Bruno Richard Hauptmann, accused kidnaper and slayer of the Lindbergh baby, behind prison bars.



Colonel Lindbergh from left to right as he attends the grand jury hearing of the case of Bruno Richard Hauptmann, alleged kidnaper and slayer of the Lindbergh baby.

Yes, even worse is the result, for there is more hope of reforming a guilty conscience than of forming a conscience where there is none. The word unmoral carries the meaning of not involving morals, such as whether or not you should eat spinach to keep you well; but also, as now used, has the idea of not caring what you do about anything, just so you follow your own bent and individuality, or the passing fads in thought and action. Such dangerous unmorality is increasing by jumps in these days. It is directed, if directed at all, by an entire absence of moral standards, or by a fluctuating rule that moves up and down with the spirit of the times.

But an ignorance, or an ignoring, of nature's laws does not save their violator from being buried, drowned, or crushed to a pulp. Either you obey, or disobey and take the due consequences. Though there are degrees of violation and punishment therefore, there is no escaping the laws.

We cannot afford to be unmoral with regard to what God has made a matter of morals. The ancient landmarks still stand. God's ten-commandment law is, as ever, the great standard of morality. Try as you will to make blasphemy, idolatry, Sabbath breaking, or greed unmoral matters, yet they remain matters of morality. Even the particular day we keep is a moral matter. We live in a time when the day for worship and spiritual rest is no more thought of as a moral question than is the particular side of the street you walk on when going to town. But God has made it moral, and that settles the matter. It is on a par with honesty, purity, and love.

The greater part of our people are without morals because religious leaders

have done away with the Decalogue, saying it is no longer binding on men. And all of this to rid themselves of one of the ten which they refuse to accept,—the fourth, or Sabbath command. The wild outlawry of these days points to a fearful reckoning for those who have presumed to flout the law of God.

Does Thinking Kill Faith?

CAN a man be intelligent and still believe in something he cannot explain? Is it possible to be educated and certain at the same time? Shall a Ph. D. accept anything on authority? Is reason inconsistent with faith?

There is a strong current of thought in the world today which scoffs at answering the above questions in the affirmative. It says that mental effort arouses uncertainty; that independent study leaves one with no esteemed authority and no fixed standard of truth and right; that you cannot at once be a clever scholar and a Christian devotee. In bolder words, eternal and abysmal doubt is the price of scholarship.

Well, the tuition rate is high in that school. For if human experience has taught us anything, it has shot from guns the exploding and piercing fact that doubt, with its consequent insecurity, uncertainty, and fear is the deadliest happiness-killer known to common sense. And, after all, happiness is the chief end of man—joy here and hereafter.

But to address ourselves to the idea that intelligence is compatible with belief.—There are many compelling facts in life of which the widest information and highest intelligence do not afford us an explanation. The existence of the "spark of life" is an outstanding truth, but science is at a complete loss to fathom its mysteries. Electricity, with its astounding power and speed, has never been even defined. Space cannot be measured, nor the stars numbered. Man's knowledge is limited, but there is no limit to the infinitely small, or the infinitely great. The very method of thought in that human mind which refuses to accept anything as fact unless it can be explained, is itself beyond explanation.

Jesus was the keenest reasoner and the most profound believer of all time. Scrutinize His teachings for proof of this statement. The "faith of Jesus" gave Him power to "speak as never man spake." And down through the ages many lesser lights of intellect have been stalwarts of faith, as witness Sir Isaac Newton, mathematician and Bible scholar; Martin Luther, reformer and pietist; Daniel, statesman and prophet; Gladstone, legislator and devout Christian. Christianity has lightened many an intellect that without its stimulating rays would have remained in obscurity.

Belief in God and His word is the shortcut from ignorance to knowledge, avoiding the roundabout road of doubts, experiments, theories, guesses, disappointments, and futilities. Belief alone, a belief in anything or any one less than the Divine, will not supply truth. But He is the source of facts.

It is human to try to bridge the gulf between ignorance and wisdom with

(Continued on page 9)



AUTOTYPE FINE ART Co. Ltd. LONDON

The prodigal son in deep repentance decides to go back to his father and home.

From the hogs and the husks and the hunger to

A NEW HEART

By
Edwin K.
SLADE

SIN is radical in us. Its roots and rootlets are deep and vital. It is fundamental in the life. The remedy for sin is equally radical. Surface training will not answer. A new heart becomes necessary, for righteousness is to be just as radical in it as sin is in the old heart.

While we are wholly dependent upon God for the gift of righteousness, He is without power to bestow that gift upon us without our hearts. I cannot change my heart, but I can give it to Him. I must choose my leader; and if I choose Him, the fellowship is such as the gospel provides: "Christ in you, the hope of glory." Then walking His way "unto all pleasing," be assured that, "as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." (2 Corinthians 6: 16.)

The Heaven-approved life can be lived only in this way. God forgives and justifies. He gives His righteousness to us. All of this we acquire by faith; but it is to be more than believing facts and accepting promises. The faith is to be associated with a love and loyalty that will lead one to choose to be on God's side and go His way. Much is said about this combination in the Bible. Paul mentions it in these words: "In Jesus Christ neither circumcision avail-

eth anything, nor uncircumcision; but faith which worketh by love." Galatians 5: 6.

The "faith and love" combination is required for pleasing obedience. God's enablings are provided for those who love Him and want to go His way. He will not provide power to anyone who will use it on the enemy's side and against Him. We are justified, kept, and saved by faith, but it is not a true and complete faith if unassociated with love. Pleasing obedience is the fruit of faith of that kind. Idle hands and loveless hearts can lay no claim to God's gifts; for while merit is not the basis on which we may receive, willingness to do His will is.

The only condition on which Christ can dwell in the human heart is that of faith and love. Note the phrase: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, . . ." Ephesians 3: 17. Again we read: "If a man love Me, he will keep My words: and My Father will

love him, and we will come unto him, and make our abode with him." John 14: 23. The closing words of the Lord's prayer for us are significant: "That the love wherewith Thou has loved Me may be in them, and I in them." John 17: 26.



A mustard-seed faith in a life of loving obedience is effective unto salvation, while a mountain-moving faith, with much knowledge and many works, is as nothing if the heart is devoid of love and indifferent to the requirements of God. To have the approval of Him who "pondereth the heart," a faith that leads to loving obedience is necessary.

Abraham was justified by faith, but that faith was accompanied by loving obedience. He sought God's approval by doing that which pleased Him. The wonderful obedience of that man was not counted as righteousness. No man's obedience attains to that or will be counted as righteousness, yet no man can hope for justification by faith unless it is coupled with Abraham's kind of obedience. This man's faith and purpose to do what pleased God is an outstanding experience of how the presence of the indwelling Jesus in the life may be enjoyed. It is through "faith that worketh by love."

This "new-heart" experience is necessary if we are to have Heaven's approval. In its absence there will ever be hypocrisy and offensive formality in the church.

Young Joseph, who was rejected of his brethren, persecuted, blackmailed, and imprisoned, had this assurance: "The Lord was with Joseph, and he was a prosperous man." His trust was in God, and he had it in his heart to say under the greatest temptation: "How . . . can I do this great wickedness, and sin against God?"

In the life of Moses there is another beautiful lesson for present-day Christians. In his youth he whole-heartedly chose to please God and to do His bidding. His was a life of faith, but with that faith was a love that led him to place all at God's disposal. God does great things for and through men, but never in a greater measure than man's surrender to Him.

The experiences of such men are recorded that we may know the way of God and the working out of the gospel plan. While knowing that it requires God's love, wisdom, and power in the infinite gift of Christ to save a man, we must know also that man's salvation can be no more complete than is his willingness to go God's way.

WHERE DID

CHRISTMAS

Come From?

THERE are millions of men and women who innocently believe that Christmas is an institution of the Bible, established by Christ and His apostles; and they hence conclude that Christmas is a Christian institution. It would be very interesting indeed and somewhat surprising to millions of these well-meaning Christian people to study the history of the origin of Christmas and the many customs which, down through the ages, have been associated with the Yuletide.

When the human race first began to chronicle the facts of the physical world, they discovered that there was a definite season in which the short days of the winter began to lengthen, and the long nights to grow more brief. This season of the year was called the winter solstice. Coming in the month of December, the winter solstice was at the time of the year when the sun turns in its apparent course among the stars and seems to return slowly, with its radiant light and vivifying heat. This season of the year began to be recognized all over the world as a moment of transition, and was watched for eagerly. When it came, it was marked with the revelry and merrymaking which belong to the nature worship of primitive peoples.

Among the Jewish people the great feast "Hanukkah"—the "festival of lights"—was celebrated on December 25 in honor of the cleansing of the temple under Judas Maccabeus in B.C. 165, after it had been defiled by Antiochus. In this festival of lights every dwelling place, be it house or tent, blazed with torches or clustered lamps.

Among the Egyptians this same season was celebrated in a curious and quite interesting way. The Egyptians chose for a symbol a new-born child, believing that at that time the new year was being born, and that it was a period of time when nature began to give birth to the new plants and grains and blossoms.

Among the tall trees of the far North, especially in the Scandinavian forests,

where the winter is longer and more severe, the first signs of its decline were hailed with real joy. In those forests, the sturdy Norsemen kindled great fires fed by the trunks of mighty trees. The flames of those fires shooting far up into the heavens were thought to defy King Frost and hail his approaching overthrow. The Norsemen would gather in large numbers about these great fires, dancing with delight at the thought of the coming days in which the ice in the fiords would melt and their serpent-shaped boats could again be launched and the Vikings could glide out to slay the monsters of the sea, or to engage in fight and plunder.

The Romans celebrated the Saturnalia—a festival in honor of Saturn—from about the seventeenth of December until about the twenty-fifth. The custom of celebrating the Saturnalia seems to date back beyond recorded history. According to tradition, Saturnus is supposed to have taught the art of agriculture to the old inhabitants of Italy. In reality, Saturnalia was a feast of welcome to the returning sun, at

the time of the first signs of an awakening of Mother Nature.

In a number of ways, the customs connected with the ancient Saturnalia correspond with the customs now connected with the Christmas season. It was customary to provide inexpensive presents for friends and relatives. It was considered out of place to purchase elaborate gifts to be given away upon this occasion. A law was passed providing that if anyone received an expensive gift, he be not allowed to keep it, but must sell it to the highest bidder at public auction. Proceeds from such sales were dedicated to the treasury of the temple of Saturn. One of the most popular gifts was that of the wax candle. Thousands of these candles were exchanged by friends, and were then lighted in a general celebration of illumination. Among the Romans this celebration at one time came to be known as the birthday of the unconquered sun.

Since history gives no evidence that Christ was born on December 25, it is quite interesting to inquire further why that day has been observed for centuries as the birthday of Christ. It is a well-known fact that the Christians of the early Christian era did not approve of the celebration of birthdays. Such celebration would have been looked upon as a mark of paganism, inasmuch as that system was characterized by its great birthday festivals to its heathen gods. It was in the third and fourth

(Continued on page 18)

★Interior of the magnificent Church of the Nativity, built over the supposed birthplace of Christ in Bethlehem.



BY THE will of God." This was the lone explanation given by Dr. W. R. Whitney, a world figure in science, when he described the active force behind the atom, the speed of light, gravitation, and the workings of electricity.

This man, a director of many vast research programs for the General Electric Company in New York City, applies no cut-and-dried clusters of words in defining the riddles of the universe. He spoke freely of his opinions when George W. Gray interviewed him for the *New York Times Magazine*. And as the interviewer and the scientist sat in the office of the research laboratory with the ultra-violet glow of a quartz mercury-vapor lamp illuminating the interior, the conversation ran according to the following, as told by Mr. Gray in the *Times*. They were speaking of electricity:

"However," said Dr. Whitney, "it is pretty clear that no matter what electricity is, it seems to be the ultimate essence of what everything is made of, and by which most processes occur."

"And that ultimate essence itself?" asked Mr. Gray.

"We have our theories," answered the scientist, "but can't prove them." He picked up from his desk a small bar magnet. "Bring this near a steel needle, and the needle will leap to the magnet. No one knows why, but we have worked out elaborate explanations. We speak of 'lines of force'; we draw a diagram of the 'magnetic field.' We know there are no lines there, and 'field' is just a word to cover our ignorance."

He laid the magnet over a wooden base in which was embedded another bar magnet, and the upper magnet floated in space about half an inch above the base.

"What supports it? Sir Oliver Lodge says it is the all-pervading ether. But Einstein denies that there is any ether. Which is right? I say that the magnet floats in space by the will of God. The magnet repels another magnet by the will of God. And no man today can give a more precise answer."



"What do you mean by 'the will of God?'" again quizzed Mr. Gray.

"What do you mean by 'light?'" shot back the scientist. "A beam of light comes speeding from a star, traveling hundreds of years, and finally it reaches your optic nerve, and you see the star. How does it do that? We have our corpuscular theory of light, our wave theory, and our quantum theory, but they are all just educated guesses.



Remains of petrified dinosaur eggs, found in the Gobi Desert of China by Roy Chapman Andrews. Evolutionists say they are ten million years old. But are they?

Has Evolution TRIUMPHED?

Science shows signs of getting back to God

By
**Howard
JENNINGS**

About as good an explanation as any is to say that light travels by the will of God.

"The best scientists," he added, "have to recognize that they are just kindergarten fellows playing with mysteries—our ancestors were, and our descendants will be."

The interviewer again questioned with, "Then there is a limit to what we can know?"

"It seems so. We move from one theory to the next, and always there is something that does not fit in with the other evidence. Take the atom. Yesterday it was whirling particles, infinitesimal solar systems. But that is outmoded now, and today the atom is described as a wave in space. Tomorrow it will be something different. The theory of relativity is not final. It won't stand fixt. No scientific concept can stand still. All is in motion. The will of God, the law which we discover, but cannot understand or explain—that alone is final."

One can become well aware of the importance of Dr. Whitney's statements when his standing in the scientific world is reviewed. He is past president of the American Chemical Society, fellow of the American Academy of Arts and Sciences, doctor from half a dozen colleges, holder of many decorations and medals, and author of highly technical

studies. But all this grandeur fails to blur his abeyance to the supreme Power behind the mysteries of the natural world. "In the last analysis," he says, "everything operates by the will of God, and there is no formula which will explain that."

For years, quite in opposition to this acknowledgment, the rising tide of evolution has engulfed the modern world. Besides hanging man on an ancestral tree of development, other difficult mysteries of life are explained by formulas depending on man. Life itself, so it is thought, will sometime be created in the test tube by the superman of the future. Many other equally important phenomena are visioned to be within the traces of a man-made harness, ere long—then the evolutionary scientists will be what their ultimate end is said to be: self-made gods.

God, according to the evolutionist, is merely the fabled power of ancient Israel, mystical, nonexistent, and the supposed author of a book of blunders, the Bible. The only deity is man with his experience and reason. Dawson

Marshall in his book, "Nineteenth Century Evolution and After," explains this present attitude: "When the Protestant questioned the infallibility of his Bible and the Modernist doubted the infallibility of his pope, they substituted for the Bible and the pope a doctrine of the infallibility of scientists." In other words, Mr. Marshall would have us to accept the scientists' "expanded bosoms for the bellows of divinity."

So if there is a controversy, the Bible should be the witness whether God knew as much when He directed the authors in penning its words as the scientist knows today. The evolutionary theory alleges there are scientific blunders within its pages. For instance, the claim is made that such expressions as "the four corners of the earth," and, "the rising of the sun," show that the Biblical Scriptures are thousands of years behind science.

In this connection, several years ago Roy Chapman Andrews entered Mongolia to do research work. A journal of science—not religious—featured his experience and remarked that the party was going "to the farthest corners of the earth." Twenty-five hundred years from now, will men be justified in drawing the conclusion that our age believed the earth to be flat or square because of this phrase in our scientific journal? A figure of speech has been employed, and we understand its meaning. In response to any doubt about the use of this phrase in the Bible, Isaiah 40: 22 can be quoted to reveal that the prophet knew the earth was

round. Referring to God, he said, "It is He that sitteth upon the circle of the earth."

This was contradictory to the current thought of that time, for even as late as the life of Columbus the earth was regarded as flat, supported by Atlas, elephants, or tortoises. It was also directly against the wisdom of his age when Job declared that God "hangeeth the earth upon nothing." (Job 26:7.)



In the astronomical section of the *Scientific American* is found the following description of several planets: "Saturn is a morning star in Libra and rises about 3:00 A.M." "She [Venus] sets at 8:00 P.M., on the first, and is very conspicuous." We do not discount the scientific ability of this magazine because it employs a term commonly used in everyday language. It is hoped that the Bible may have the same privilege, for it was written to be understood by the common people, exactly as the terms "sets" and "rises" are understood today.

Plato and Aristotle probably chuckled at the Biblical assertion that air has weight. It speaks of a "weight for the wind." Now, about thirty-five hundred years behind the Bible, science finds a fifteen-pound pressure exerted by the air on every square inch of the earth's surface at sea level and a ton pressure to the square foot. Job knew this simple fact and recorded it contrary to the belief of his time

Throughout this entire volume of religious Scripture its contents are open

for rigid examination. With unfathomable confidence this cause of God can be championed, for "as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55: 9. The Bible as God's handbook in salvation deals with spiritual truths; and in instances where facts in the natural science fields are referred to, the references are accurate.

Moses, the Bible's first penman, told of the life-giving importance of the blood. He said, "The life of the flesh is in the blood." Today statistics are released from medical laboratories showing that in eighty years of normal living, the blood travels about 5,000,000 miles. In the length of time represented by this number of years, the life of the flesh is indeed in a healthy surge of blood through the body exactly as Moses described to the people of Israel.

Therefore in checking these few of the many existing facts, the mind is brought abruptly to attempt some explanation for the truths within the Bible. With surety it can be said that God created all things, and His connection with the Bible makes divine Scripture perfect. Now as His authority and intelligence are questioned, those who doubt such divine impulse behind the phenomena of the natural world have only to attempt a reasonable explanation for the atom, the speed of light, gravitation, and electricity. Honest confession will permit no other utterance than, "by the will of God."

Does Thinking Kill Faith?

(Continued from page 5)

first a span of observation, then one of experiment, then one of reason; and then to either leap into space and seek contentment in uncertainty, or to make a foolhardy flight on the wings of belief in a theory of evolution, abandoning intellect after all and depending on belief. Here is a better way: Span the whole space by faith, and *know*. Then by observation, experiment, and reason seek to explain the sources and courses of that knowledge. Should you fail in this, you can always fall back on faith, and continue to *know*. I know there is a God, because I believe Him when He says He is. I can observe, experiment, and reason that there is a God; but there may be illusions in my observations, inaccuracies in my experiments, fallacies in my reasonings. These may make me doubt; but I do not depend entirely on them. I rely on faith, and by faith I *know* there is a God.

Intelligence is the fruitage of faith.



A monkey made to appear like a man. There is a fallacy in the argument that because monkeys look something like men, therefore men must have descended from monkeys.

AT THE BLAST

WHAT if you knew that at midnight next December thirty-first the world would be shaken by that trumpet blast which Paul speaks about in 1 Corinthians 15: 52: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed"? Would it make any difference in your program of life, your mode of living, your actions and transactions?

How insignificant and trifling our lives would seem! How unimportant our tiny interests, our investments, our automobiles, our troubles, our fusses, and our wars! Upon what large scale would we reorganize our plans and change our ways toward God and man! From ways of self-seeking and greed, we would turn to ways of sympathy and love and goodness. How we would concentrate all our thoughts and our energies upon that great day!

How eagerly every chance to do good and to gain the approbation of Him who made us would be seized! There would be no destitute, no unprotected, or unhoused children. None lonely, none afraid! Such circumstances would be grasped as opportunities exceeding in riches all things else of value in the world. The stock market would lose its allurements; gold strikes would be passed by in our seeking after the "Pearl of Great Price."

Nothing but that which would please the Eye before whom we must stand would have any charm or value. The skeptic might scoff and the agnostic might cast the suspicion of doubt; but if you knew that upon that certain day the dead would come up out of the ground and with the living stand before God's presence, you would not be moved.



You would say, "Let the unbelieving, so-called scientist say that this just represents the old heathenish form of warning and teaching in parables, that we are not reading and preaching scientific facts or possibilities, but simply early superstitions which long since have served their purpose and are no longer accepted by thinkers. I'm making whatever changes are necessary

in my life to meet that blast of heaven's trumpet in peace."

There is, however, no "if we knew" to be reckoned with. The verities of Scripture and Scriptural prophecy have taken the "if" all out. The blast of that trumpet is just as sure and that day as certain as that we live and breathe. The exact day cannot be known, but the certainty that that day is not far distant can be known.

The blast of that trumpet is identical with the "shout" with which the Lord shall come, according to Paul: "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 16, 17.

Again we read the words of Jesus: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.



Lest any uncertainty arise as to the coincidence of the two events; namely, that trumpet blast and the second coming of Christ, Scripture records the statement through the apostle Paul again, in the words: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15: 51, 52.

Then it is plain that the certainty of that trumpet blast and the rising of the dead from out of the earth are dependent upon the certainty of the coming of Christ the second time. The problem really resolves itself into the questions, Will Christ come again? Will He come soon?

In answering we will find that there is nothing more certain than that Christ will come again. Death itself is no more sure than is this glad fact. Closely related to the matter of the certainty



*At first He came as a lowly babe
a King of kings.*

As surely as He came

By Louis

and imminence of the second coming of Christ is the certainty with which He fulfilled every demand of prophecy in His first advent. Paul said: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 28.

OF THAT TRUMPET



His second coming will be as glory and triumph.

fore, He will come again

W. Dickson

Could there be any other complete explanation of this text, in the light of what immediately precedes it, than that the apostle desired the early believers to realize that the second coming of Christ would meet the specifications of Bible prophecy just as perfectly as did the first advent? He had just pointed out in some detail how the

death of Christ had perfectly met the very exacting demands of the early writers concerning the Messiah. Now he concludes by turning their minds to the second advent, assuring them, on the basis of the certainties of the first advent, that they who look for Him will not look in vain.



To what did he refer?—To nothing unless it be that the same writers who foretold the first advent with its many accompanying details also prophesied concerning the second advent. Whatever importance was attached to the first coming in the mind of God, who gave the facts beforehand to the prophets, likewise is found in the second coming. It is scarcely imaginable that God would in such minute detail outline beforehand the facts of the first advent and fulfill each one, and fail to fulfill equally as minutely detailed facts concerning the second advent.

To those who do not love His appearing this will not appeal as strongly as to those who wait and expectantly watch for that blessed day and the second appearance of their Lord and Master. They, "like unto men who wait for their Lord," anxiously grasp at a reasonable assurance of His certain return.

All such should often remind themselves that, six and seven hundred years beforehand, the prophets were inspired to write that He would be born of a virgin in the town of Bethlehem. (Micah 5: 2; Isaiah 7: 14.) Likewise over seven hundred years before He was born, His ministry was pointed out as beginning in Zebulun and Naphtali. (Isaiah 9: 1, 2; Matthew 4: 12.)

His greatest miracles were described beforehand. (Isaiah 29: 18; 61: 1; 42: 7.) His death and its accompanying agony and His expiring words on the cross were all faithfully prophesied one thousand years beforehand. (Psalms 16: 10; 69: 21; 22: 1.) The year of His death Daniel foretold more than five hundred years ahead of time. (Daniel 9: 25-27.) He was to come riding on a colt into Jerusalem. (Zechariah 9: 9.) He would be sold for thirty pieces of silver, according to the prophecy nearly five hundred years beforehand. (Zecha-

riah 11: 12, 13.) He was to be buried in the grave of a rich man, as foretold seven hundred years beforehand by Isaiah. (Isaiah 53: 9.)

No argument is needed to prove the fulfillment of these and many other detailed prophecies of the first advent. Not one failed in the least of meeting its complete fulfillment. With what certainty might the Hebrew people have known of that marvelous event if they had just taken God at His word and believed! What lessons we should be learning just now from their failure!

The purposes of God concerning that trumpet blast and the accompanying events are faithfully recorded. The lessons of the past were written that we might not fall into the same sin of unbelief. (1 Corinthians 10: 11.)

All prophecy and history agree to the faithfulness of God's assurance that He will do nothing in this world without faithfully revealing it beforehand to His servants, the prophets. (Amos 3: 7.) Particularly is it true in connection with the great events marking the time of the end and the second coming of Christ.

Besides Christ's own promise of His coming (John 14: 1-3), we have the words of the angels (Acts 1: 9-11), telling us precisely how He will appear and what His coming will be like; and the revelation of the inspired prophets, showing that He will reward men at His appearance (1 Peter 5: 4; Revelation 22: 12; 2 Timothy 4: 7, 8; Isaiah 62: 11).



The order of events is faithfully marked out (Revelation 16: 17-19; 6: 14), and also with what effulgent glory He will appear (Matthew 24: 30, 31; Revelation 14: 14, 15; Luke 9: 26). The certainty of the resurrection of the just and the translation of the righteous likewise has been accurately drawn out (1 Corinthians 15: 51, 52; Matthew 24: 31; 1 Thessalonians 4: 16, 17), and just as certainly have we been shown the tragedy which the wicked will face in that day (Revelation 6: 15-17; 2 Thessalonians 2: 8; 1: 7-10).

While we cannot know the day and the hour (Matthew 24: 36, 33) when that trumpet blast will come, yet like those who understood His first advent

(Continued on page 19)



The MIRACLE Of the BIRTH Of CHRIST

Is belief in the *Virgin Birth* necessary to salvation?

By Robert Leo Odom

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1-3, 10, 14.

★
Joseph and Mary seeking shelter in a Bethlehem inn.

Of His pre-existence Jesus himself said: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. And another time He said: "Verily, verily, I say unto you, Before Abraham was, I am." John 8:58. Respecting His divinity, He shut the mouth of the Jews forever by reference to Psalm 110:1. (See Matthew 22:41-46.)

Paul describes the incarnation of "Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Philippians 2:5-8, A. R. V. Compare Colossians 1:13-17; Hebrews 1 and 2.

These passages, and many others, show that Christ existed long before His incarnation, that He was God, the Son of God, who shared with the Father in the creation of this world.

Now that the Son of God chose to identify Himself with mankind, and to take upon Himself our flesh and bone, His birth was bound to have been an extraordinary one, since both His *nature* and *existence* lay beyond all the bounds

(Continued on page 17)

are not supported by one iota of Bible evidence. I refer particularly to the teaching about the supposed sinless birth of Mary. But all this tinkering and harpooning at the virgin birth of Jesus show that the enemy of the gospel recognizes that it bears an important relation to the plan of salvation. Indeed, the whole structure of Christian faith must stand or fall with the testimony of the Holy Scriptures respecting our Lord's nativity among men.

The Gospel record of Christ's birth is not only consistent with the general testimony of the Holy Scriptures respecting the plan of salvation, but recommends itself to reason and faith. I say it was impossible for Him to have been born among us after the common manner for men to be born. The question involves first of all the *deity* and *pre-existence* of Christ.

Of His deity it is said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." And it is added that "the world was made by Him. . .

THE old-fashioned infidel who used to rave against the Gospel record of the birth of Christ never joined the church, lest he should seem a hypocrite. But the fads of infidelity change. Today there are pastors and teachers in well-known churches and theological schools who advocate this old atheistic skepticism in the name of Jesus Christ himself, whom they profess to preach. Somehow it reminds us of that prophecy of Peter which states that "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." (2 Peter 2:1.)

This has become a perplexity to some honest churchmen. I meet sincere people, particularly young folk, who ask me: "What about the virgin birth? Do you believe that a child can be born without a father? Is it necessary to believe it to be a Christian?" It is one of the most common questions I meet.

Unfortunately the minds of some are confused by certain ecclesiastical dogmas of the Dark Ages, which "improvements" upon the Gospel narrative

Sabbath-keeping and Salvation

1. Why do you keep the seventh-day Sabbath?

Because God has commanded us to, and that command has never been repealed.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

2. Do you think you will be saved by keeping the Sabbath?

No; we are saved by the blood of Jesus Christ, and by no other means whatsoever. But no one who is saved will disobey God. Obedience to God's law is a consequence of salvation, not a cause.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

"And hereby we do know that we know Him, if we keep His commandments." 1-John 2: 3.

3. But is it not love that God wants from us rather than outward forms?

Most assuredly so. But it is impossible to love God and refuse to obey Him. The greater the love we bear Him, the greater will be our eagerness to do those things He commands us.

"And he that keepeth His commandments dwelleth in Him, and He in him." "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments." 1 John 3: 24; 5: 2, 3.

"If ye love Me, keep My commandments." "If ye keep My commandments, ye shall abide in My love. . . . Ye are My friends, if ye do whatsoever I have commanded you." John 14: 15; 15: 10, 14.

4. But as long as my heart is right toward God, it doesn't matter about the old law. It is motive and spirit that count with Him.

It is only by the outward life that we can know the motives. A profession of good motives not followed by appropriate actions is a lie. It is by our outward actions that we are judged in the last day.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matthew 7: 16-20.

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." 1 John 2: 4, 5.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing; whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14.

Scripture Problems Solved

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

PREDESTINATION

Romans 9: 15-24. Are some men predestined to destruction?

God predestines character, not persons. All wicked characters will perish, all righteous characters will be saved. We may choose whatever character we wish, and all are admonished to choose right. *Whosoever will may come.* (John 3: 16 and Revelation 22: 17.) Certainly an omniscient God knows beforehand who will be saved and who lost. But foresight does not necessitate foreordination. Paul's argument in the verses cited is not on predestination, but on the advisability of our leaving all problems we cannot understand in the hands of an all-wise God. Surely God would be unrighteous if He predestined a man to destruction before he was ever born. We cannot imagine that of a just God. But Paul says (verse 14) "Is there unrighteousness with God? God forbid." God desires all to be saved. (Read Exodus 20: 6; Isaiah 55: 7; Ezekiel 33: 11.) He wanted to save Pharaoh; but the ruler refused, and his heart was hardened. We settle our own individual fate by the choice we make for or against God.

CHRIST AND SATAN

Luke 4: 5-7. What power was Satan to give Christ? How was Christ to worship Satan?

When Satan, as Lucifer, was cast out of heaven (Revelation 12: 7-9; Ezekiel 28: 11-19), God allowed him during the reign of sin to have a usurper's right to the rulership of this world. He is the "prince of this world" (John 12: 31), "the prince of the power of the air" (Ephesians 2: 2). Jesus came to redeem this lost power from Satan. But Satan offered it to Him free,—offered to save

Christ's death upon the cross,—if Christ would only worship him. But if Christ had worshiped him, bowed down and acknowledged his right (owner's, not usurper's right) to the world, then He would thereby have become Satan's property. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Romans 6: 16. Obedience is the highest form of worship. Thus Christ and the world both would have been Satan's property, and Christ would thereby have acknowledged that Satan possessed the world and could give it away. It was a trap, but Christ did not fall into it. He thus triumphed over Satan.

MANY DENOMINATIONS

Why are there so many denominations?

For the same basic reason that there are so many schools of thought, so many opinions, in the world—free choice, independence of thought, religious liberty. God does not force anyone. He says, "Whosoever will." The very essence of God's dealings with men is love. He lets us do as we desire, but urges us to do right, for right will bring reward, and wrong will bring punishment. God has given us the Bible as an authority on which is the right religion, the true denomination. Men interpret it differently and so form different denominations because they will not be guided by God's Spirit in their study. The Spirit will guide us into all truth. (John 16: 13.) As long as sin and ignorance are in men's hearts, they will differ in religious beliefs. If they would receive the Spirit's gifts, they would all come into unity. (Ephesians 4: 11-13.) We may expect many denominations till Christ comes the second time and unites all in Himself.

*A diet of vegetables is one of the
surest preventives of cancer.*



The

Prevention of CANCER

This awful plague can be stayed

By Owen S.
Parrett,
M. D.

How often do we hear from the near relatives, the request: "Please, Doctor, if you find it is cancer, do not tell the patient." We must admit that cancer is a disease to be dreaded. We hear broadcast constantly the good advice to see a doctor quickly if suspicious of cancer. This is good so far as it goes, but it does not go far enough. We are told that cancer is curable, if taken early enough. How early should this be? I would suggest that it be twenty years in advance of the first symptoms, to be reasonably sure of success.

Is not cancer curable? Sometimes it is. Hope springs eternal; what would we do without hope? It is this uncertainty about cancer, however, that makes it so feared. For half a century we have been telling the public to seek early treatment, but I believe we can offer the public a better hope than this; for contrary to what we are often told, cancer is increasing rapidly.

What is the cause of cancer? Summing up the investigations of others, I believe it to be due to a micro-organism never before classified, of peculiar characteristics, of different forms at different stages, and in some ways resembling the fungi. Working with chicken sarcoma, Rous, of the Rockefeller Institute, has already proved cancer to be due to a filterable virus, which is in keeping with the before-mentioned conclusions. If it is an in-

fection, why do we not "catch it" from cancerous patients? We probably sometimes do, but not very often; and then it takes so long for it to get a foothold that no suspicion attaches as to the source. Why do not children have cancer? Why does it seem to follow civilization, and be almost unknown among Arabs, Africans, East Indians, and many other races, until they live with the white man, adopt his customs, including his diet, after which they show the same susceptibility.

I remember hearing Charles Mayo, speaking in Los Angeles before the County Medical Society, say that streptococcal infections grew more readily in tissue of lowered alkalinity, or increased acidity; thus we observe approximately one third of human cancers in the stomach, which is bathed in acid fluid.



Age is not a matter of years, and the fact, recently stated to me in a letter from Dr. Charles Mayo, that cancer is increasing year by year in younger-age groups is doubtless due to the fact that human tissue is breaking, and we are aging more rapidly, due to wrong habits of living.

In this article I am purposely going to avoid the usual stock advice about what

to do when you discover signs of cancer. I am going to tell you what to do to avoid the signs of cancer, which is an infinitely better method of approach, and the only method that will get you very far until we discover a more successful method of attack. We shall then confine our discussion to the very practical subject of how cancer is transmitted, and how we may avoid much of it.

Does cancer "run in your family"? If so, you should be doubly careful to avoid exposure to its virus. How may this be done? First, by keeping yourself young, rested, and vigorous, and your tissues alkaline.

What will keep your tissues alkaline?—A diet of fruit, green vegetables, and milk, and the use of cereals and eggs moderately, avoiding all flesh foods, and especially pork, as well as chicken, fish, and sea food, such as oysters, crabs, etc., which are the most acid of all flesh foods. Right here let me interject that races that consume little or no flesh are, as a group, relatively immune to cancer. Cancer is found most frequently among races that consume

the most meat. Besides meat being an acid and toxic food, there is another factor in this matter, and that is that, since cancer is so common among animals used for human food, meat eating must of necessity subject the human to frequent consumption of cancer virus in its most virulent form, in which it gains entrance through the most common portal of infection—the gastro-intestinal tract.

Is cancer common among domestic animals? How common is it? It might interest any one who likes a good chicken dinner to know the facts, and here they are. Dr. W. H. Feldman of the Mayo Clinic has recently written a book entitled "Neoplasms [tumors] of Domesticated Animals," which is published by W. B. Saunders of Philadelphia, and here is what he says of chickens: "An unusual incidence of tumor of from two per cent to three per cent in fowls aged one year or less is perhaps approximately correct, with the frequency increasing markedly in the second year of life. If fowls are aged more than one year, the lymphoid-neoplastic entity, known conveniently but erroneously as leukemia, is com-

mon; and among the older adult fowls, the various neoplastic [tumor] diseases may be expected to affect from six per cent to ten per cent of a given flock. All factors considered, neoplasm is perhaps more common in the domestic hen than in any of the other domestic species."—Pages 74, 75.



What does this mean? Just this, that starting with young fowls, tumors affect from two per cent to three per cent, and increase to an average of eight per cent in the older birds. What are these tumors? Mostly some form of malignant growth. I am told by Dr. W. J. Hall, pathologist here in Washington, D. C., at the Government Experimental Poultry Farm, that the leucosis mentioned by Dr. Feldman and commonly known among poultrymen as chicken paralysis, or leukemia, is thought to be a form of cancer by leading poultry pathologists, who are still investigating the subject. This means, then, that tumors among chickens are so common that one cannot avoid consuming the meat of fowls so affected, if eating chicken is indulged in. Be as

careful as one may, such malignant meat is sure to get into the frying pan or into a chicken sandwich purchased at the roadside. Even when chickens are known to be affected, unscrupulous peddlers will not hesitate to purchase and sell for consumption such infected meat, as the following incident will show.

Not long since, in the city of Pasadena, Calif., a chicken peddler purchased from my brother-in-law a small flock of Rhode Island Red pullets. At the time there was an epidemic of chicken paralysis among the poultry in the city of Pasadena. Noticing that one or two of the birds did not look very well, the owner explained to the peddler that so far as he knew, the chickens were all healthy except these two, but that he feared they might be coming down with the disease.

The peddler remarked, "Oh, that is all right. I will take all of them."

Becoming curious, the owner asked him what he intended to do with them.

"Oh," he said, "we divide them into three classes. Those that are down with paralysis and cannot get up, we

(Continued on page 18)

The Doctor Replies to Health Queries

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

ECZEMA

What causes eczema, how does it appear, and how can I cure it? M. R. B.

The cause of eczema is unknown, although some cases have been traced to external irritants, and some cases have been shown to be associated with faulty digestion or metabolism. Eczema appears with a more or less thickening of the skin, the area reddened, sometimes very dry and scaly, and other times wet with a pustular eruption. The cure for eczema is sometimes not so easily attained. All errors in diet should be corrected, as should any tendency to constipation. The use of plenty of water internally has proved to be very helpful, so water should be taken very frequently. If any sources of infection are present, they should be promptly removed. There is practically no drug that can be taken internally that does much to improve a case of eczema. Some cases of eczema are greatly benefited by the X-Ray treatments. Soothing applications, as cloths wrung out of hot water or soda solutions, may relieve the itching. Zinc oxide ointment or Lassar's paste will

help the eruption. Eczema is quite a chronic condition, and may not improve very rapidly, but following the above suggestions ought to give you relief, and finally a cure.

PAINS AND FEVER

I have a pain in the lower part of my stomach, have a nervous headache, my legs and back ache, and I have some fever. What can I do for my condition? D. T.

You seem to be suffering from some infection, and should find the focus and remove it. Drink plenty of water, get free elimination, and take good rest until you are feeling better. If you are where you can take them, some hydrotherapy treatments would help your condition. A hot foot bath, with fomentations to your back and legs, and cold applications to your head, would be indicated.

BLIND PILES

What can I do for a case of blind piles? D. T.

By blind piles, you mean internal hemorrhoids, and the following suggestions should prove helpful: Keep your

bowels active by the use of paraffin oil, laxative foods, and free drinking of water. After each bowel movement, insert a suppository made of cocoa butter and containing about two grains of tannic acid. Should you not get relief by this method, you would better consult a physician, as you may have to have the hemorrhoids removed either by being injected or by surgery.

GAS AND CONSTIPATION

What would you recommend to a woman 50 years old, who has gas, or gas comes up after meals. She has a sore spot about where appendix is located, and has chronic constipation. C. A. D.

I would suggest that this woman go on an antitoxic diet, consisting largely of fruits and vegetables, take lactodextrine twice daily between her meals, use mineral oil for a laxative, drink at least a gallon of water a day, get plenty of exercise in the fresh air, allowing time for relaxation as well as for work, and she will find that her gas will disappear, and she will not be suffering from constipation.

The **GIFT** Without the **GIVER**

By
**Martha E.
WARNER**

AT CHRISTMAS time a woman stood looking at a tiny package which she held in her hand. The package was marked, "From Harold."

Now Harold was the woman's husband; but he did not see her open the box, nor did he see her eyes fill with tears as she looked at the diamond brooch in its nest of satin; for Harold was not at home, neither would he be at home until the small hours of the morning. He had gone to a stag party, so he said, specifically to contact an important business man who was to be there.

During the year there had been so many stag parties and so many business men to contact that the woman had grown suspicious, especially so after the morning when she had found in Harold's pockets a cobwebby scrap of lace, presumably called a handkerchief, some lipstick, and some bobby pins.

Harold could not, or would not, explain how the accumulation of feminine articles came to be in his pockets, but he saw to it that it never happened again. But what Harold did not know, and under the circumstances could not prevent, was the subtle odor of an expensive perfume which clung to his clothes. The woman knew, and she also knew the woman who used the perfume; therefore she understood just why, on a stag-party night, beautiful flowers and expensive presents were sent to her.

The woman did not want the flowers, their perfume made her sick; so she usually sent them to a shut-in or to some

hospital. And the gifts, after one—or possibly two—wearings, she put into a box labeled "Conscience Gifts." To the collection in that box the sparkling diamond brooch would presently be added.

"Oh," sighed the woman, as she brushed away her tears, "if he only would give me *himself*, I would be the happiest woman on earth, but a 'gift without the giver is bare'—so bare!"

All through the year people rush here and there; they eat, drink, and make merry, with scarcely a thought of the Giver of all good and perfect gifts, until along about Christmas time. Then they pause. They must do something. So to ease their consciences they slip an extra dollar into the pay envelope of the office boy, or perhaps they give to the Salvation Army money to provide

*When a loving wish goes with every gift,
how great is the benefit to the receiver!*



dinners for poor families, or they magnanimously give orders to have sent up to the orphans' home "all the ice cream the kids can eat."

Thusly giving gifts quiets the consciences of people, lifts them up in their own estimation, exalts them, as it were, to a higher plane, until it is easy—so easy—to believe that the Lord in heaven at Christmas time will write beside their names: "Well done, thou good and faithful servant."

These people seem to have forgotten that "the gift without the giver is bare"; but God has not forgotten, and so today, right now, and at Christmas time, He pleads: "My son, give Me thine heart."

The Miracle of the Birth of Christ

(Continued from page 12)

of those of man. No human father could have begotten that Child. Only Almighty God could have accomplished His incarnation.

Mary herself was puzzled to know how the promised Son was to be born, saying: "How shall this be, seeing I know not a man?"

The angel replied: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. . . . For with God nothing shall be impossible." Luke 1:34-37. Compare Matthew 1:20-23.

The question involves a belief in omnipotent God. I am asked: "Do you believe that a child can be born without a father?" I reply: "Yes. If you mean a human father." I believe that a full-grown man, with perfect, adult faculties, and superior to present-day men in every concept of the word *man*, can come into existence *without both a human father and a human mother*. The creation of Adam and Eve is an example. The evolutionist himself does not pretend that the human race sprang from human parents. He believes the theory that polliwogs and monkeys by tugging at their procreative bootstraps have produced mankind. But the exhibition of wisdom, law, and power displayed by the vast universe, in which all of us put together "are counted as the small dust of the balance," compels me to acknowledge that "the hand that made us is divine." And "great things doeth He, which we cannot comprehend." (Job 37:5.)



The Bible does not even tell us how we ourselves are conceived and born. And what most of us do not know about that would make a pile of libraries. No man protests his birth certificate for that reason. Yet he will often plunge his soul into hopeless despair because the word of life involves some mysteries beyond our ken.

The question of the birth of Jesus involves the very nature of the Christian salvation. If Jesus was born as is common to men, He was merely human,

and our faith is founded on that which is earthly. Christ becomes, to the one who so regards Him, a good and noble person, a great benefactor and wise moralist, perhaps superior in matters of ethics to the ancient philosophers. His death is regarded as that of a martyr unjustly persecuted, but affording nothing in itself, save an inspiring example of fidelity to one's convictions. To the "believing skeptic" (for the ecclesiastical modernist is a strange hybrid) Christian salvation is an ideal to be achieved by human effort independent of divine power and aid. God, to him, is merely a distant spectator, if He exists at all.

But no! In Jesus we have Immanuel, "God with us." In Him divinity has linked itself to humanity. God has shared our woes and is acquainted with our griefs. His human body crucified that we might be ransomed from our own iniquities, has been raised and glorified. He will ever wear it as the token of that bond of everlasting love wherewith He has redeemed us. Heaven is linked to earth by a tie that will never be broken. The record of our Saviour's birth is sublime, because it is so simple, yet so profound. The universe must have stood in astonishment, when Heaven stooped so low that the light of angelic hosts could illuminate the plains of Bethlehem while the song of our Heavenly Father's benediction upon men was sung by them at our Redeemer's birth, as man remained, and still remains, so-indifferent to its meaning.

ASSOCIATION OF SEXES

What is a fairly proper age for girls to start going with young men?

If by "going with young men" the inquirer means a serious love affair, then the proper age is but a short time before marriage is expected. But there is a proper social relation between the sexes which includes the privilege of escort, and which may be experienced for some years before courtship. It is inevitable that young persons shall esteem certain individuals of the opposite sex, as well as of their own sex, more highly than others; thus friendships are formed which trend toward closer intimacies. Such friendships are not to be reprehended, if they be held within the bounds of propriety.

It is the silly fashion of our land and age to begin courtships prematurely, even in early adolescence—though it does not go by the name of courtship. The thirteen-year-old girl must have a "boy friend," and the fifteen-year-old

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boy a "girl friend." It is impossible for these young adolescents to have the social perceptions demanded by conjugal love; theirs is but a simulation of the grand passion, and by dissipation of love's power most damaging. A friendly comradeship is always in place in adolescence, but anything approaching serious love and the vital decisions pertaining to marriage should not be al-

lowed till the teens are past. The twenties are the age of courtship and marriage.

OVERCOMING TEMPTATION

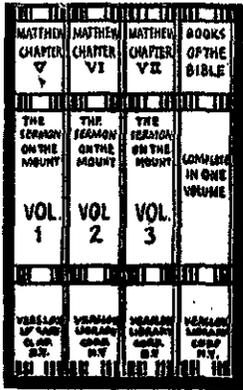
Should one ask for forgiveness of a certain sin when he knows that, if the temptation comes again, he will yield to it?

Presumably the man wishes to be rid of the fault, otherwise there is no point in asking God to forgive him. Let us get away from this concept of the sinner as a neglected and fearful child shivering under expectation of punishment and anxious only to escape it. God is not that kind of father. He is our friend. He is even more solicitous than we for us to be happy, free, dynamic. To this end He offers freely His limitless power. No sin is too mighty for God to overcome. When you ask for forgiveness, ask not for God's forgetfulness, but for His invincibility. Be a freeman in Christ: then there is no sin you cannot conquer.

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Where Did Christmas Come From?

(Continued from page 7)

centuries when the church was putting forth tremendous efforts to win heathen converts to Christianity, that a compromise was effected in which the church adopted a number of pagan festivals and ceremonials, among them being the celebration of the winter solstice.

One historian puts it thus: "From the first, the Western, or Roman, church commemorated the birthday of Christ during the last week of December; the Eastern, or Greek, church for a while had no fixed date for its observance, but Pope Julius I (337-352 A.D.) convoked a body of the leading men of both great churches, and they declared December 25 to be the natal day of the Saviour. It was the day, as has been said, of the Jewish 'feast of lights,' and it now, by slow degrees, combined all the most striking customs of the different races in their welcome to the returning sun. Common to all were the Christmas candles, bonfires, and torches, which were now to symbolize the 'Light of the World.' From the Northmen came the great yule logs; from the Druids came the spruce, or pine, and the mistletoe; while the huge sirloin of beef which was once a part of Christmas merrymaking recalls the Druidical sacrifices of bulls. From the Romans came the joyous salutation, 'Merry Christmas,'—'Io Saturnalia,'—the exchange of gifts, the feasting, and the Christmas carols."

The Prevention of Cancer

(Continued from page 15)

kill and sell to the roadhouses for chicken sandwiches. The ones only slightly affected we sell to restaurants, and those showing no signs of disease we use for private family trade."

My brother-in-law told me that since that time he has purchased no chicken sandwiches along the roadside.

It is little comfort to those who like chicken to be told that at present, according to the government records as given me by Dr. Hall of the Department of Agriculture, out of every one hundred pullets hatched only forty-five live to grow up. Twelve years ago the death rate was only twenty-four per cent, having doubled in that short period, so that at present chickens are probably the most diseased domestic animals we have.

Even fish, which are thought by some to be particularly free from disease, do

not escape cancer. In the case of mountain trout, which are usually picked as being the cleanest of all fish, goiter at times affects large numbers, especially among those in the fish hatcheries. What it is that makes goiter so common in fish hatcheries, and less frequent in the native mountain streams is not at present known. It seems to follow the general law that close confinement tends to increase disease in animals. I was told by Dr. Hall that even in the case of chickens, the so-called range chickens, or those running at large, have considerably less disease than those that are kept in the laying houses under high pressure feeding methods, and where they are laying large numbers of eggs. This goiter, which is sometimes so common among mountain trout as to involve a large percentage of those in hatcheries, often become cancerous; and it is difficult to tell when the cancerous stage begins, unless one is a trained microscopist and can make pathological slides, or sections of the tissue.

Space forbids my piling up evidence that eating cancerous meat has become a real danger; but I will say that among cattle, cancer of the eye is becoming increasingly common, especially among the white-faced Herefords. The Department of Agriculture is taking a live interest in studying this disease already threatening noticeable losses to cattle growers. Approximately two thirds of cattle with eye cancer go through as good beef; but as cancer, as we believe, is due to a germ, this germ may be found in the blood distributed throughout the meat of the carcass, and in fact cancer can be demonstrated microscopically from that source, as well as grown in culture. Meat eating presents a serious problem to the person wishing to avoid this dread disease. Will avoiding meat guarantee freedom from cancer? No, not altogether, as there are other factors that devitalize the body tissues, so that cancer infection coming from less virulent sources than animals having the tumor may induce the disease. Among human beings there is little doubt but that the use of white flour, sugar, tea, coffee, alcohol, tobacco, condiments, spices which either poison, irritate, devitalize or demineralize the human body and fail to supply it with necessary tissue-building material, becomes a vital factor in preparing the soil for the production of malignant growths as well as other diseases.

Constipation, with the accompanying cathartic habit, so common in civilization, often results in poisoning the body tissues. Lack of exercise and failure to

sweat occasionally are factors favoring cancer, which is known to be far more common among sedentary workers than among those given to vigorous exercise, especially when taken out of doors. Cancer infection waits a favorable opportunity when the individual is weakened by age or wrong habits of eating, drinking, and living.

As a means of helping to avoid this dread disease, you should keep yourself young, vigorous, and healthy by proper personal hygiene and diet, and avoid the use of flesh foods which may, and often do, come from animals and fowls having cancer.

At the Blast of That Trumpet

(Continued from page 11)

beforehand, we may know something of the time. It is possible to know the "time of the end" as the Bible uses that term (Daniel 11:35) in the sense of a period of time in which would take place certain significant events.

Definite signs have been given to point out to the people of God when "He is near, even at the doors." (Matthew 24:33, margin.) Christ here commands His followers to "know" that He is near. It would then be folly to say that we cannot be certain about it. Within the bounds of His revelation of the time we can be certain and cannot comply with Christ's own wishes unless certainty lays hold of our hearts and minds.

Says Jesus: "When ye shall see all these things, know that He [margin] is near, even at the doors." Matthew 24:33. Signs have been so arranged by our Saviour that all who will may know when the second coming of Christ is approaching. In that one chapter of Matthew we find many tokens of His soon return. However, this chapter (Matthew 24) should always be studied closely with its counterpart, the twenty-first chapter of Luke. Prominent among the many, many signs pointed out by Christ are:

1. Great deception in the teaching concerning Christ. (Matthew 24:4, 5, 11, 24; Luke 21:8.)

2. Wars and rumors of wars. (Matthew 24:6, 7; Luke 21:9, 10.)

3. Distress of nations with perplexity. (Luke 21:25, 26.)

4. Great earthquakes, famines, pestilences, etc. (Luke 21:11; Matthew 24:7.)

5. Spiritual declension in the church. (Matthew 24:12.)

6. Violence and unbelief, as in Noah's day. (Matthew 24:37, 38; Luke 17:26-30.)

7. The gospel carried to all nations. (Matthew 24:14.)

8. Signs in sun, moon, stars, and powers of heaven. (Matthew 24:29-34; Luke 21:25.)

To but a casual student of the Bible and current events, as well as history, it will be instantly plain that all of these signs have been fulfilled. The conditions of the earth at the present time are identical with the specifications of this prophecy of Jesus Christ himself. The work of giving the last gospel message to the entire world—"to every nation, kindred, tongue, and people"—is now nearly finished. The cup of iniquity of the earth is almost filled, as it was in the days of Noah. Time cannot go on much longer. Soon the opening heavens will reveal the lovely, glorified face of the world's Redeemer. The certainty with which every sign is being seen tells us that that trumpet blast is not very far distant. The graves of the dead will soon open, and God will separate the righteous from the sinners forever. The door of salvation is now standing ajar, in order that the last soul who is willing to listen to the gentle voice of the Saviour may enter in.

How do you stand before God? Have you availed yourself of the provisions of His grace? Are your sins covered with the blood of the Lamb, and is the righteousness of Christ clothing you acceptably before God? Wait not till the blast of the angel trumpet shall awaken you too late. Now is the accepted time. Now is the day of salvation. Soon, soon, mercy will take her flight, and justice will enter to mete out to every man his just rewards.

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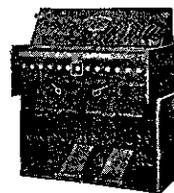
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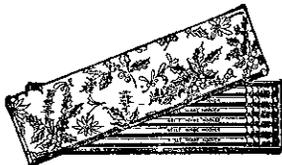
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