

The

MARCH

Watchman

Magazine

BY INTERESTED OBSERVERS



*The Outskirts of the Universe---God and Cæsar
---Thirteen Months in the Year---China, World
Power---The Fifth Commandment Down to
Date---The Christ of the African Jungle---Re-
move the New from the New Testament*



The
NEWSPAPER
for the
NEWS

The
Watchman
Magazine
An Interpreter of the Times
Edited by Robert Bruce Thurber

The
WATCHMAN
for the
MEANING

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March, 1928

The Crime of Selling Cabbages

A SUNDAY law is a law to enforce religion. It has to do with religion; because such laws are always advocated by religious people, in the name of religion, to set aside a religious day for religious purposes.

It cannot be a law to permit the exercises of religion, for the exercises of any religion are already permitted in this country, and are also adequately protected and guaranteed freedom from interference.

But religion cannot be enforced nor driven, any more than love, joy, peace, and patience can be enforced.

Religion is an individual matter between a man and his God; and civil laws must deal with men in the mass, treat all alike.

It follows that any attempt to legislate on what, how, or when a man may worship, or observe the rites of his religion, is sure to result in injustice, inconsistency, absurdity.

This is well illustrated in the present Lankford Sunday bill (H. R. 78) for the District of Columbia, now before Congress. It is vitally important,— and its importance is measured by the superhuman efforts to put it through,— because as the District goes, so goes the nation.

Washington is our "model town," since Congress, composed of legislative experts from all over the country, is the "city manager" of the city. If a Congressman votes for a law for Washington, he will vote for the same kind of law back home.

An easy analysis of the Lankford Sunday bill discloses the rank inconsistencies of trying to force people to make a difference in days, and incidentally reveals the impossibility of enforcing any religious law.

This bill prohibits all employment and

all business on Sunday, except works of charity and necessity. It also forbids all recreation, amusements, sports, entertainments, concerts, and public assemblies of every kind where an admission fee is directly or indirectly received.

It defines as a crime the selling of groceries on Sunday, but not a crime to sell cooked foods, though the latter require more work on that day.

In trying to distinguish between the sale of goods for charity and necessity and sale for other purposes, it says that it is criminal to sell a cabbage head, but law-abiding to sell cabbage salad; criminal to sell a loaf of bread, but not so to sell a slice of bread; wicked to sell kerosene, but righteous to sell gasoline; wrong to sell a magazine, but right to sell a newspaper.

According to the proposed law, in Washington on Sunday a cigar would be a necessity and a loaf of bread a luxury. Sight-seeing busses would be a work of charity and baseball, tennis, and golf a crime.

We are constrained to believe that the Sunday law advocates do not stop to think the whole matter through.

But ludicrous absurdities are the least harmful aspects of such measures. They lead to injustice, intolerance, and persecution; rekindle the fires of religious martyrdom; and stain the hands of persecutors with the blood of their fellow men.

Let every WATCHMAN reader write a letter or telegram to his Congressman, protesting against the Lankford Sunday Bill (H.R. 78), and thus help save our great nation from repudiating the liberty of conscience granted us in the Constitution.

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GOD and CAESAR

The Menace of Religious Legislation

By Earle Albert Rowell



HE church has now too largely abandoned its God-given work of making men Christians by a new birth; it seeks the bayonet compulsion of a new law. Instead of a change of heart, it advocates a change of legislation; and in place of a new life, the enforcement of a new theology. The dangers of this course have been pointed out by a deep student of the American government and people:

"The enormous force of public opinion is a danger to the people themselves, as well as to their leaders. . . . It fills them with an undue confidence in their wisdom, their virtue, and their freedom. . . . Such a nation may be too much inclined to think freedom an absolute and all-sufficient good, to *seek truth only in the voice of the majority*, to mistake prosperity for greatness. Such a nation, seeing nothing but its own triumphs, and hearing nothing but its own praises, seems to need a succession of men like the prophets of Israel to rouse the people out of their self-complacency."—Bryce, *"American Commonwealth,"* Vol. 2, p. 365.

"The pulpit has partly abandoned attempts to arouse moral discontent in the human soul and has been giving prominence to congratulatory descriptions of men as the sons of God."—Dr. Shaler Mathews, *"The Church and the Changing Order,"* p. 5.

ASSUMPTION OF HUMAN DIVINITY

THE old foundations laid in the Bible and Christ have been destroyed by the modernists, and new foundations are sought in their place. So these modern idolaters of man have laid them in history for the glory of man and in science for the praise of man. In a human religion based upon a human foundation,

MARCH, 1928

Christ and God have no place allowed for them at all.

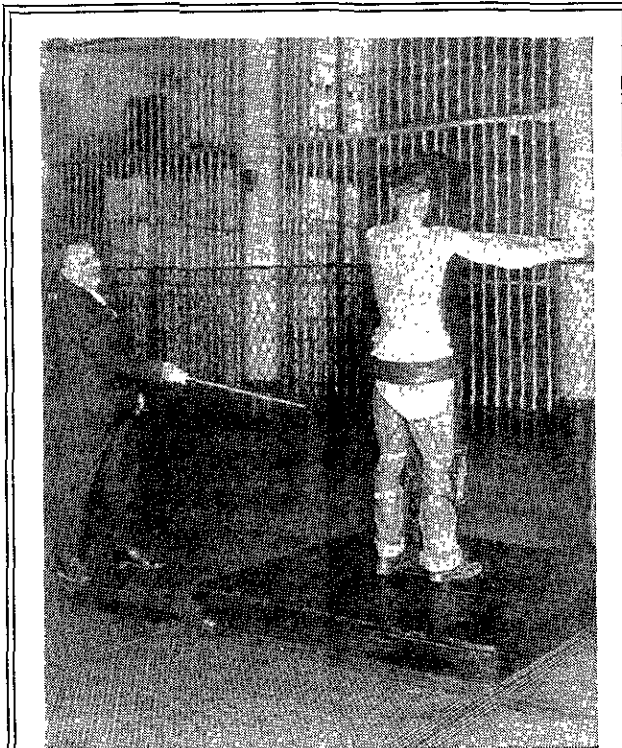
Upon the idea of the "immanence of God," or the divinity of man, is built the conception of a religious state. The churches "must transfer their onslaught from personal and individual vice to social and collective sin," says Dr. C. K. Thompson, in "Churches and Wage Earners," page 179.

This shameless abandonment of Christ's method and command necessitates the arm of the state to give effect to the perversion of right methods of making men righteous. They are to be legislated into the kingdom of heaven; they are to be made righteous by enactment; to be persecuted, as of old, into Christ's kingdom of love!

An ardent advocate of the union of church and state says that he sees the dangers attending such a union but propounds the following method of obviating them: "Ecclesiasticism in government is

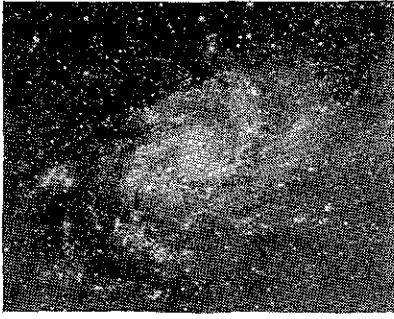
to be decried, but the Christian religion in government will enable it to deserve the devotion of the citizen. It is loose thinking which fails to distinguish the church from religion, an institution from a principle. . . . There is no surer method of preventing the Old-World condition from being reproduced in the New World than in making *religion an abiding factor in the government.*"—James Coleman in *"Social Ethics,"* page 64.

In other words, the way to obviate the dangers attending the union of church and state is to unite church and state. And in order to avoid persecution and a repetition of the bloody horrors of the Old World, which were the
(Continued on page 31)

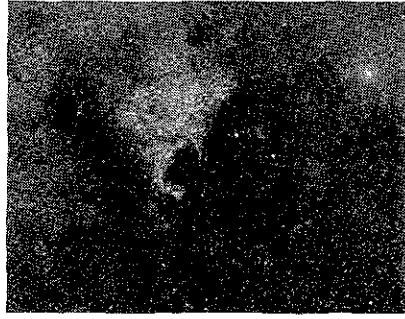


International

The whipping post still survives in some prisons in this country. Will our nation resort to such relics of "blue law" times for the punishment of Sunday breakers?



A spiral nebula of stars



A star cluster of exceptional brilliance



The great nebula in Orion

We Are Living on

The Outskirts of the Universe



HE true relation of this little earth on which we live to the unfathomable universe of God is not only a most fascinating subject to study, but it also affords an unimpeachable evidence of the divine origin of the Scriptures.

Up until the time of Copernicus, or until the beginning of the sixteenth century, it was thought that this earth was the center of the universe. Men believed that the earth stood in the center, and that the sun was revolving around the earth. They thought that this earth was the largest body in the universe, and that the sun was a little ball of fire, just a few hundred miles away, and that the stars were tiny lanterns hung up in the heaven to give a little beauty to the scenery.

THROUGH THE TELESCOPE'S EYE

WE NEED not smile too broadly at their mistaken conception, because, if the telescope had not been invented, it is likely men would entertain the same belief today. To the unassisted eye, the sun appears to be just a little ball of fire only a few hundred miles away, and the stars appear to be much smaller than the sun. But about 300 years ago the telescope was invented, and men began to look out into the universe of God.

They found out that the sun, instead of being but a short distance away, was 93,500,000 miles away, and that it was 865,000 miles in diameter, or 1,300,000 times as large as the earth. If it were possible to cut up the sun into 1,300,000 pieces, each piece would be as large as this earth on which we live. Or we might put it this way—if this earth were reduced to the size of a mustard seed, the sun by the same ratio would be as large as a coconut.

Men also found out that what we call stars are not stars, strictly speaking, but they are suns with systems of worlds revolving around them. They found that the reason the stars look so small is because they are so much farther away than even the sun. They discovered that some of these stars are

one million times as large as our sun. And men began to see that this world is just a speck in the great universe of our heavenly Father, and that this world is only as a drop of water might be to the Atlantic Ocean, that it is like the smallest grain of sand compared to the material that composes ten thousand worlds.

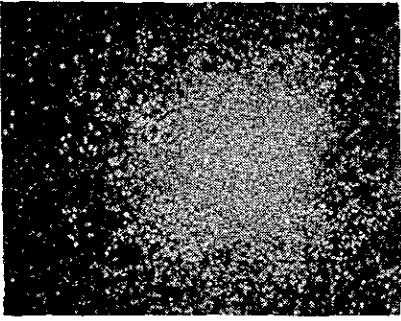
THE BIBLE ANTEDATES DISCOVERY

BUT the Bible had made this plain three thousand years before there was a telescope. The twenty-sixth chapter of Job points out some of the evidences of God's mighty power in reference to this world. It tells how vast quantities of water are stored in the clouds above the earth. (Job 26 8.) It points to the power of God that is manifest in the ocean. (V. 12.) It tells how God has hung this world out in the heavens without material support. (V. 7.) Then it declares, "Lo, these are parts of His ways." (V. 14.) The Revised Version uses the word "outskirts" instead of "parts."

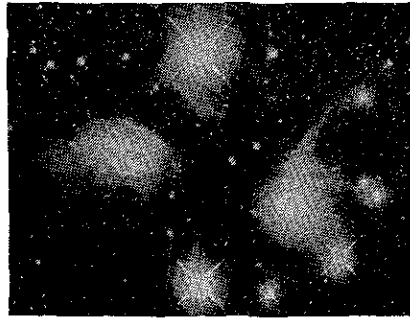
In other words, this world is just on the outskirts of God's great universe. It is just like a little pool on the beach compared with the vast expanse of the Atlantic or Pacific. This text in Job plainly indicates that the earth is not the center of the universe, but is merely on the "outskirts" of Jehovah's great creation.

In order that we may better realize the truth of all this, let us take an imaginary trip to the nearest fixed star, which is known as Alpha Centauri. Before we start on our imaginary trip, it may be well to send a messenger on ahead to announce our proposed visit. How shall we send our messenger?

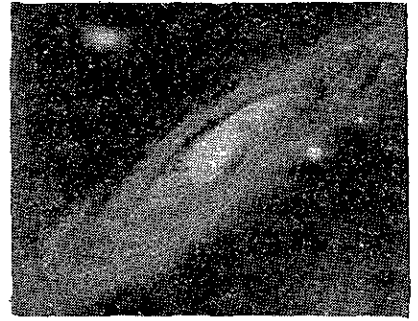
If there were a perfect concrete road all the way from earth to Alpha Centauri, it would be useless to think of sending our messenger by the swiftest automobile, because it would take too long. If it were possible to make an aeroplane that would travel 300 miles an hour, day after day, week after week, month after month, year after year, and even century after century, without ever stopping, it



To us a star, in reality a star cluster.



A closer view of the Pleiades, showing nebulosity.



A whirl of multitudes of stars in Andromeda.

Take a lightning-like trip with the writer to the nearest star, and marvel that these are only "parts of His ways."

would not do for the transportation of our messenger on account of the tremendous time required for the trip.

"Suppose," says one, "you could send him as fast as a bullet flies, how would that do?" All right, we will try this. Uncle Sam's 16-inch guns will send out a shell at the rate of fifteen hundred miles a minute. Surely this is a tremendous speed. At that speed, you could go from New York to Chicago in a little over a minute, while it now takes the "Twentieth Century Limited" eighteen hours to cover this distance. At that speed, you could cross the continent, from New York to San Francisco, in a little over two minutes, or you could girdle the globe in a little over sixteen minutes.

AT GREATEST PROJECTILE SPEED

SO SUPPOSE that it were possible to fix up a living apartment for our messenger in a big shell going at the rate of fifteen hundred miles a minute, and that we could keep that shell going for hundreds of years at that tremendous speed. In order to give him a good head start on this trip to Alpha Centauri,

By John Lewis Shuler

we will suppose that one thousand years ago, or A. D. 928, we had started this shell going toward this star at the rate of fifteen hundred miles a minute. Would that put our messenger there too soon to introduce us when we arrive? Let us see.

Having given our messenger a thousand-year start at the rate of fifteen hundred miles a minute, let us now consider our own journey to Alpha Centauri. When we look at the heavenly bodies, the moon looms up to view as one of our nearest neighbors. It is only 240,000 miles away. If there were a road built to the moon, and we were to walk 40 miles a day, we could walk there in 17 years.

Now let us take a look at the sun—93,500,000 miles away. Suppose there were a railroad to the sun, and we were to board an express train for Sunnyland, going continuously night and day at 60 miles an hour, when would we arrive? It would take 174 years to reach "King Sol" on such a train. That would be too slow for our trip, as we would die from old age before we reached our destination. Why not try an aeroplane? If we could get on an aeroplane that would go 300 miles an hour year after year, we would arrive at the sun in 35 years. It would take twice as long to reach the sun in a plane making 7,200 miles a day, as it would to reach the moon, walking at the rate of 40 miles a day. The reason the moon appears to be nearly as large as the sun is because it is so much closer. The sun would make 64,000,000 moons.

Let us also take a look at Neptune — on the outer edge of our solar system. It is 2,790,000,000 miles distant from us, and while it swings through space at the rate of 210 miles an hour, its orbit is so large that it takes it 160 years to go around the sun. While an aeroplane going continuously year after year might enable us to visit the sun, this method of transportation would not be suitable for a visit to Neptune, because it would take us 1061 years at that speed to reach this planet on the rim of our solar system. If we should use that 1500-miles-a-minute shell we talked about, it would take us $3\frac{1}{2}$ years to reach Neptune. (Continued on page 33)



Astronomical Observatory, Cambridge, Mass.

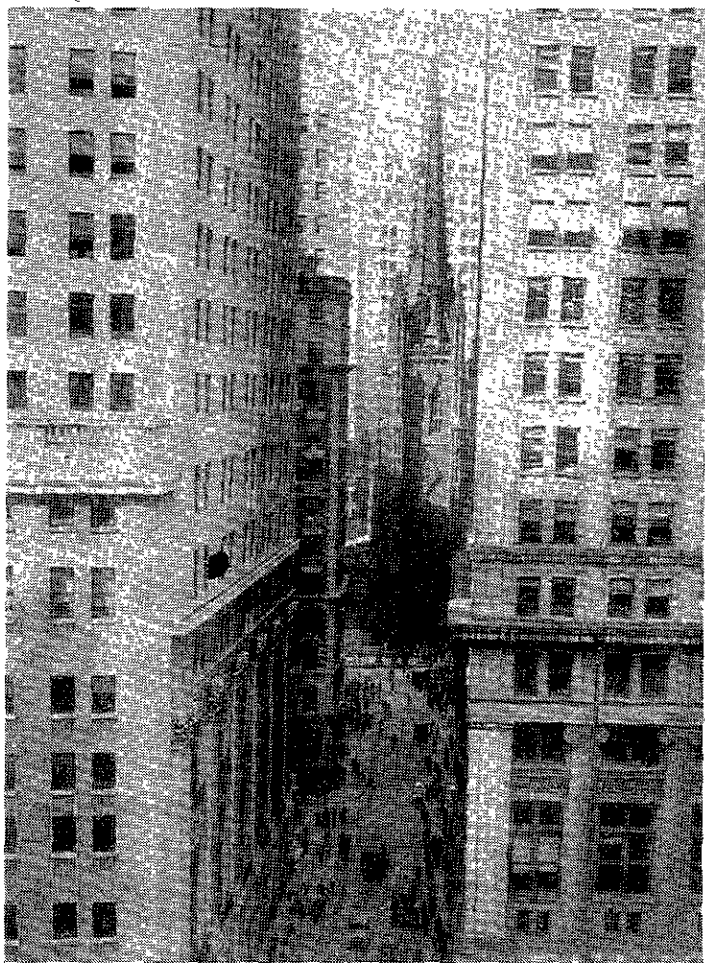
*The foundation for
Sunday Observance is*

BUILT On SAND

*Accepting the challenge of
a first-day champion, the
writer of this article shows
how little credence can be
placed in the opinions of
the early Fathers.*

By

Charles S.
LONGACRE



Herbert Photos

Trinity Church, New York, overshadowed by skyscrapers. Commercialism, as well as many other enemies, will overthrow the church if its doctrines do not have a bed-rock foundation, the word of God.

IT IS admitted by practically every writer of note that there is "no divine command for Sunday observance," also that the "apostles gave no command for Christians to observe Sunday." Since it is admitted that there is no Bible authority for Sunday observance and no Scriptural evidence of any change from Sabbath to Sunday, the Sunday apologists take refuge behind "tradition," as handed down by the Church Fathers, to prove that the seventh day was discarded as the Sabbath by the Christians of apostolic times and Sunday was observed by them as "the Lord's day." All this they seek to deduce from the testimony of the early Church Fathers of the first and second century after Christ.

The following, in the form of a one-page leaflet, is being circulated widely among Sunday observers to quiet their fears as to the lack of divine authority for Sunday observance: "*First Day, Lord's Day, or Christian Sabbath Observed from the Resurrection.*"—The Roman Catholic church has been accused

of changing the rest and worship day from the seventh to the first day of the week. Let those who say so point to the council that did it. The Lord's Day was observed as a worship day before the Roman Catholic church exercised superior authority. The Christian Sabbath is therefore older than the Roman church.

"Constantine, the emperor of Rome, has been accused of changing the day. When Constantine adopted Christianity the religion of our Lord was fast becoming the religion of the world. Constantine found the day changed from the seventh to the first and in 321 A. D. made laws forbidding certain kinds of labor on the First Day. The Christian Sabbath is therefore older than Constantine's law.

"175 A. D., Dionysius (see Eusebius H. E. IV23) of Corinth in writing to one of the bishops of the church said, 'Today we have passed the Lord's Day in which we have read your epistle.' The Christian Sabbath is therefore as old as 175 A. D.

"150 A. D., Justin Martyr said, 'We keep the

eighth day with joyfulness, the day in which Jesus rose from the dead.' He also says, 'On the day called Sunday town and country Christians are gathered together, etc. They thus meet together on that day because Jesus Christ on that day rose from the dead.' The Christian Sunday is therefore as old as 150 A. D.

"100 A. D., Pliny, a heathen, wrote to Trajan about the meetings of the Christians, 'On a stated day,' which was the First Day. This brings us to the days of the apostle John.

"96 A. D., the apostle John wrote the Apocalypse, in which he says, 'I was in the Spirit on the Lord's Day.' Rev. 1:10. The Greek word rendered 'Lord's' in this passage is used only here and in 1 Cor. 11:20, where it refers to the Lord's Supper. The Lord's Day was therefore peculiarly devoted to Jesus as was the Lord's Supper.

"59 A. D., Paul writing to the Corinthian Christians takes some notice of this special day: 'upon the first day of the week, etc.' 1 Cor. 16:2.

"Also in the same year we find the Christians at Troas meeting for worship on the First Day: 'Upon the first day of the week, etc.' Acts 20:7.

"33 A. D., the Holy Spirit was poured out on the first day of the week — Pentecost. Acts 2.

"After the resurrection Jesus met His disciples on the First Day more than once: 'After eight days again, etc.' John 20:26.

"So the Christian Sabbath, the First Day, the Lord's Day, says to all inquirers after truth, 'Before Constantine or the Roman church was, I was.'"

SPURIOUS EVIDENCE

THIS little leaflet is a sample of the deception that is practiced upon Sunday observers who do not take the trouble to trace up the original sources, and in many cases the people are deceived by the fraud that has been imposed upon them.

The anonymous writer of this leaflet in defense of Sunday observance says, "Let those who say that the Roman Catholic Church changed the day of rest and worship from the seventh to the first, point to the council which did it." This can readily be done. The Council of Nicea, held in 325 A. D., presided over by the Emperor Constantine, legislated for the first time in favor of Sunday observance, not of Sunday as the Lord's day but as an Easter festival once a year. Heretofore Easter had been observed on its regular anniversary day, falling on

MARCH, 1928

different days of the week, the same as one's birthday does each year, but never on a fixed day of the week. From henceforth Easter was made to fall always on Sunday. This was the first real deference and honor shown to Sunday by Christians in honor of Christ's resurrection on the first day of the week. The Council of Laodicea in 364 A. D. was the first Church council that officially changed the custom of observing the Sabbath to the Sunday, "Lord's Day" as they then called it. The twenty-ninth canon of the council contains this important change, which runs thus:

"Christians ought not to Judaize, and to rest in the Sabbath, but work in that day. . . . But preferring in honor the Lord's day; . . . if they desired to rest, they should do this as Christians. Wherefore, if they should be found to Judaize, let them be accursed from Christ."—"*Dissertation on the Lord's Day.*"

Dr. William Prynne, a noted English barrister and historian, has this to say concerning Sabbath observance prior to the Laodicean Council:

"It is certain that Christ himself, His apostles, and the primitive Christians for some good space of time, did constantly observe the seventh-day Sabbath, . . . the evangelists and St. Luke in the Acts ever styling it the Sabbath day, . . . it being still solemnized by many Christians after the apostles' times, even till the Council of Laodicea, as ecclesiastical writers and the twenty-ninth canon of that Council testify."—"*Dissertation on the Lord's Day.*"

The next appeal that the anonymous writer of this little leaflet makes for authority for Sunday observance dating from apostolic times is to the Church Fathers of the second century. To show how little reliance can be placed on these early Church Fathers and the epistles attributed to them, but which they never wrote, and how their genuine epistles have been interpolated, we shall quote a few statements from sources that

are recognized as being reliable and trustworthy.

"Several works ascribed to these Fathers are known to be spurious; others are doubtful; and those which are generally received as genuine are not free from interpolations."—*Wharey's "Church History" (Presbyterian), Cent. 1, p. 26.*

"'Back! back! back to the Fathers and the church of the first centuries!' cry the ritualists and sacerdotalists of our time. Crying (*Continued on page 24*)



International

A boy in Ocean Grove, New Jersey, who could not get a bad toothache attended to because Sunday blue laws prohibited dentists to practice their profession on Sunday.

CHINA-- World Power

*Future prospects of
the present cockpit
of the Orient.*

By William G. Wirth

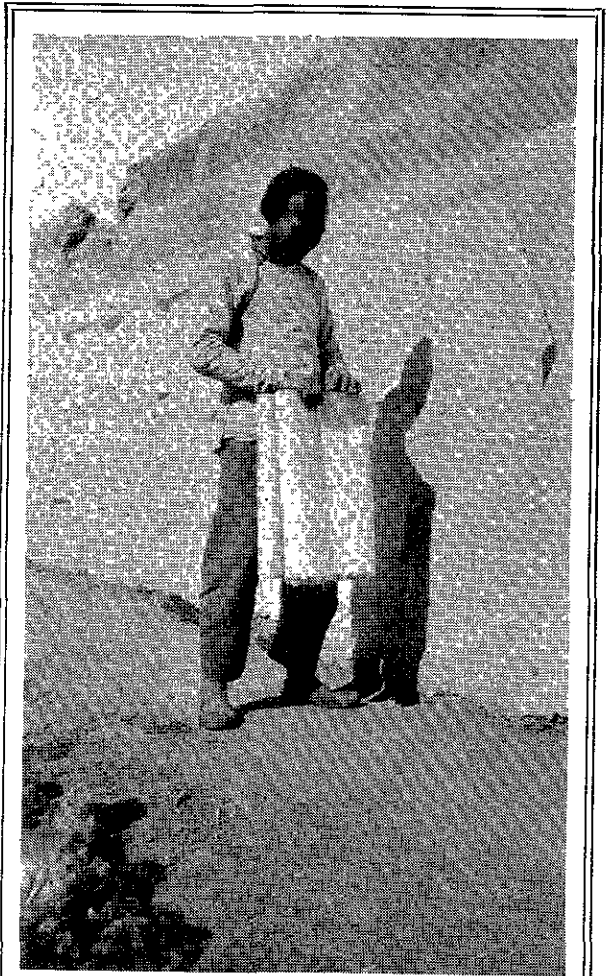
THE other day Captain Robert Dollar, the Pacific-coast ship magnate, made the statement that China would be the great world market of the future. As he is one of America's biggest business men, we can well believe the captain uttered a deal of economic truth. Going one step farther than that, we can safely declare that China is going to be one of the world's coming political stages, one of the foci of international affairs.

I have said that China is "going to be" one of the world's international interest points. This is not quite correct, for China has been the object of world-wide political attention in a special way since 1912, when the Manchu dynasty formally abdicated, after having dullishly ruled for nearly three hundred years. Ever since Yuan Shih-kai was elected president of the Republic in 1913, Chinese political events have had great news value. The scenes on the Chinese stage have changed rapidly, and the actors have been many and some of them important.

THE "WASHINGTON" OF CHINA

THE recent renaissance of China is largely to be attributed to the work of her "Washington," Sun Yat-sen, the implacable foe of Manchu sluggishness and the creator of Chinese Republicanism and Nationalism. Realizing that his country was in a moribund condition and but the prey of the strong Western powers, he propounded the "Three Principles of the People,"—principles that form the constitutional charter of the present Nationalists. There must first be international equality—which meant that China is the equal of other nations—and the abolition of iniquitous treaties, imposed under duress, and such irritating foreign policies as extraterritorial

PAGE EIGHT



Oroc Photo

Chinese coolie taking paper from the drying walls of a Peking paper factory. But China is also adopting the very latest methods in all manufactures.

ality. Secondly, there must be governmental equality, the right of all Chinese to representation in their own government. Lastly, economic equality must be had, which unfortunately has become tinctured with Russian Communism.

We shall have the time to deal with only recent phases of this New China program. It will be remembered that not so many months ago the Nationalists, pushing northward from their city of Canton, carried everything before them. What Sun Yat-sen could not do by voice and pen while he lived, it seemed would be successfully achieved by his posthumous protagonists, the Nationalist soldiers. Chiang Kai-shek took city after city. Shanghai and Nanking fell into his hands. The supreme drive for Peking was to be undertaken. Chiang's ally, the "Christian" general Feng Yu-hsiang, was to drive from Hankow toward Peking. From Nanking Chiang was to drive toward Peking. Victory appeared certain.

Then something happened. Reports came in that Chiang was at disagreement with the Nationalist

THE WATCHMAN MAGAZINE

leaders at Hankow. He set up a new Nationalist government at Nanking. This division in the Nationalist forces of course meant weakness, and Peking's capture was delayed. Indeed, Chiang Kai-shek had to retreat.

Why was the brilliant and overwhelming success that Chiang was experiencing in his campaign from the south suddenly stopped when he entered the Yangtze valley? It has to do with Hankow. This city was the place of refuge for many of the Chinese who fled there to escape the civil conflicts that had raged in many of the surrounding provinces. Suffering the losses and terrors of war, they made Hankow a haven. The advance of industrialism in that part of China and elsewhere had also thrown many out of employment, and these unemployed gathered in Hankow. This refugee population in this central Chinese city was completed by those who had fled to it for safety from the devastating floods and famines in the north.

This condition afforded a rich opportunity for Bolshevist Communism. This unsettled and restless population, starved, begging, despairing, was a fertile field for the sowing of Soviet propaganda. The yield was truly sixty and a hundred fold. Russian radicalism revealed, as we know from our newspapers, in this ripe region. What cared Borodin and his Soviet co-agents for the Chinese Nationalism of Chiang Kai-shek! They wanted a thoroughly Communized China as a tool in their hands to be turned against England, Japan, and the United States, those hated and to-be-destroyed capitalistic powers.

This kind of program Chiang resented, and so he broke with the super-Communist Nationalists at Hankow. Not being able in the consequent chaos to establish an effective rule at Nanking, he withdrew from the active political arena, denounced as a traitor.

COMMUNISTS REPUDIATED

QUITE recently, however, the other Chinese Nationalist leaders have been coming to their senses regarding the ulterior designs of the Bolshevists — and have ordered the Communists out of Hankow. The result is that Chiang is stronger than ever, and has been recalled as the leader of the Nationalists. Chiang's position has further been fortified by his recently marrying the sister of Madame Sun Yat-sen.

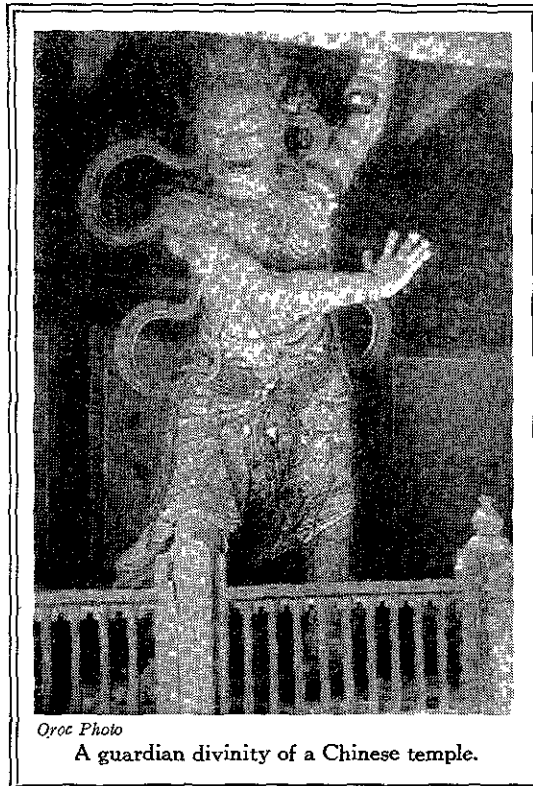
The reader may wonder why Chiang Kai-shek re-

sisted so stoutly Russian Communism, when the founder of Nationalism in China, Sun Yat-sen, was in co-operation with Sovietism. As the political observer of the *New York Times* well brings out, we are likely to forget that Sun Yat-sen had made repeated appeals for assistance to Britain, Japan, and the United States against the Peking rule, but owing to the rigidity of diplomatic niceties and usages these powers declined, not wishing to offend Peking. In desperation, Russia was appealed to, and even though Moscow had an ambassador at Peking, she willingly provided help.

PEACE?

DOES this new turn of affairs in Chinese Nationalism predicate peace? Far from it. It threatens to make a complex situation only more complex and the warfare in that country more warlike. Undoubtedly a new aggressive will be taken against Chang Tso-lin, the Manchurian war lord in the North, and his Peking supporters. The Chinese revolution will be purged of Communism. It may be further deduced that this non-Communist neo-Nationalism of the restored Chiang means a favorable turning toward Great Britain, Japan, and the United States; but this does not say that China will have no future difficulties with these great powers. On the contrary, this very revival of Nationalistic aggressiveness, which in general means a *rapprochement* with these nations, means an intensification in particular of possible trouble with them. The more Nationalistic China becomes, of course the more likelihood of her not tolerating foreign interference. This whole situa-

tion in the Far East has its definite bearing upon the certain and imminent clash of nations known as Armageddon. More and more, students of world politics are informing us of the danger clouds gathering in the heavens in that quarter. And this is but corroborated by the "sure word of prophecy," for do we not read in the only account of Armageddon we have anywhere in the world, the 16th chapter of the last book of the Bible, that "the way of the kings of the East" will be made ready for this international debacle? We are living in eventful and soul-stirring times, and wise is he who senses this and knows where he stands with God. The Book that predicts Armageddon is alone in marking out the safe way through earth's finale.



Opoc Photo

A guardian divinity of a Chinese temple.

Thirteen Months in the Year



International

The sun marks the day. A series of sun photographs taken by the MacMillan Arctic Expedition, showing the afternoon sun in September.

What would the widely advocated change in our calendar mean in everyday living? Its effect on Sabbath observance. Here is the view of a scientifically minded astronomer, formerly of Harvard Observatory. Where do you stand on calendar reform?

SHALL we scrap our calendar?" is a question asked in an article appearing in a recent number of the *Outlook*, and its editors desire an expression of opinion from its readers regarding a proposed reformation, giving their reasons for or against the suggested change.

We have no issue with the desire for a reform. Our calendar has marked limitations, and its unsuitableness to many phases of our commercial and scientific life is apparent. Its authors were not astronomers, did not possess the knowledge of the heavenly bodies that we enjoy, and could not foresee the difficulties that would arise in applying it to modern thought and conditions; but they evidently saw the wisdom of preserving the original order of the weekly cycle. Throughout the vicissitudes of calendar making in the past, men have sensed something of the sacredness of an institution that was ordained in the beginning by the Creator of the universe, and had enough respect to preserve its place and order in the affairs of men.

Any arbitrary arrangement of the months, adding or dropping a day now and then to fill up the time of planetary revolution and to keep the seasons in their places, presents no serious complications when each day of the month is represented in consecutive order by its weekly symbol. The proposed change in the calendar, however, is to substitute thirteen months for twelve, each month to have exactly twenty-eight

By Frank Edgar Hinkley

days, and each week day of the four weeks of every month to fall on the same day of the month of every year. To accomplish this end, an extra day is inserted at the end of each year without giving it a "week-day name."

After this extra day, which is to be called "Year Day," has been added at the end of the first year from the time the calendar goes into effect, the original days of the week will fall one day behind in the new calendar, namely, the seventh day would fall on Friday, the sixth day on Thursday, and so on, continuing in this order for the year. This retrograde movement, of the original days of the week, takes place again as the "Year Day" comes round, thus passing through the new calendar week every seven years.

A SOLUTION THAT DOESN'T SOLVE

AT ONCE the question will arise as to what will be said to this plan by those who believe in keeping a definite day for the Sabbath, as enjoined by the Scriptures? This question has been anticipated by the writer of the article, and here is his reply:

"Those who take their Bible literally will discover that there is no occasion for alarm. They have a thoroughly adequate precedent in the calendar provided under the Mosaic law. According to the

Mosaic calendar there was an extra Sabbath injected every year. If Moses, or whoever finally drew up the Levitical law, did not find the injection of this extra Sabbath, the provision of a two-day Sabbath once a year, a violation of the commandment that man should rest one day in seven, no one else need be disturbed. Indeed this new calendar really goes back to the principle that was established in the Old Testament. During the captivity and dispersion of the Jews this old calendar was forgotten. Nobody observes it strictly now. We shall be going back in principle to one important feature of the Mosaic calendar when we adopt the International Fixed Calendar with its Year Day inserted at the end of a thirteen-month year. It is not always that religious tradition is seen to be so clearly a supporter of sound business."

Here the writer is trying to convey the idea that the principle adopted in the new calendar is the same that was employed in the time of Moses,— that "according to the Mosaic calendar, there was an extra Sabbath injected every year," the same way as this "Year Day" is to be injected, and while it will change the order of the original days of the week, if Moses did not consider the arrangement "a violation of the commandment that man should rest one day in seven, no one else need be disturbed."

DISTORTIONS

IS IT possible that the writer does not know that feast days, which were called "Sabbaths" under the Levitical calendar, (and we suppose he has reference to the New Year Sabbaths), were not "injected" into the calendar any more than our New Year is "injected"? They fell on different days of the week the same as ours. They were not for the purpose of harmonizing time intervals but to commemorate events and promulgate religious teaching, and were appointed, not "injected." The intercalary, or thirteenth, month at the end of every third year harmonized the time differences between solar and lunar years, and kept the seasons in their proper places, but this in no way affected the order of the weekly cycle. Consequently there would be no interruption to "the even flow of recurrent Sabbaths," and no violation of the commandment to observe a definite day of rest, not "one day in seven."

MARCH, 1928

This is the only "thoroughly adequate precedent" to be found in the Levitical law and observance, and we hope the supporters of this new calendar will indeed "profit by the wisdom of Moses." This "injection" principle savors of last-resort measures, and is wholly a modern product.

Not since the time of the French Revolution, when they instituted a week of ten days in place of seven, has there been a similar movement that will prove more harmful to the best interests and welfare of the people. Without precedent and without the semblance of science to recommend it, this "Year Day" principle stands without a parallel in the annals of history.

THE LEVITICAL CALENDAR

BUSINESS men in many branches of industry have lent their support to this new calendar, and, in theory, believe it will facilitate business and be a saving of time and money. But we are conjecturing how hotel proprietors, who do not always number their rooms consecutively, how tracers of the stock market, who do no business on the thirteenth of the month when falling on the sixth day of the week, and how the large and increasing class of people both in commercial and social life who are more or less tinctured with the current superstitions of this superstitious age, will receive in practice an institution whose year is divided into thirteen months, and whose thirteenth day of each of its thirteen months of every year falls on Friday.

Among the many calendars that have been employed in ancient and modern times, the Levitical calendar stands distinguished from all the rest by the fact that it had for its author the Creator of heaven and earth,

who, in the beginning, fixed the periods of solar and lunar revolutions, and adjusted the seasons by which they are marked. This divinely instituted memorial closely and consistently adheres to the revolutions of nature. Its day has ever been measured by the diurnal revolutions of the sun, its month has always been regulated by the return of the new moon, its year has always agreed with the course of the seasons. With the setting of the sun commences its diurnal reckoning, with the appearing of the new moon, begins its month, and with the autumnal equinox commences (Continued on page 34)

PAGE ELEVEN

Settled Right

By ROBERT HARE

*We tremble in the struggle,
And often by the way
We cast our anxious glances
Across the passing day.
It may be truth has fallen,
And wrong stands in its might;
But we forget the issue —
It must be settled right!*

*It may be dreaming fancy,
Or treason's whispered thought;
It may be words of wisdom
To reason's logic brought;
But when the plea has ended,
Whether in smile or fight,
That thing is never settled
Until it's settled right!*

*Kingdoms and empires perish,
But truth lives on, and still
It fronts the passing ages
As with an iron will.
And when at last the reckoning
Is seen in judgment light,
The things forever settled,
Must all be settled right!*

*Man's trembling heart proposes;
But, higher than the stars,
The Hand that rules in destiny
Its purpose never mars.
Then perish human fancy,
With all that hates the light —
There's nothing ever settled here,
Until it's settled right!*



The Fifth Commandment

After all, the problem of youth is not more difficult than two plus three, but it will not solve itself.



THE other day I sat in an automobile on the crest of a hill and looked out over a great city. Thousands of tiny lights twinkled through the half misty atmosphere, and thousands more were reflected in the waters of the ocean. And as I looked at those bright windows, I wondered through how many of them shone the light of a real home, and how many were just the stop-lights of the wayfarers of the world; when they pause in the traffic of the day and the night just long enough to get something to eat or a few brief hours' rest.

Somehow we hear very little these days about the commandments and their bearing upon present-day conditions. But an all-wise, far-seeing God, looking down through the ages, knew that there would come just such a time as we are now experiencing, and He planned and gave to man a code of laws that, rightly understood and carefully followed, would meet every condition and fill every need.



Boston Photo News

Slum children salvaging ice in the city streets. Not a good start for useful and law-abiding citizens.

about that. Modern parents are spineless! They have cast authority to the winds. Thousands of boys and girls are being allowed to grow up uncontrolled — a menace to society. If a child is not taught to obey the law of the home, he is almost certain to become a lawbreaker out in the world. Boys and girls nowadays seem to have no sense of duty toward any group — home, employers, social friends, society at large. In the young criminals brought before my bench I observe a callousness which almost passes belief."

DISOBEDIENCE BREEDS DISASTER

AGAIN, listen to the Hon. Marcus Kavanaugh, of the Superior Court of Cook County, Illinois: "Statistics from all over the country show that adolescent offenders come from broken homes. By that I mean not only homes where one or both parents are dead, or in some way missing, but also homes where the parents have lost control over their children. The first, but most important, lesson in teaching children obedience to their country's laws, is for the parents to teach them to obey the laws of

mother and the laws of father. I have never yet seen a disobedient boy who grew into a successful man. I have never yet seen a disobedient girl who grew into a happy mother and a successful ruler of her house.

"But the greatest and most vital lesson of all is to make the children know and feel the reign of God and their nearness to Him. The fathers fail mostly in their part here. Men leave the giving of this most important lesson to their wives. Fathers forget that the children deem their fathers the wisest of all men. His example, more than anything else, is their rule in after life. How many fathers stop to show their children the

necessity for reliance on God and His power over them?

"We would have few criminals in the country if the fathers of families would, every week or so, have a heart-to-heart talk with their children about God and His infinite care for them."

Not the least of these commandments, but one sadly neglected in these days, as all must admit, is the fifth. Listen once more to Judge McIntyre, whose statements I have taken as a sort of text for these articles: "As for the second cause on my list — lack of home discipline — I'm sure I need say little

Brought Down to Date

By Mrs. Marion Lindsley

We cannot fully agree with the maxim laid down by Napoleon that "the future good or bad conduct of a child depends entirely on the mother." Mothers have, perhaps, the heavier, larger responsibility, but fathers have their part as well, as the judge just quoted plainly sets forth. To have a well-rounded character, the child needs both influences in his life. The true father plans with the mother for the development of the child, and he develops in his children, not only by precept, but by example, the sterner qualities they need to fit them for their contact with the world, in order to fight its battles as becomes true men or women. He instills right principles of law and respect for authority, making them loyal subjects of the great King of kings, and thereby fitting them for good citizenship in their native or adopted land. If boys or girls have such fathers, they cannot go far astray.

HOME PICTURES

LET me draw you three pictures from life, which are interesting studies along these lines. The first family consists of three — a widow and two children, the older a girl of sixteen, the other a boy of fourteen. The mother works away from home all day five days a week. Because she married very young, and had almost no religious training herself, she does not seem to realize that it would be far better for her to find some line of work that she could do at home during these dangerous years of adolescence when there is such danger of losing her influence over her children. The loss of the extra money might even be a help rather than a hindrance, for now the children are better dressed than most of their schoolmates, and the boy, man-grown in size, is irresponsible, with spending money of his own, and has already been apprehended by the sheriff. The mother's rules and wishes are practically disregarded by the children when she is away, and even in her presence. There

is not time for family worship in the home, and I tremble to think of the future of her children. Hers is a hard problem, and she has a double portion in trying to be both father and mother.

Another family, where the father is not able to support them, and is away from home a large portion of the time, manages this way: The mother cares for children at home and thus earns enough to supply the board for the family. The oldest daughter works before and after school, and thus earns the house rent and enough to pay her way through school. The second girl earns enough after school hours for her own clothes; and the boy is earning apprentice wages in a publishing house, working before and after school hours and through the vacation. Then they are all at home together in the evening, and the mother, a religious woman, is able to mold their lives, instilling into their hearts principles that can never be effaced. The children are trustworthy and most exemplary in conduct, bright and talented in school, and I couldn't imagine any of them



Eugene J. Hall

Country life for children, for environment counts.

ever falling under the temptation to any crime.

Just now I am stopping for a short time in a little apartment near a large city. In the apartment next to us lives a family of five — a father and four girls, ranging in age from seven to seventeen, the father not more than forty. The mother died, I understand, when the youngest was seven months old. The father has made many financial sacrifices to throw around his girls the best Christian influences, sending them to a denominational school where they would get a thorough religious training, and he attends religious services and young people's meetings with them every week. The oldest girl is out of school this year, working near home a (Continued on page 27)



Lytle & Kennedy Studios

The miser grasps his gold to himself, ignoring God's claims; but his hoarded wealth is a curse to him.

The Deeper Meaning of Tithe Paying

By Herbert M. Kelley

T IS necessary that men remember the Lord as the Creator of the heavens and the earth. To impress this truth upon their minds, the Lord has laid claim upon one-seventh part of their time and one tenth of their income.

At the close of creation week, God "rested on the seventh day from all His work which He had made." Gen. 2: 1,2. And He in turn "blessed the seventh day, and sanctified it: because in it He had rested from all His work which God created and made." Verse 3.

The work of creation is so important, and it is so necessary for us to remember God as the Creator, that the seventh day of every week has been set aside by the Lord as a rest day, and has been incorporated into one of the ten commandments. The Sabbath was given to keep for ever in the minds of men the eternal fact that God created the heavens and the earth. If they had remembered the Sabbath day to keep it holy, they would have understood why the day was blessed. It would have led them to acknowledge God as the Creator, and they would have looked to Him as the rightful owner of all things.

Even if men do not keep it holy, the seventh day of the week still remains the Sabbath of the Lord.

Just what disposition the Lord will make of those who desecrate its holy hours is not left for men to say, but a blessing is promised those who keep the commandments. (Rev. 22: 14.)

The Sabbath was given to perpetuate the rest that God enjoyed when He rested from the work of creation. The keeping of the Sabbath is a personal experience of the individual, and involves one-seventh part of his time. This time belongs to the Lord, and no one can rightfully claim one minute of the Sabbath as his own.

WE ELIMINATE OURSELVES

AS THE Sabbath is holy unto the Lord, even so the tithe, that is, one tenth of our income, is holy. As one cannot rightfully claim any portion of the Sabbath as his, neither can he rightfully claim any part of the tithe as his own. To fail in any way to keep the Sabbath holy is an acknowledgment on our part that we do not accept God as the Creator of the heavens and the earth, and we thus deny His right to have one-seventh part of our time. In like manner, if we do not return to the Lord all the tithe, it proves that we do not acknowledge Him as

the Creator of the heavens and the earth, and we thus deny His right to have one-tenth part of our income.

By such a course we refuse to have any part in creation, and eliminate ourselves from God's whole plan; and by thus eliminating ourselves from creation, we declare plainly that we will have no part in what God has created. But we must remember that the heavens and the earth are the works of creation, and that they were made to be the home of those who love and obey the Creator. When we eliminate ourselves from these, there is no other place to go except into outer darkness where there shall be weeping and gnashing of teeth. "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider *his place, and it shall not be.*" Ps. 37: 10.

ETERNAL TRUTHS

IF YOU ask, When did the law of the tithe first become effective? I will reply, I do not know. There are certain duties that are by their very nature obligatory. They need no legal support nor formal acknowledgment. There is no mention to be found of their origin, but it appears to have been taken for granted that they were by their very nature known to be duties from the beginning. There is no law, for instance, against murder until after the flood, but nevertheless Cain stood condemned before the bar of God for the slaying of his brother Abel. Praying is not enjoined in the ten commandments, but it always was and is still recognized as a universal obligation. Likewise tithe-paying is a duty that seems to have needed no original announcement or injunction. Like prayer, it is not mentioned in the ten commandments, but also like prayer, it is recognized as a moral duty that we owe to the Creator.

The tithing system was incorporated in the laws of Israel (Lev. 27: 30-34), but Abraham paid tithe before the Levitical laws were given. On his return from the slaughter of the kings, "Melchisedec, king of Salem, priest of the most high God" met him. And the record says: "Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand: and he gave him tithes of all." Gen. 14: 18-20.

This proves that the law of the tithe antedates the laws of Israel; and it proves that before there were Levitical laws there was a tithing system. Not only

was the law of the tithe before the Levitical laws, but it was superior to them; for Abraham was greater than Levi, being the father of the faithful, and Melchisedec was greater even than Abraham. (Heb. 7: 7.) This all proves that tithing is not based upon the Levitical laws, and that the passing of the Levitical laws did not affect the tithing system.

HIGH PRIEST OF A HIGHER PRIESTHOOD

THE Levitical laws provided for a priesthood, which was called the Levitical priesthood; and provisions were made in this priesthood for a sanctuary and a routine of services. (Heb. 9: 1-5.) But the sanctuary of the Levitical order of the priesthood with all its services was but a symbol of the sanctuary in heaven and its services: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." Heb. 8: 5.

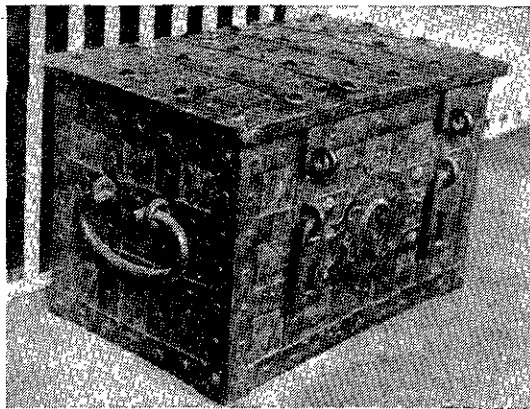
The high priest of the Levitical system was but a representative of the High Priest of the higher system in heaven, and the high priest of the heavenly sanctuary is Christ: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8: 1.

Christ was made a priest after the "order" of Melchisedec: "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Heb. 6: 20. So then when Abraham paid tithes to Melchisedec, the priest of the most high God, he paid tithe in Christ in recognition of that higher order of the priesthood.

If the Levitical priesthood, sanctuary, and services existed only in recognition of the priesthood, sanctuary, and services of the Melchisedec priesthood in

heaven, surely the Levitical laws were also given in recognition of the laws that operate in the heavenly priesthood.

Among the laws of the Levitical priesthood were those that prescribed the payment of tithes; and that the Levitical laws of the tithe were given in recognition of the Melchisedec tithing law is made very plain. When the Levitical priests received the tithe from the people, they took a tithe of those tithes and presented them to the Lord: "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering (*Continued on page 25*)

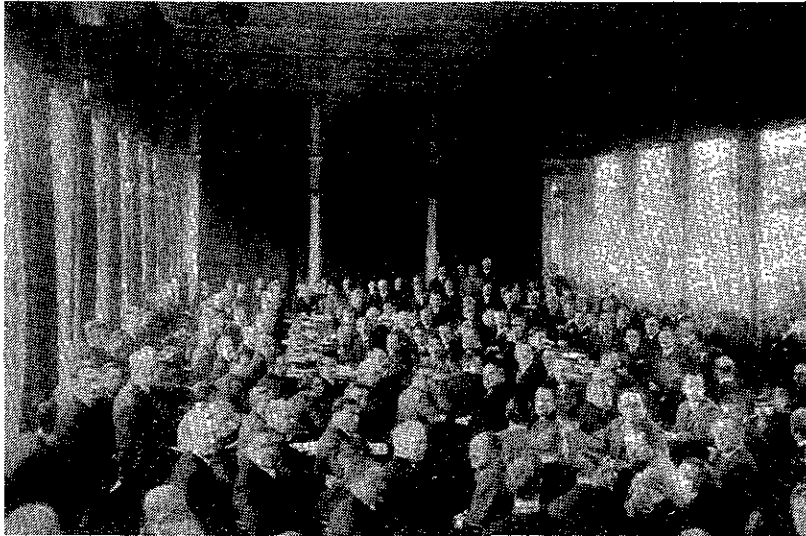


International

The strong box of Robert Morris, one of America's first financiers.



The News Interpreted



International

The opening of the recent disarmament conference at Geneva.

The Next War

EXPERT observers of the international situation are predicting another war in the near future, and some statisticians have even set the date for the outbreak. The year 1935 is the time they set, because in that year the Allies are scheduled to leave German soil, and at that time the low French birth-rate during the War of 1914-18 will show its effect in reducing by one-half the recruits for the French army. Also other factors are heading up for a great accounting and blood-letting seven years hence, it is said.

The bare prospect brings a shudder, in view of the surpassing preparations being made by every great nation to have ready every possible destructive weapon and means, and to be in a position to annihilate the enemy, if that is necessary to win victory. We forbear to mention the means of death that are now in the hands of armies and navies and chemists. And the nature of modern warfare is such that the victor suffers equally with the vanquished, and the spoils of war are only added burdens.

The greatest danger of sanguinary conflict is in Europe, with its many small nations in close proximity and its nursing of intense hatreds; but Asia and the Americas are also plague spots of discord. Japan is bending every energy to be dominant in the Orient and to find a place among the great nations of the world; China is broken with internal strife, yet contains elements of strength that threaten world peace; India is in ferment, and only waits a favorable opportunity to break loose. The "kings of the East" grow

mighty, and wait only for "the way" to be prepared for them to come toward the West and engage in Armageddon.

All the Americas met in conference in Havana, Cuba, during January, at the regular session of the Pan-American Conference, to bring about more peaceful relations among the twenty-one states on this side of the Atlantic. Never before has such a strong effort been made by the United States to conciliate our Latin neighbors. An exceptionally strong and representative delegation of statesmen went from this country,— President Coolidge himself, Secretary of State Kellogg, former Chief Justice Hughes, three ambassadors and an ex-senator. Colonel Lindbergh, our good-will ambassador, executed a triumphant and glamorous flight to Mexico, Central and South America at the same time, and materially aided efforts for peace.

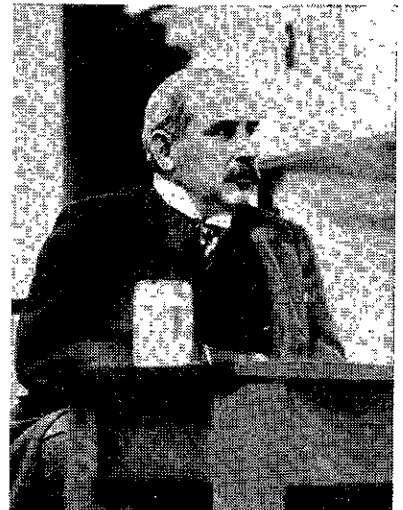
Our relations with Mexico have not been amicable, even bordering on an open break, and at the very time of the Havana meeting the United States felt compelled to prosecute a bloody hunt for a rebel band-leader in Nicaragua. Our Latin friends are suspicious of our motives, and desperate efforts are being made by Uncle Sam to calm their fears. Great hopes are now entertained for American peace, but provocation will flare up. A turn of the hand, a slip of the tongue, a stray shot, may precipitate war.

Strained trade relations, the struggle for world markets, and the ambitions of manufacturing nations to control commerce, continue to cause increasing friction. Just now, great oil mergers, backed by their respective

governments, are engaged in a titanic struggle for the choicest oilfields. A dominant place in the next war depends very largely on the control of liquid fuel. Far from being a means for peace, oil will be a cause of war.

In contrast to the strange way the nations have of war-making with the right hand and peace-making with the left, the Christian church leaders are throwing their united efforts for peace. They are desperately fighting the dictum of the philosophers that war is inevitable. There is no question but that if war is inevitable all peace efforts will be futile. The ministers maintain that if we grant the premise that war is inevitable, and still seek peace, we are inconsistent and are working at cross purposes. So they refuse to believe that war is inevitable.

But there are different ways of looking at the question. Many a statesman believes war is inevitable, but he works for peace in order to stave it off as long as possible. Some Christians believe that war under the present sinful conditions in the world is inevitable, but with sin removed, war would not only be unlikely, but impossible. This latter is our view. Armageddon, with minor wars leading up to it, is surely coming. Divine revelation and the evidences of current history prove this to be a glaring fact. All peace efforts are like trying to sweep back the tide with a broom. It is the wind-up of the reign of sin. The baleful seed has been sown lavishly through the centuries, and the harvest is sure. The winds will bring the whirlwind. (Jer. 25:31-33.)



International

J. P. Morgan, who succeeds Judge Gary as head of the United States Steel Corporation.



The News Interpreted



We count it wisdom, and the highest kind of peace-loving and peace-making, to face the situation as it is, and as it will be. Denying or ignoring facts is not optimism; it is the rankest kind of pessimism. The only men and women who have hopes of world peace under present conditions are those who believe that man's efforts can bring it about. And they are wrong, dismally wrong. Wars will increase to the end. (Joel 3:9-17.) But after that end shall come eternal peace.

We face two futures — the near one of sin and war, the far one of righteousness and peace. For the near future, war is inevitable. We shall try to stave it off as long as possible, and soften its horrors as much as possible, but we must face the fact of it and prepare for it. For the future beyond Armageddon and the ushering in of Christ's kingdom,— and it is not far off now,— war will be unthinkable, because its root is sin, and sin will be eradicated. The best and safest way to prepare for both these futures is to eradicate sin from the private life by the atoning blood of Christ, and seek the same for other men by giving them the gospel of His grace. A comparative few will be saved, the others will go down to a destruction of their own choosing. It is an awful end for many, but it is the only way. The bright side is everlasting life and peace for you and me, if we only will.

Changing Foreign Missions

IT IS often true that we can get the most accurate view of a movement from its enemies. This is well illustrated by the report in the *Christian Century* (an ultra-modernist journal) of the recent Student Volunteer Convention at Detroit. It is well known that the Student Volunteers is an organization of college students in the interest of foreign missions, and with the ostensible purpose of recruiting candidates for mission work from among American college students.

Of the convention, perhaps the largest and most representative ever held, the aforementioned magazine had this to say:

"Detroit marked the passing of old missionary ideas. There was drama in the moment when Sherwood Eddy finally and publicly repudiated that famous war-cry: 'The evangelization of the world in this generation.' No one challenged him; no one attempted to maintain that what is still needed is — to use the Eddy phrase — 'a Paul Revere's ride across the world.' The problem of missions has become, in the thinking of the people of Detroit, the problem of world Christianization. And this new phase contains all the social, economic, and political implications that the most advanced prophets



Herbert Photos

Colonel Charles A. Lindbergh, our "good will ambassador," with Dwight L. Morrow, (U. S. Ambassador to Mexico) and Mrs. and Miss Morrow.

of a comprehensive gospel have been preaching since the days of Rauschenbusch. The unchristian acts and attitudes of so-called Christian nations were frankly admitted to be the great hindrances in the path of the missionary. Gunboats on the Yangtze were conceived as more inimical to the establishment of the rule of God among men than idols in temples along that river's banks. Indeed, the gunboats were mentioned again and again, and we do not recall having heard the idols mentioned at all."

So the churches — for what the leaders at this convention did is very much what the mission boards are doing — have repudiated "the evangelization of the world in this generation." We are gratified, in a way, to have this acknowledged, for it has been going on for some time. It is a Bible idea,— the *warning* (not the evangelization) of the whole world in one, the last, generation. For Jesus said (Matt. 24:14) that the gospel of His kingdom would go to all the world; and also said that when we should see certain signs this generation would not pass till all, including the second advent of Christ, would be fulfilled. (Matt. 24:34.)

We can well see the sanity of repudiating the "evangelization of the world in this generation." It can't be done; and God has not said that it would be done. But the gospel as a *witness* can and will go to all in this generation. And in repudiating the generation idea the mission leaders have repudiated the Bible. "World Christianization" is an empty phrase. It sanctions the oft-repeated belief that Christ may not come for a thousand years. It lulls the world to carnal security, and dissipates the need

of divine power and human celerity in mission work. No wonder there is much mention of gunboats and little of idols. Modern missions, alas, are more and more dissecting the leaves of the mission problem, and neglecting the roots.

We are edified, however, that the *Christian Century* saw something else at Detroit, and reported it as follows:

"This much at least must be said, that of the students who spoke in the numerous discussion groups in which expression was encouraged, or of those who proposed questions to the speakers in the open meetings, a clear majority — one is tempted to make the expression much stronger — gave expression to an aggressive, uncritical, and astonishingly naive fundamentalism.

"These students think in categories which resolve religions into 'true' and 'false' — there being but one true one — and the whole task of the Christian missionary is, to them, the preaching of a magical Christ as a means of saving otherwise lost mortals from eternal punishment. If the articulate portion of the Detroit delegates is any criterion, there are recruits without limit in view for the requirements of the literalistic, fundamentalist, and generally obscurantist missions which still thrive on many continents."

We are accustomed to having the good, old missionary subjects and methods styled "obscurantist" by the modernists. We rejoice, however, that there is still a majority of youth among the Student Volunteers who believe in preaching Christ as a means of saving otherwise lost mortals. Foreign missions today must change (Continued on page 35)

REMOVE *the* NEW FROM

Like the Siamese twins, the Testaments are both inseparable and similar



THE thoughtful student of the sacred Scriptures, who approaches the word of God with a spirit of reverence and pious devotion, it is unusually interesting to note the likeness that exists between the two Testaments.

As we scan the first few verses of Matthew, the first of the New-Testament writers, we are struck with the Old-Testament similarity that we here observe. We are at once introduced to David, Abraham, Isaac, Jacob, the same characters so familiar in the ancient Scriptures. If a person were unbiased toward Old-Testament writings, he could easily imagine that the New Testament was a continuation of the former volume. That is what the New Testament really is. There is nothing new in the New Testament. This book was never intended to produce new doctrine. The Lord Jesus did not come to start a revolution, to overthrow the religion that God had given the Israelites during the fifteen centuries of their history.

Among the encouragements to accept His teaching that Jesus offered the heathen who had simple faith, was "that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8: 11.

To certify to all people that there will be a resurrection from the dead of those who have faith in God, faith in His word, and faith in Jesus as the holy and only Saviour of mankind, the Master said to the caviling Sadducees who attempted to entrap Him in His conversation: "Have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living." Mark 12: 26,27.

The learned and eloquent apostle to the gentiles, wrote to Timothy: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16,17.

GROUND OF NEW TESTAMENT AUTHORITY

WHEN the writers of the New Testament wished the heathen to understand their ground of authority for teaching the truth of God, they invariably appealed to the sacred writings of the prophets and of Moses, as is illustrated by the following: "Who goeth a warfare any time at his own charges? Who

PAGE EIGHTEEN



Ewing Galloway

A s

planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? Or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." 1 Cor. 9: 7-10.

In revealing to ancient seers the messages of Heaven for the human race, God uncovered much to the prophet's vision that he never comprehended.

THE WATCHMAN MAGAZINE

the NEW TESTAMENT

By Frederick C. Gilbert

reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1:9-12.

The heavenly messages were given to the prophet, but not for the prophet. The Lord used the seer to convey the tidings to the people, yet the things revealed were neither designed nor intended for prophet or people of that age. Years, even decades and centuries, might pass before the fulfillment of the visions revealed to the seer.

CHRIST VISITING HIS HOME TOWN

A SINGULAR illustration of the similarity of the Old Testament and the New is recorded of an experience of the Saviour when He returned home after an absence of many months. He had been reared in the village of Nazareth, and was well known in that community. He left the carpenter shop to enter upon His mission. After His baptism at the hands of John and his temptation in the wilderness, He shortly retraced His steps to His home town.

Jesus went to the synagogue on the Sabbath, as was His custom, and He was invited by the minister to read a portion of the law for that particular Sabbath day. This part of the service ended, Jesus asked for the scroll of the prophets from which He desired to read. After the minister passed Him the book of the prophet Isaiah, the Saviour turned to that portion of the scroll which reads as follows: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord, . . ." Isa. 61:1,2; Luke 4:18,19.

Instead of Christ continuing to read from the scroll of Isaiah, He stopped abruptly in the middle of the sentence and immediately closed the scroll. He then returned it to the minister. As was the custom in reading the law and the prophets in the synagogue, Jesus had stood till this point. When He passed the scroll to the minister, He sat down. At once the eyes of the synagogue audience were fastened upon Him, for an occurrence of this nature in a synagogue on the Sabbath was unusual.

Then Jesus made the following announcement: "This day is this scripture fulfilled in your ears." Luke 4:21.

The Jewish people had treasured this passage in the book of Isaiah for more (Continued on page 32)

PAGE NINETEEN



lem.

One reason for this is that the things revealed to the prophet were not wholly intended for him nor for the people who lived in his day. The apostle Peter makes this thought plain in the following message: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now

MARCH, 1928

The CHRIST of the African Jungle

T SO happened in the twentieth century, (the exact time is immaterial), that much talk was made concerning missions. There were some who proclaimed a new day for the outposts that the Chosen People had established beyond the pale, a day of greater power, because of better consecration and deeper understanding. Some, in a spirit of liberality, so they said, voiced a doubt of the very existence of a distinction between the Message of the Missions and the Light that the antipodal brethren had discovered, and held that all humankind should dedicate itself to the task of discovering, among all the fractional parts of the Great Light that each possessed, the Lowest Common Denominator, thereby achieving the Spiritual Brotherhood of Man. And some — as it has always been — denied the existence of the Light and, therefore, of the need of effort for the giving of what none possessed. All this the Master of Missions observed and heard, and because of what He heard and saw, He resolved to make a journey.

THE Reverend Doctor Smith, Ph. D., D. D., sat in his study in an exceedingly comfortable Western chair among the treasures collected during years of travel in the Orient, the material West rubbing elbows, so to speak, with the exotic East. Before him sat a stranger, lately come, so he said, to India. This stranger seemed much interested in the work of the mission, which the great doctor, in an expansive mood, was explaining to him.

“Now the idea we are working on is this,” explained the doctor. “We want to Christianize the religions of the East. Frankly, we have given up as impractical and unwise the effort to draw Mohammedans, Hindus, and Buddhists from their respective religions. Why should we antagonize these peoples and disrupt their ancient faiths? There are affinities between each of these religions and the others, including Christianity. If we can reveal these affinities and thus lead the so-called heathen to see Christ the anointed One in Buddha, if they be Buddhists, and in Mohammed, if they be Mohammedans, and through these to find the Supreme Being who has been the inspiration of all the messiahs of history, then, and only then, will we have fulfilled our duty to the peoples of earth. For it is not the name that counts, but doing the will of the Father of all. If that be accomplished, I do not believe it makes any difference to God whether we approach Him through Buddha, Christ, or Mohammed.”

The good doctor felt his heart warm in response to his own eloquence. What a great work was his, he thought, and how broad-minded he was about it all! No Nordic-superiority nonsense about him.

HE looked at the stranger to see if he were equally touched. What could be the matter? Was it some trick of the lighting, or did his face really bear that look of sadness — such a sadness as the doctor had never seen on the face of mortal man?

All day, after the departure of the visitor, Doctor Smith felt a strange unrest. The face with the look of unutterable sadness upon it was ever before him. And that night he dreamed. A man stood before him, his face very like that of the stranger who had so disturbed him. Gravely the man spoke, his words so startling the doctor that he awoke, sat up, and in wonder repeated what he had heard: “I am the way, the truth, and the life. No man cometh unto the Father but by Me. There is none other Name given among men whereby ye can be saved.”

Samuel Jonathan, Bishop of the Congo, arose



International

An African Belle.

The missionary does not go to adapt religions, but to change men.

By Keld J. Reynolds

to address the group of workers newly arrived from the United States. "My dear fellow laborers," he began, "as you go to your new field I wish to lay down a principle that my experience here has taught me to be fundamental. You will naturally be guided by it as you go to your stations to begin work.

"The principle is this: You cannot go directly to these blacks with the doctrinal system you have learned in your seminaries. They are too degraded. Their mentality is too low to grasp the message you bring. Your efforts along that line would be wasted at present. First education and civilization, then the gospel. That is the way we work here.

"Tell the natives about the United States, especially about those features of our life that will seem to them strange and supernatural. Show them pictures of our cities, ships, motors. This will serve to create respect for us and a willingness to take our message later on.

"Your living habits should also be made to impress them. Our home Board, in harmony with this policy, has generously equipped your homes with the comforts and conveniences of the homeland. By observing your surroundings and ways, the blacks are to be made to desire a higher standard of living. Let us get tooth brushes, phonographs, and washing machines into every native home. These civilizing agents will work for us.

"Organize your schools as soon as possible. Teach the natives to read and write, to raise good food, and prepare it in a civilized way. A balanced diet is a great aid toward a clear mind. Teach the women to sew and be sure they learn the principles of color harmony. Teach the men to use up-to-date farming and industrial implements. In short, you are to conduct schools as nearly as possible like those in the States.

"One more point, that of recreation. You recognize, of course, that we must be very tactful, and at the first you should say nothing against the religious practices you find in the villages. But if you can introduce baseball and get the people enthusiastic about the game to the extent that they will expend their energies in that way instead of in their heathen dances and orgies, you will have accomplished a great deal.

"Take with you to your stations a picture of a civilized village, clean, peaceable, with well-cultivated fields outside, and a well-clothed, comfortable people within. There are good roads connecting the villages. You are teaching American business methods, and the people are prospering. Village meets village on the ball diamond in clean sport. In every village in your territory there is a model school. This is the goal toward which we are to work. You are to go out and make the picture reality. Then next year, at our annual gathering, there will be experienced workers here to instruct you in the next step — converting these people from heathenism to Christianity."

A STRANGER who had been present at the gathering, not one of the newly arrived missionaries, fell into step with the bishop as he left the room.

"Do I understand that you do not preach Christ to these people during the period of their introduction to civilization?" the stranger asked.

"Only by example. For the rest, we prepare their minds by education. That is the best way here. Do you know your Bible?" this (Continued on page 32)



International

Husband and wife in front of their neat hut, Zululand, Africa.



Girlhood---and Beyond

An inspiration to those who stand "with reluctant feet where the brook and river meet."



HERE was something fascinating about the distant line where earth met its ethereal comrade and held converse with the infinite. In silence we viewed the prairie landscape through the classroom window. What lay beyond that gently sloping hill where autumn's gold met the hazy blue of Indian summer? I listened indifferently to stories of farmhouses, fields, and trees, until my Australian classmate spoke of the sea. Then I knew that someone else was looking on and on beyond the rim, past farmhouses, fields, and trees, past rivers and plains; yet, past the mountains and all that intervened. He was thinking of his childhood home.

What discussion occupied the rest of the class period, I do not know. I was trudging up the slope of another hill — a hill we had christened in childhood, Land's End. It really did seem that the land was going to end, that in just a few more steps I should stand at the brink of an unfathomable abyss where silence reigned. Just a few more steps, and I could go no farther. Then, as it always had, slowly above the rim appeared a mountain top, and then another, another, and another. As a canvas under the hand of a master, the picture grew until, as I reached the rim of the hill, a landscape of ineffable beauty lay before me. Wooded foothills reached up to hold the hands of larger brothers, but the best

sight of all, in a little valley far below, was home!

The scene held a store of cherished memories. At my feet was an aspen grove where tiny star lilies grew far back in its shadowy heart; beyond that was a hilly pasture where spring beauties grew on sunny knolls; then a lane, fragrant with clustered cherry blossoms and bowers of sweet wild roses. At my left was a little ravine where clear waters danced and dipped in the shadow of balsam and pine. Above it, Grand Mesa stood, a snow-crowned princess. In the distance, Battlement Mesa reared its scarred shoulders. Farther still the Bookcliffs stood like sentinels before the towers of Castle Rock.

AT THE PORTAL OF THE YEARS

IT SEEMED to me that I stood again at the portal of the years, and with girlhood's eager hand, swung open the golden door and gazed upon the scene outspread, my heart throbbing with the vision!

As I stood there, trying to grasp the beauty and wonder of it all, I realized that I was not alone, that another stood beside me. With glowing girlish eyes, she whispered, "Oh, is this for us!" It was just a whisper, but it struck the chords of friendship and set in tune heart melodies that will sing through the years. Whimsical little tunes they were, with sweet minor strains that linger in the sanctuary of the soul.

A quaint French proverb reads, "Fear not, my

By Helen E. Gardner

child; the Father will place about thee those that are needful unto thee." There are songs of hope we need to learn, songs of courage, and songs of faith. The Father knows the hearts that can touch ours and make heart melodies ring. So into our lives come those deeper friendships, which find the star lilies of our hearts, no matter how thick the shadows. The Father has planned that we, too, should wake the chords of friendship's songs, and know the sweet joy of finding the star lilies that are growing in the heart of another.

"Today I know somebody more," announced a lassie of my acquaintance after meeting a new friend-to-be. Not all those whom we meet are destined to be heart friends, but in every hilly pasture of life are sunny knolls where spring beauties grow. It is our privilege to add year by year to our acquaintanceship. Someday "somebody more" may slip with us into the woodland of heart's accord where the flowers of friendship grow, and together we may pluck the lilies that God has planted there.

HEARTS FROM WITHIN

TRUE friendship alone can enter into the soul life of another. Cannon Farrar has expressed it in this way: "Look at a cathedral from without, and the windows are all dull and discolored and meaningless; but step inside the hallowed edifice, and they glow with gules and amethyst, and tinge the sunlight with the grandeur of pathos of sacred histories. So it is with human life. It often looks to us dingy and inexplicable; but step within the sanctuary of faith, and God's eternal sunlight, making the whole edifice radiant with eternal beauty and with infinite significance, streams into it with many colored glories and divine mercy and human heroism or toil."

So much of our lives must be spent with others. It is as if the Master had set before us a loom, each thread of warp a life which touches ours. In our hands He places the bobbin and bids us weave our girlhood's dream. Over and under, over again, we weave ourselves into the lives of others and their lives into ours. The only way we can keep those threads from tangling and knotting is to let the Master guide the weaving, thread the bobbin with love, and hold before us the pattern of His own sinless life.

What girl, as she stands on the rim of girlhood, does not harbor the hope that her life path will someday leave the hilly pastures with their sunny knolls and slip down into the lane where Love shall walk with her beneath the cherry clusters and seek the fragrance of his own wild rose? It is right that she should, for God planned that love-life back there in the garden He planted. He gave to the noble man of His creating an answering self. He gave womanhood the priceless privilege of being unto manhood

its inspiration, its sweetness, its purity. Says Ruskin, "You cannot think that the buckling on of the knight's armor by his lady's hand was a mere caprice of romantic fashion. It is the type of an eternal truth — that the soul's armor is never well set to the heart unless a woman's hand has braced it; and it is only when she braces it loosely that the honor of manhood fails."

I fear that in her anxiety to attain her rights, womanhood has forgotten some of her privileges. She has forgotten that the destiny of manhood lies in her hand.

"Ah wasteful woman! — she who may
On her sweet self set her own price,
Knowing he cannot choose but pay —
How has she cheapened Paradise!
How given for nought her priceless gift,
How spoiled the bread and spilled the wine,
Which, spent with due, respectful thrift,
Had made brutes men, and men divine."

— *Coventry Patmore.*

Womanhood must merit the overtures of coronation before she can command the homage that she claims — before she can wield that mysterious, but mighty, scepter in the heart of manhood. This higher womanhood comes when we lay at the Master's feet our will and receive in return His crowning life of purity. Oh, the riches of His grace, that we should be daughters of the King! But the way to this exalted place leads first into the valley of consecration, where under the shadow of the balsam and pine we enter the baptismal waters of His death and rise anew in the likeness of His resurrection.

NOT ALWAYS GREEN PASTURES

SOMEWHERE across our pathway Battle Mountain will rear its scarred shoulders. Amid the storm of temptation we shall battle for the soul of womanhood. The rise and fall of kingdoms are of no greater consequence in human history than are the victories and defeats of womanhood. The Master allows these conflicts to come. He takes us softly through the valley of sorrows. Perhaps He will let us feel with Him the dread moment when apparently the Father has forsaken us, but like the sentinel cliffs of Castle Rock, His promises stand: "Fear thou not; for I am with thee: be not dismayed; for I am thy God." "When thou passest through the waters, I will be with thee." When the clouds are darkest He is nearest. When with the arm of faith we thrust aside the clouds that shroud His glory, we shall find the scarred sides of the mountain covered with the foliage of His love.

In mercy He had veiled these things from our eyes as we stood at the portal, but that glorious dream of girlhood could not be woven of bright colors alone. We gaze at the pattern before us and we see the face of the Man of sorrows. He it is who walks beside us, and He knows just how much (*Continued on page 28*)

Built on Sand

(Continued from page 7)

this, these gentlemen are either ignorant themselves, or presume us to be ignorant of the actual facts in the case.

"Their theory is, the nearer to the times of the apostles, the purer and holier the church. It is a pretty theory, but a candid historical investigation explodes it completely and at once. As a matter of fact, the church never was more debased, impure, superstitious, and utterly corrupt than in the centuries immediately succeeding the death of the last of the apostles, the beloved John."—*"Episcopal Recorder," Sept. 3, 1896.*

"The writings of the so-called apostolic Fathers have unhappily, for the most part, come down to us in a condition very little worthy of confidence, partly because under the name of these men, so highly venerated in the church, writings were early forged for the purpose of giving authority to particular opinions or principles."—*Neander, "History of the Christian Religion and Church," vol. 1, p. 657.*

These are but a few of many eminent and recognized church authorities we might quote on the absolute unreliability of the writings of the Church Fathers of the first two centuries. As many as nineteen epistles attributed to these early Church Fathers have been proved absolute forgeries of the fifth and sixth centuries. It is from these spurious epistles that the Sunday apologists are largely quoting to prove by the early Church Fathers that the first day of the week was observed as the Lord's Day from apostolic times, when as a matter of historic fact they do not teach any such doctrine at all. From these spurious writings they attempt to prove what they know they cannot prove from the Bible or the writings of the apostles.

MISQUOTATIONS AND INTERPOLATIONS

THE first Church Father quoted in this little leaflet is Dionysius. The epistle attributed to Dionysius from which Eusebius, who lived in the fourth century, quotes, does not now even exist. But the writer who requoted Eusebius' quotation from Dionysius did not even quote Eusebius correctly. The words of Dionysius as quoted by Eusebius are these: "Today we have passed the Lord's holy day, in which we have read your epistle." But it is not honest to drop out the word "holy," nor is it fair to quote Dionysius as a witness, claiming that he referred to Sunday, or the first day of the week, when he himself makes no application of the term. It is *inferred* that he meant Sunday, but that is begging the question when proof is the test. No one among all the Church Fathers or early writers had ever called Sunday the Lord's day before, and no one ever called Sunday the Lord's day until a whole generation after Dionysius' time. So this quotation

evidently refers to the Sabbath day, which was still regarded by the Christians as well as the Jews as "the Lord's holy day." So Dionysius proves nothing but the affirmation that the ancient Sabbath still persisted to be regarded among the early Christians as "the Lord's holy day." In Isaiah, the Lord calls the ancient Sabbath "My holy day." (Isa. 58:13.)

The next Church Father quoted is Justin Martyr. It makes him call Sunday the Lord's day by quoting him as follows from "The Bible Dictionary of the American Tract Society," page 379: "Justin Martyr observes that on the Lord's day all Christians in the city or country meet together, because that is the day of our Lord's resurrection."

Justin Martyr in none of his epistles ever gave to Sunday the title of "Lord's day." This term is an interpolation, inserted by modern writers. It is a deliberate fraud, perpetrated by those who want to give the title of Lord's day to Sunday when none of the Church Fathers of the first two centuries ever made such an application of this term.

Moreover, Justin Martyr had more false epistles attributed to him than any other of the Church Fathers. Of the works ascribed to Justin Martyr, Milner, the historian says: "Like many of the ancient Fathers, he appears to us under the greatest disadvantage. Works really his have been lost; and others have been ascribed to him, part of which are not his, and the rest, at least, of ambiguous authority."—*Hist. Church, Cent. 2, Chap. 3.*

Justin Martyr mentions Sunday three times in his epistles as "the day of the sun," but never as "the Sabbath day" or "the Lord's day," or as being a holy day. He never designates Sunday by any holy name, yet he is being quoted continuously by Sunday apologists as the principal witness to prove that the Apostles called the first day of the week the Lord's day. The whole thing is a deliberate frame-up.

The next Church Father quoted in this leaflet is Pliny, a heathen, who wrote to Trajan about the meeting of the Christians "on a stated day," which, says the quoter, was the first day. But Pliny's letter to Trajan is as silent as the grave as to which day of the week this "stated day" was. The Sunday apologists infer that he meant Sunday, and that he also meant it as the Lord's day, when neither Sunday nor the Lord's day are at all mentioned in his letter to Trajan.

SUNDAY NOT MENTIONED

PLINY, who lived about the year 100 A. D. "brings us to the days of the Apostle John," says this anonymous writer. Immediately the conclusion is drawn by the writer that when the apostle John, writing the Apocalypse, says, "I was in the Spirit on the Lord's day," this term refers to the first day of the week, or Sunday. But John does

not mention Sunday, or the first day of the week, in connection with the phrase "the Lord's day," any more than does Pliny in connection with the phrase "a certain stated day." The whole structure is built up upon unwarranted inferences and interpolations, as well as upon spurious epistles. The epistles of Barnabas and Ignatius, which are so often quoted in support of the first day of the week being called the Lord's day, are entirely frauds and interpolations, and are so recognized by the most respectable and reliable authorities today. Kitto speaks of the epistle of Barnabas as "the so-called epistle of Barnabas, probably a forgery of the second century." Even Eusebius places this epistle in the catalogue of "spurious books."

FOR LACK OF BETTER

THE epistles of Ignatius, in which he is made to say that Christians observe "the Lord's day on which again our life sprang up," are acknowledged to be spurious by first-day writers of high authority. Moreover, the word "day" that is quoted in the spurious epistle is not even there at all. It is an interpolation, put in by modern Sunday apologists. John Calvin and other Protestant reformers passed sweeping sentences of condemnation on these Ignatian epistles.

The fact that no authority whatever is found for Sunday observance as the Lord's day by Christians of the first and second centuries of the Christian era, except in the fraudulent and fabulous narrative of the Church Fathers, which reliable historians of the Christian Church have deemed as unworthy of recognition, is good proof that there is no genuine authority for Sunday observance as the Lord's day, or our Sunday apologists would dig it up.

Sir William Domville, a noted English jurist and historian says: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to His apostles."—*"Examination of the Six Texts," Supplement, pp. 6, 7.*

The texts in the New Testament that mention the first day of the week in a historical way, as the day on which Christ rose from the dead, never call this day sacred, nor the Sabbath, nor the Lord's day. Only one meeting is recorded as ever being held on that day, and that for the purpose of giving Paul a farewell at Troas. The Book of Acts tells us that the apostles held meetings "daily" and broke "bread from house to house" and "added to the church daily such as should be saved." They never attached any sacredness to the first day of the week. That day was never known in New-Testament times as the Sabbath or the Lord's day. Modern scholars radically disagree as to whether Pentecost fell on the first day of the week. There is nothing in the Bible to show that the day on which the Holy Spirit descended on the apostles super-

seded the seventh-day Sabbath; hence even if Pentecost were on Sunday, of which there is no unquestioned proof, it would not make that day the Sabbath.

If those who observe the seventh day of the week as the Sabbath and Lord's holy day had no greater authority than spurious epistles and interpolated words in genuine epistles they might well be laughed out of court. But they have a "Thus saith the Lord" and "Thus saith the Scriptures" as well as history. In the final judgment day God is not going to ask us, "Did you follow the Church Fathers," but, "Did you obey My law and did you follow My word?" For Christ said: "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12: 48. And James says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10. "Be not deceived; God is not mocked." Gal. 6: 7. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 12. If you live in harmony with God's law and follow His word as taught and exemplified by Christ, you will not be deceived and you need not fear the final verdict at the last day.

STATE TO SUPPLY LACK OF AUTHORITY

SINCE Sunday observance has no Scriptural authority, our Sunday apologists fall back upon tradition and the civil government to supply the lack of divine authority. If they had a divine law to authorize Sunday observance they would not need to depend upon human laws. The fact that they constantly appeal to human laws to sustain Sunday observance is a tacit acknowledgment that they have no divine authority for Sunday observance. Error always appeals to tradition and force as its last resort. These are the only two legs Sunday observance has to stand upon as a foundation. But tradition and force are both foreign to the teachings of the Bible and the plan of the Author of Christianity. They are wax legs that will melt and crumble in the fire that is to try every man's work at the last day.

Meaning of Tithe Paying

(Continued from page 15)

of it for the Lord, even a tenth part of the tithe." Num. 18: 26.

By this those priests declared that there was a priesthood beyond theirs, and that it was higher than theirs,— a priesthood to which their priesthood owed tithes. This higher priesthood is the priesthood that Abraham acknowledged when he paid tithes to Melchisedec, the priest of the most high God. (Gen. 14: 18-20.)

But what did Abraham do when he paid tithes? "And Abram said to the king of Sodom, I have lift up my hand unto the Lord, the most high God, the

possessor of heaven and earth." Gen. 14: 22. Not only did the patriarch Abraham recognize Christ as high priest by paying tithes to his representative on earth, but he recognized God as the possessor of heaven and earth.

Thus he not only recognized the fatherhood of God, and Christ as all and in all, but he placed himself on the Lord's side of the controversy that was begun in heaven by Lucifer and has been carried down to the earth by the devil. Satan claims that God is not the possessor of heaven and earth, but Abraham said by the payment of the tithe that not only is God the possessor of heaven and earth, but that He is "the most high God." Satan claims that he is the most high god of this earth, and that he is entitled to the tithe; but Abraham did not recognize him as such, neither did he pay tithe to him. Thus this great man put himself on the right side of the controversy between Christ and Satan.

In recognition of this noble deed, God called Abraham "My friend," and "the father of the faithful."

Everybody knows that the Levitical system passed away long ago, and with the system there also passed away the Levitical priesthood and the Levitical tithing system. While it is true that the ministry in the church at the present time stands related to the Melchisedec order of the priesthood in the same way that the priests of the Levitical order did, yet it is wrong to base the tithing system on the Levitical laws.

Those in Israel who did not see the higher order of the priesthood, but paid tithe in Levi, deprived themselves of the blessings that come through the higher priesthood.

The Abrahamic tithing is much better than the Levitical tithing. Here is the record of Abraham's experience in tithe paying and the promised blessing to all who acknowledge the higher order of the priesthood: "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better." Heb. 7: 4-7.

TITHING PREPARES FOR THE SACRAMENT

THE gospel was preached to Abraham in the promise that his seed should be blessed. (Gal. 3: 8.) To confirm this promise the priest of the most high God was sent to bless him. (Gen. 14: 18, 19.) This was a gospel blessing that had been preached in the promise. When Abraham received the gospel truth contained in the promise, and ac-

knowledged the most high God as the "possessor of heaven and earth" by paying tithes of all to the priest Melchisedec, he was truly prepared to partake of the bread and the wine, of the body and blood of the Lord.

I do not know that this "priest of the most high God" administered the sacrament to Abraham and his army, but he did use the identical food that was afterward used by Christ when He instituted the Lord's supper, and it is hard to pass over this incident without thinking that in some way there was a significance in the selection of this particular kind of food by Melchisedec.

As it was then, so it is now: the gospel truth declares "the most high God" to be "possessor of heaven and earth"; and to acknowledge this gospel truth by paying tithes of all into the Melchisedec priesthood of which Christ is high priest, puts one in possession of the gospel blessing represented by the bread and the wine. This gospel blessing is received by all who acknowledge the most high God as the "possessor of heaven and earth" by paying tithes of all according to the gospel plan that was promised in Christ before the world began. (Titus 1: 2.) This proves that true tithing is— praise the Lord—a gospel blessing and not a legal tax or exaction.

TITHING IS OF FAITH

IF ANY one teaches that tithing is a legal tax prescribed by the laws of Moses, it proves that he does not understand the gospel of the Son of God, and is not truly prepared to partake of the bread and wine of the new covenant.

When Jesus told the people that His body was the bread and His blood was the drink that all must partake of to have eternal life, "many therefore of His disciples, when they heard this, said, This is a hard saying; who can hear it?" John 6: 48-60. Explaining the meaning of this saying, Jesus said: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Verse 63. Thus Jesus made the whole matter clear. It is the spirit that gives life, and the words of Jesus are both spirit and life. To receive them is to receive eternal life.

Jesus told His disciples that He had bread to eat of which they knew nothing. (John 4: 32.) This bread was the words He had received of the Father, and they knew not of them. But what does all this have to do with tithe paying? Just this: Tithe paying is an act of faith on our part that puts us in possession of the gospel blessing represented by the bread and the wine. To partake of the bread and the wine, in the fullest sense, is to receive Christ into the heart. (John 15: 4, 7.) And to have Christ in the heart is to have eternal life within. (1 John 5: 12.) And to have eternal life is to have the blessing of the Melchisedec priesthood that Abraham acknowledged by paying tithes of all.



“Itching Ears”

*Cordelia is not up on Shakespeare,
but she is up on something better.*

By Martha E. Warner



CORDELIA THORNTON was so absorbed in her reading, that she was not aware of the fact that she had a caller, until she was aroused by hearing a voice say, “For the land’s sake, Cordelia, what are you doing? Was you so fed up on city life and wrapped up in its doings that you didn’t get time to read any during the two weeks you’ve been away?”

“I kinder thought Bob’s pretty wife would sorter make you over, so to speak. That’s why I hustled over, soon’s I could get the dinner out of the way.

“Says I to myself, ‘I shouldn’t be a mite s’prised if Cordelia came back with her hair bobbed, her skirts bobbed, and ‘thout any sleeves.’ I even tried to picture you teetering along on stilts, you, with your 175 pounds of flesh; but now I’m here, I see you’re the same old Cordelia, and your feet is comfortable in your sensible sixes, same’s ever, and you’ve still got your hair; but ‘taint like you to be a setting here so early in the afternoon, jest reading; so do tell me what’s up.”

“**W**HAT’S up, what’s up?” repeated Cordelia, as she pushed a chair in the direction of her friend, Susan Barker. “Seems to me,” she added, “seems to me, some people are burning up with curiosity when they hain’t any occasion to be. I was reading up about itching ears, if you must know.”

“My goodness, Cordelia, have you gone plumb crazy!” asked Susan. “What on earth’s the matter with your ears? They look all right to me.”

“Nothing!” snapped Cordelia. “They be all right, and I ain’t crazy; but I s’pose you’ll think I be, ‘less I tell you all about it; so I will. Fact is, I was kinder hoping you’d drop in. ‘Pears like I jest must talk it over with someone.

“You see, it was like this: The last Sunday I was at Bob’s, Thelma took me to church. It was a wonderful building, about the wonderfulest of any I’d seen since I’d been in the city. And the organ. I don’t know’s I can d’scribe it. Although I s’pose it was all one, yet it seemed to be scattered around in different parts of the building. First you would hear it in

front of you, and then away off in the back of the church. Sometimes it would sound like bells,—chimes, Thelma said,—and other times it was a harp. I wisht more’n once, Susan, that you’d been there with me, you’re so fond of music.

“There was a hundred in the choir, all dressed in white, which so s’prised me that I leaned over and whispered to Thelma if the children had forgotten to take off their nighties; and she said they weren’t nighties, but robes that they wore right over their clothes when they sang. Be that as it may, I couldn’t get used to the looks of them, but I sorter forgot their looks when I heard them sing. ‘Twas wonderful, Susan, ‘twas indeed.

“**T**HEN the minister had such a talking way with him. When he preached he seemed to make everybody feel as if they b’longed there. Said we was all one great family, and that the day of quibbling over doctrines, and different points in your belief, was all done away with; for now it didn’t matter what you believed a-tall, just so you went to church and tried to behave yourself through the week.”

“For the land’s sake!” interrupted Susan, “If I didn’t know you was a truthful woman, I couldn’t believe that any minister of the gospel would make such a statement; but do go on, I’m anxious to hear ‘bout the rest of it.”

“Well,” said Cordelia, “from that, he went on to talk about life after death. Said some people were troubled ‘bout it, but they needn’t be, ‘cause nothing was going to happen to ‘em after they died, but what they would want to happen. That, personally, he believed in a life after death, but he wouldn’t urge that belief on any one else, for what we believed wouldn’t make a mite of difference, in the end; for God was a good God, a righteous God, and if we only knew jest what God thought about us, we’d be mighty s’prised, ‘cause we’d find out we was lots better men and women than we had any idea of, and so ‘twas all foolishness to be worried about whether we was going to heaven or hell. A good father wouldn’t burn up his children, and in one of the so-called books of the Bible we would find a statement to that effect. He

said God took no pleasure in the death of His people, He wanted us all to have a good time, to enjoy ourselves; then he spoke some pieces from Shakespeare. Said Shakespeare was an awful learned man, and that we all ought to read his writings; they sorter broadened you out. He wound up his sermon by telling the people not to worry ‘bout anything a-tall, to take no thought for the morrow; live not in the past nor yet in the future, but rather in the present, in the today; and then he prayed, and the people sang, and the meeting was over.”

“My soul!” exclaimed Susan. “To think any minister would be promulgating such ideas! If that’s what people are taught, I don’t wonder so many kill themselves to get rid of trouble. But, Cordelia, where do the ears come in, you hain’t said a word ‘bout them yet.”

“Well, I’m aiming to before I get through,” replied Cordelia. “When you came in I was jest getting ready to read these little Shakespeare books that Thelma tucked into my trunk ‘thout my knowing ‘bout it. Here, you take one and I’ll take one, then let’s open them at random and see what we find. If they are more comforting and inspiring for mankind than the Bible, I want to know it. You read first, Susan.”

“All right,” said Susan, “here goes. “That, sir, which serves and seeks for gain,

And follows but for form,
Will pack, when it begins to rain,
And leave thee in the storm.”

Some truth in that,” commented Susan, “but not very substantial to die by. Your turn now, Cordelia.”

So Cordelia opened her book and read, “I pray you, mar no more trees with writing love-songs in their barks.’ Good advice for love-sick people,” remarked Cordelia, “but not very comforting for soul-sick people. Try again, Susan.”

THEN Susan read, “Well, God give them wisdom that have it; and those that are fools, let them use their talents.”

“That’s enough for me,” Cordelia said, as she laid down her book. “I s’pose Thelma thinks I’m a fool ‘cause I’m not on speaking terms with her beloved minister’s Shakespeare; and I guess she’ll be disappointed when she finds out I don’t ‘preciate her gift, but

his words seem to me like soap bubbles, nothing to them. Now when I'm tired, it's always been a great comfort to me to open the Bible and read the words of Jesus when He said, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.'

"Has to me, too," said Susan, "and here's another promise that's helped me over many a hard day: 'As thy days, so shall thy strength be.'"

"And how precious are these words," said Cordelia, "'Thou hast forgiven the iniquity of Thy people, Thou hast covered all their sin.' 'For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee. In the day of my trouble I will call upon Thee: for Thou wilt answer me.'"

"And, 'Oh how great is Thy goodness, which Thou hast laid up for them that fear thee; which Thou hast wrought for them that trust in Thee before the sons of men!'" repeated Susan softly.

"AS I looked over that vast congregation in that church," said Cordelia, "I wondered how they could be satisfied with smooth sermons and quotations from Shakespeare, when the Bible is so full of priceless treasures. When I told Thelma that I was sure it did make a difference what one believed, she laughed and said, 'Not in this age, Auntie dear.'"

"Believing you won't get burned if you put your hand on a hot stove won't keep you from getting burned, even if you do live in this age," commented Susan dryly. "The majority of people don't want to hear the truth, and why is it?"

"Because of itching ears," answered Cordelia. "Ears that are so eager to hear smooth things, pleasant things, things that will lull them to sleep."

"Sakes alive!" exclaimed Susan. "Is that what you meant by the itching ears?"

"Yes," answered Cordelia, "that's partly what I had in mind, and this is the rest:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.' [2 Tim. 4: 1-4.] Now," continued Cordelia, "did you notice jest how many things were packed into them verses? First, we are told that we have a Saviour, the Lord Jesus Christ. Second, there's going to be a judgment, 'cause Jesus is to be the Judge. Third, a resurrection, 'cause He couldn't

judge dead people. Fourth, the second coming of Christ. Fifth, a pleasure-loving people. Sixth, teachers, or ministers, having itching ears."

"Subject matter for a month's sermons," said Susan, "but doesn't it say somewhere that the people will be saying to their ministers, 'Prophesy not unto us right things, speak unto us smooth things, prophesy deceits?'"

"Yes," answered Cordelia, "that's over in Isa. 30: 10. But do you think such worship will be acceptable to the Lord?"

"No," replied Susan, "I do not; for in Mark 7: 7 and Matt. 15: 9, it says, 'In vain do they worship Me, teaching for doctrines the commandments of men.'"

"Sorter seems to me," said Cordelia, "that the time is coming when it will make a heap of difference what we believe."

"I agree with you," declared Susan, "but if the clock ain't striking four, and I've got to go 'thout hearing only the end of your visit."

"Well, come over tomorrow about the same time, and I'll begin at the beginning," promised Cordelia, as Susan hurried through the door. "Good-bye."

"Good-bye, and I'll come," said Susan's voice, already half way down the walk, "I'll come."

The Fifth Commandment

(Continued from page 13)

good part of the time, but planning to go back to school another year. The next girl is away from home most of the time, living with a fine Christian family a short distance away, assisting with the housework and care of little children, and attending school regularly every day. The third girl does much of the work at home while attending school, and also takes music; and the youngest has her regular duties. The father spends his evenings at home with the children, assisting them in their lessons, joining them in their games, and making himself a companion with them. He sends out the washings, but the girls do the ironings. He never complains when he finds the beds not made, or the dishes unwashed, or the meals not ready. There are no irritable tones of voice, and the children are polite and well behaved beyond many. The father looks more like the oldest girl's big brother than her father, and they all love and respect "daddy." While, of course, in many ways they lack the mother's touch, the father is certainly doing unusually well. We think that a home without a mother is not a home; but this shows what it is possible for a father to do.

One more picture: One Saturday afternoon, not long ago, we decided to spend a quiet hour or two in a beautiful park in a large city. Selecting a sheltered, somewhat secluded spot, we parked our car and found a comfortable bench under a spreading tree on the green lawn. While

resting there, another car parked close by. From this car emerged a man with four young children, a veritable pair of stairs, ranging in age, I should judge, from four to ten years — one boy and three girls. The father seated his little family in a circle on the grass, and completing the circle himself, produced a bottle of milk and some sandwiches. After this simple afternoon repast, which all seemed to enjoy, the children romped for a short time, while the father cleared away the remains; then, calling them to him, he read them a story. From the conversation, it seemed that this was not the first of the stories they had enjoyed with their father. Then followed a game of ball, in which "daddy" joined; then resting and more playing in turn, until as we left, with the sun dropping low in the west, they were ready to leave also. Where the mother was we did not learn. But the children were all cleanly and neatly dressed and well behaved, and certainly loved "daddy." The little son was a fine, manly little chap.

I could not think of these children, whose father took time to play with them, to read to them, to teach them how to play, to be their companion, yet who quickly settled their little differences and saw to it that they obeyed when he spoke, ever growing up to disregard the laws of their country. I saw in them future citizens of whom the country should be proud.

The superintendent of public schools in the city of Oakland, California, said recently that one cause of the present "tide of crime" was the fact that "the parents of this country are not seriously considering what sort of education their children shall receive. . . . The lack of proper home life, the general trend of parents toward indulgence," were most important factors, according to his outlook. Parents follow the path of "least resistance, and mistake indulgence for kindness. They do not know the whereabouts of their children. Their recreation is not wholesome and vigorous. Their disrespect for law comes from disobedience to the parents and a lack of respect for them."

THE FATHERS AT FAULT

THE following, taken from a leading daily in San Diego, should make the fathers of the land wake up: "Sacramento, April 14.—The failure of many American boys was laid at the doors of indifferent and money-grubbing fathers today by Nicholas Ricciardi, commissioner of vocational education, in an address that featured a session of the California high-school principals' convention at the Auditorium here. The lack of mutual understanding and heart-to-heart talks between father and son is driving many boys to other sources for advice and assistance.

"Too many boys," he said, "think of their fathers, not as real human beings, but as individuals primarily interested in making money.

"It's a pretty bitter indictment," he added, "when you hear a boy, as I have heard, say that his dad doesn't care what he does."

Again, I quote from a Pueblo, Colorado, paper: "Parents Sit as Jurors. Judge Mirick Criticizes Mothers and Fathers in Robbery Case Here.—To drive home the realization of the responsibility of the home in shaping the lives of boys and girls, County Judge Frank C. Mirick Saturday filled the jury box with parents who sat as jurors to hear their own sons tried for burglary, grand larceny, and conspiracy. The new departure in handling juvenile cases involved five 13-year-old Pueblo high-school boys who confessed to organizing a band of boy burglars for the sole purpose of breaking into homes and stealing money.

THE JURY ON TRIAL

"AFTER the boys admitted a series of crimes, which resulted in their arrest a few days ago by the police, Judge Mirick bitterly scored modern parents for not accepting the responsibilities of the home. You have just had presented to you the deplorable situation which is in the heart and soul of civilization," the court addressed the jury box of fathers and mothers. "Our homes, churches, and offices are not comprehending the situation; they do not seem to think anything unusual is going on."

"You carry the razz, jazz, and carnival life into your homes, churches, and everywhere you go. Your citizenship and moral standing is no better than the conditions in your homes."

"From the victims of the boy plunderers came the stories of looting. One family had been saving for months to meet a note, only to lose the money to the youthful burglars. Another working girl testified to losing a small amount of money she had saved, but had neglected to deposit.

"After the jury of parents had heard almost two hours of testimony, Judge Mirick asked them, 'What do you want me to do with your boys? You are more interested than any one else.'

"The parents agreed to do anything in co-operating with the court in reclaiming their sons.

"After gaining the solemn promise of each parent to work out a constructive future for his or her son, the court placed the five boys on probation, with the requirement that they report to him every Saturday. . . . The boys must be accompanied by at least one parent.

"We are not going to sit by and see these boys' lives thrown away and become hardened criminals," Judge Mirick said. "Now is the time to discipline the boys and check them, not by punishment, but by constructive means. If there is a time when these boys need the help of their homes, it is now. It isn't an obligation I am placing on you; it is the obligation that belongs to you. . . .

"These matters can only be traced back to the home. There is no use to try

to lay it on the boys, or their associations, or environment. You are responsible for them, and should create an objective in their lives. You should make it possible for them to have something to live for, and not just simply grow up. God laid down ways of rearing children, which have been good for 2,000 years, and if you think you can improve on them, you are simply destroying civilization.

"This case is the result of your shirking the responsibility that belongs to you. . . . Your children are casting

NEXT MONTH

in the

Watchman Magazine

This Man and Woman Business

On experimental marriages

By Keld J. Reynolds

"Author of Liberty"

On God-given rights

By Leon A. Smith

The Seven Swords of Mars

On causes of inevitable war

By Alonzo L. Baker

Did Jesus Ever Live?

On the historical Christ

By Lyndon L. Skinner

Shall We Borrow the Mystic Light of the East?

On the religions of Asia compared with the religion of Jesus Christ

By Roy Franklin Cottrell

On Which Day of the Week Did Christ Hang on the Cross?

By Jesse C. Stevens

Is the Old Testament an Up-to-Date Book?

By Frederick C. Gilbert

The Diet that Makes Supermen

By Daniel H. Kress, M. D.

Among the Santals of India

By W. A. Barlow

Three Modern Wise Men

By William E. Videto

aside the modesty and refinement of the home. You need to make the home foursquare for things that are wholesome.

"You can not improve the defects of these boys by starting any place but at the foundation of their lives—their homes. Do you feel that you have the confidence of your boys? Have you made home interesting for them? Have you been companions to them, and discussed their futures with them?"

A very good plan this judge has followed. It would be well if many more fathers and mothers had to sit as jurors, before the law, on the results of their own character formations. It is true, as one author says:

"The home life of the people is at last the hope of the republic. If that fails, all has failed. If that is lost, all will be lost. Many are deploring today the decay of the church and the growth of a wrong spirit of bitterness and strife in the state; but we need to face the fact that all of these unfortunate conditions have a deeper cause, and that it is the decay of the home life of the people. When that is gone, all is gone. If that is lost, all will be lost."

Because, as parents, we have disregarded the fifth commandment of God's holy law in training our children, shall we see, again emblazoned in fiery characters, the fateful sentence: "God hath numbered thy kingdom, and finished it"?

WANTED — GOD-FEARING PARENTS

NEVER was there a time in the history of our race when real, honest, God-fearing parents were needed more than now. The world is looking for such. The conditions among the young people, which can scarcely be overdrawn, are a sad travesty on the lack of such parents today. Thank God, there are a few ideal or near-ideal homes yet in America. Were it not for these, where would be the future hope of our Republic? And, saddest of all is the fact that the children are more conscious of this than are the parents.

Would to God that I could send a clarion call to the fathers and mothers all over this fair land of ours to arouse to their duties and privileges and responsibilities, and reach even the ideals and the expectations that their children have.

But, better still, if it might be said of the fathers of this time, as God said of Abraham of old: "For I know him, that he will command his children and his household after him" (Gen. 18: 19); and of the mothers: "She shall rejoice in time to come. . . . She looketh well to the ways of her household, . . . her children arise up, and call her blessed." Prov. 31: 25-28.

Then, when the great Judge of all the earth shall ask, "Where is the flock that was given thee, thy beautiful flock?" they will be able to answer, "Behold I and the children whom the Lord hath given me."

Girlhood --- and Beyond

(Continued from page 23)

His children need the hours of temptation and sorrow. In the furrows that rend our hearts He sows the seeds of His grace, and, behold, under the gentle dews of heaven, and under His watchful care, spring love, joy, peace—the fruits of His Spirit.

HOME

BEST of all, far down in the valley below, was home! Memory swings wide the humble gateway, and we tread again the sacred path of home, that little bit of Eden remaining to us from God's

Current Events in the of Divine Prophecy

BOSTON REPORTS the driest Christmas in years, and other places show lessened disorder from drunkenness in the holidays. These are the "good reports" that "make the bones fat." Prov. 15: 30.

A MINISTERIAL ASSOCIATION in Chicago recently considered and tabled a proposal to boycott all business firms who advertised in wet newspapers, thus attempting to coerce the papers into the same opinions held by the organized churchmen. If passed, this would have been a dangerous and un-American manifestation of religious intolerance, and a step toward the fulfillment of Rev. 13: 17.

THE EIGHTH BIRTHDAY OF PROHIBITION was celebrated January 16, by published expressions from multitudes of men in public life on its benefits to the country. We can quote but one: "Prohibition has already conferred tremendous benefits, physical and economic, upon the people of the United States — even though enforcement has thus far been imperfect."—*Wm. G. McAdoo, former Secretary of the Treasury.*

THE AMERICAN ROAD BUILDERS ASSOCIATION, recently meeting in Cleveland, is planning a great international highway from Canada to Chile as a peace project. It is a good plan, for anything that facilitates speedy transportation and international concord hastens the Advent message. But the best peace plan is the Bible one (Isa. 40: 3), of preparing the way for the Prince of peace to come and find peace in our hearts.

ELECTRIC POWER was recently transmitted over high-tension wires from Boston to Chicago and on to Florida. The experiment was carried out by connecting the lines of great power companies, to see if sections of the country cannot be supplied with power from distant parts, if in need. Marvelous as is this sending electric power, "the exceeding greatness of His [God's] power to usward" for our salvation is more marvelous.

TRANSATLANTIC TELEPHONE SERVICE was extended to Belgium in January. The speaker's voice goes over ordinary telephone wires to the coast, makes the Atlantic hop of 3200 miles by radio waves in one sixtieth of a second, is carried across Great Britain by wire, under the Channel by cable, then by wire again to the receiver — all practically instantaneously. Thus another advance is made in the prophesied shrinkage of the world and the spread of knowledge "in the last days."

"AGAINST THE PROSPECT of another war, moving down upon us with the pitiless certainty of an avalanche, there is safety only in rock-ribbed treaties pledging civilized nations, led by the five great powers, to renounce war." This is Mrs. Carrie Chapman Catt's peace proposal to the third annual Conference on the Cause and Cure of War, recently convened in Washington. If this were our only safety from the approaching avalanche, we might despair. But we trust in God, not treaties, for ultimate, everlasting peace, *after Armageddon.*

THE CHICAGO DAILY NEWS reviewed the year 1927 and found much on which to congratulate the world. It concludes: "Thus, despite the regrettable and unnecessary failure of the Coolidge arms conference, the friction between Italy and Jugoslavia, the unrest in Roumania and Hungary, and the chaos in China, the year 1927 ends quietly, with hopefulness and the spirit of good will in the ascendant." We rejoice in all the good to be said of 1927, but rest not our hopes on human grounds, for there is always a "despite" in them. Instead, we look forward in hope of the glorious triumph of all good at the soon coming of Christ.

THE RULE OF THE PROLETARIAT may be just as tyrannical as czarism, as shown by the recent exile to Siberia of Trotsky and other opposers of Stalin, just now the greatest power in the Soviet government. In other words, the only solution of the woes of the oppressed anywhere is not in earthly governmental experiments, but in patience till Jesus comes. James 5: 7, 8.

RESPONSIBILITY GLIBLY TAKEN upon themselves and their posterity by the Jews at the death of Christ is being repudiated today by the powerful Hebrew organizations that have forced Mr. DeMille to revise his motion picture, "The King of Kings," to "exculpate the Jews of guilt for the death of Jesus." Although no disavowal now will change the records of history, yet we recall that Christ died "for the sins of the world," and each of us is equally guilty in the sight of God, unless we have accepted the atonement.

GREAT RADIO "HOOKUPS" have been accomplished before, but Dodge Brothers' "Victory Hour" program of recent date was the most ambitious ever carried out. The four sets of performers were in California, Chicago, New Orleans, and New York, yet they played a continuous act, without a hitch. Their audience is estimated at 30,000,000. So apathetic are we from surfeiting on marvels, that we hardly realize what this means in instantaneous performance all over North America. "The increase of knowledge" of the last days (Dan. 12: 4) is spectacular and awe-inspiring.

PARENTS OF HIGH-SCHOOL STUDENTS in an Oregon town have recently staged two strikes against the principal of the school because "she wore long dresses and used old-fashioned methods." If it had been the young people who objected, it would have been charged to the lawlessness of the rising generation, whereas much of the trouble with the youth is the lawlessness and irreligion of the parents. It is upon parents the Bible lays the burden of training their children, and, barring this principal's possible slovenliness and ignorance, she might, by her long skirts and old-fashioned methods, have been giving those students lessons in integrity to whose value the parents were blind.

ONE HUNDRED LEADING American clergymen, as a New Year's message defined "what the church has to offer men." "The church . . . offers a partnership with God, . . . comradeship with Jesus, . . . fellowship with the great host of believers, . . . opportunity to work with other men for the cultivation of the spiritual life, . . . a moral foundation upon which commerce may be established, . . . a center of human interest, . . . the loftiest personal ideals; the finest fellowship; the greatest moral adventure in human experience,"—and much more that is noble in conception. There is but one thing lacking — Christ, as the crucified, risen, and soon-coming Saviour. Him we offer you on the authority of God's word.

THE "MECHANICAL MEN" described in these columns in December, as recently installed to supervise water pressure in Washington, D. C., reservoirs, have been put out of commission by children's pranks. The mechanisms were controlled by the tone of the human voice over the telephone, but the phone numbers to call were believed to be a profound secret between the government authorities and the telephone company. But a group of children discovered the numbers and called up the "men" so often they were injured. We see in this irresponsible mischief making a parallel to the childish use the adult world makes of many of the tremendous mechanical, spiritual, and psychological forces God has revealed to be used for His work, but which we "consume upon our pleasures." James 4: 3.



The Watchman Answers

This is a service department where questions pertaining to the Bible and its interpretation are answered for WATCHMAN readers. Anyone is free to address questions to the Editor, who puts himself under obligation to answer here only those that will be of general interest to our readers. Others may be answered by letter. Inquirers must give name and address, but these will not be printed.

Is there any prophecy that speaks of man flying through the air like an eagle, and going through the water like a fish?

In such texts as Jer. 48 : 40; Hab. 1 : 8; and Jer. 4 : 13 the flying eagle is used as a figure of speech to express swiftness of earth movements, and these were fulfilled in Old-Testament times. The figure is also used in Ps. 103 : 5 and Isa. 40 : 31. In Hab. 1 : 14 men are spoken of as being made "as fishes of the sea," but only in the sense that they have no ruler over them. There is no direct prophecy in the Bible of modern airships and submarines.

Should we not refrain from having anything to do with that which originated in heathenism?

If the questioner means the things the heathen worshiped, we would answer no; else we could have scarcely anything to do with anything. Sin began its baleful influence on the human race so early that the devil stole a march on God's people and saw to it that practically everything that enters into everyday life was connected with the religious rites of the heathen. The sun, moon, stars, hills, trees, flowers, rivers, mountains, fertile soil, rain, thunder, lightening, and a hundred others,— all were worshiped or held in idolatrous reverence. Are not these the heritage of God's people? Are we to be cheated out of their blessings because the heathen used them to dishonor God and themselves? The symbol of the cross, which means so much to us, had its origin in heathenism; but Christ transmuted the curse of it into a blessing. We are to do the same with the gifts of God, which the devil has misappropriated.

The point is that we are to refrain from having anything to do with the *worship* of these things, but rather let us let our use and appreciation and admiration and awe of them lead us on to adore the Creator who made and upholds them.

Why do not Christian nations begin their calendar year in the spring, as God commands in the Bible.

All commands in the Bible are not for every age and every people. God commanded Noah to build an ark, but an ark would not save us as it did him. All Scriptural rulings are not blanket commands that will permit us to think that our salvation is secure if we blindly obey all, and dispense with the discriminating judgment God has given every normal mind. Such a procedure would tend to righteousness by works. At the same time God has put within those same Scriptures the instruction that will fit our minds to judge correctly just what commands are for us and which are not. The Bible is not to have a "private interpretation," yet human judgment and reason must be coupled with divine revelation in deciding what it means. This is "rightly dividing the word of truth."

For instance, the time of the beginning of the year is of no religious significance. It is not a matter of right or wrong. God seems to have made what is with us part of March and part of April the first month for Israel, because it was the beginning of a great epoch in their national history; in fact, the beginning of their history as a nation. How all-important, and deserving of first place, was the beginning of springtime to them! It is sometimes argued that spring is the only appropriate time to begin the year, because all plants spring forth then. But this is true of only a part of the world, that is, spring does not come in all the world at the same time. The writer spent years in a climate where the leaves fell in April. The whole southern hemisphere starts its winter in March. As to climate and weather, perhaps the most fitting time to begin the year would be the winter solstice (December 22) in the Northern hemisphere, and the summer solstice (June 22) in the southern hemisphere. For convenience and uniformity nations have arbitrarily set January 1 as New Year's Day. No matter how it originated, it is not "heathen" in the sense that it is a sin to observe it. It is a civil matter entirely.



garden of love. Familiar faces gladden our vision, familiar voices sing the melodies of childhood, and loving arms enfold us, shutting out the world of temptation and toil.

I don't suppose we ever fully appreciate our childhood home until we leave it and try to weave into the tapestries of our own home its sacred precepts. Nor do we understand the real meaning of mother's tears on our bridal day, until the years bring into our lives the joys and sorrows and responsibilities of motherhood; until our circle of love is complete in father, mother, and child. It is here we learn the great lesson of womanhood: we do not need beautiful homes and exquisite clothing, we do not need leisure and dainty pets with silken hair. We do not need to be loved, but, oh, how we need to love! We need something that will draw out our love until it hurts, until our throbbing hearts bring tear-drops to our eyes, until self is laid so completely on the altar of love that life is love.

LIFE'S BEAUTIES

I TARRIED one night with a friend until the shadows were darkening meadow and lane. A hurried walk brought me to Land's End, where I stopped, haste and home forgotten. The sun had set behind Castle Rock, its afterglow clothing the hills with rose-hued peace. Then from the grove at my feet came the evening song of the wood thrush. Over the hush of the twilight, those sweet, joyous tones floated out as from a tiny silver trumpet. Just a few clear notes, and the woodland was still. The rose-hues had vanished; but I carried the sweetness of the song and the peace of the hills away in my heart.

The world needs hearts that, like the wood thrush, pour notes of liquid joy upon the hush of earth's sorrow. Mothers need them; the lonely, the poor, the aged need them. Can you picture a sweeter relation than that of being a child's confident, than that of having a child look into your face day by day and from it learn the true sweetness of life? Jesus was a lover of little children, and so we may be if we let Him dwell within. The older boys and girls, our brothers and sisters, need true hearts to guide them to the really worth-while things in life; there are so many glimmering, glittering things. Husbands need wives who keep the freshness and joy of the sweetheart days in their hearts. True sweethearts are needed from the hour of birth until the days of earth's sojourn are over.

It is the privilege of womanhood to perpetuate girlhood. It is the mission of womanhood to catch the strains of the angel choir and weave them into a melody that, like the song of the thrush, will sweeten the twilight of others and bless them with the peace of God's hills. Only thus will that glorious vision at the portal of the years be realized. Only thus will the other side of girlhood be as the vale of Beulah, a goodly land.

God and Cæsar

(Continued from page 3)

result of the union of religion and government, is to mingle religion and government in the New World! Here indeed is wisdom!

Thus it comes that a body of people advocate the following amendment to the United States Constitution: "We the people of the United States, recognizing God as the source of authority, Jesus Christ as the ruler of the state, and the Bible as the ethical standard for all moral questions in social life, do ordain and establish this Constitution for the United States of America."

"This amendment would not," says Dr. Coleman, "interfere with the opinions that men may hold on religious questions. This fact is evident when one takes time to consider the kind of cases which come before the courts. Government does not deal with what men *think*, but with what they *do*. Why should a change in ethical standard affect this matter?"

HYPOCRITES OR SLAVES

IT IS true, as Dr. Coleman says, that the government deals only with actions. For that very reason, therefore, the proposed amendment is wrong, for it would force men to action contrary to their opinions, thus making hypocrites. Or if men change their religious opinions to suit the Constitution, they are worshipping God under compulsion, which He does not want.

"If the State become Christian through confessing Christ, then will the government, with the other social institutions, be permeated by the same influence, to the advantage of the individual. . . . Would it not be to the advantage of all good citizens to make the state *avowedly* Christian?"

But will anyone have the hardihood to contend that "confessing Christ" makes the state Christian, especially when we all know that sixty per cent of the people in the United States profess *not* to believe in Him? Would the avowal of a *lie* "be to the advantage of all good citizens"?

Still farther: he claims that this confession would secure the protection of God to the nation. But there have been nations in the past, such as Spain under Philip II, who set themselves to enforce religion and protect the church, and their present inferiority among nations has followed. God's favor has been upon the governments that left their subjects free in conscience.

There is no possible manner in which the church and state may be united without disaster to both church and state. The history of the ages in every country under heaven has proved that persecution and stagnation of thought and enterprise follow in the wake of such a union. The blood-written history of the church for nearly two millenniums ought to convince those who read history at all that it is *wrong to force anyone to believe any religion, even the true*

How's Your Health

Conducted by
Arthur N.
Donaldson,
M. D.



Health questions of interest and profit to the general reader will be answered in this column. Queries may be sent to the editor, or direct to the doctor, Medical Director of the Garden City Sanitarium, 999 E. Santa Clara St. San Jose, California

Is tuberculosis hereditary? T. N.

We do not inherit tuberculosis, but we do inherit weakened, susceptible tissues, which means, of course, lowered resistance and lowered vitality, allowing for the invasion of the organisms that cause the infection.

Will Digitalis affect any part of the body if used continually? T. I.

Digitalis may be used without fear of injurious effects if properly administered. Many of my patients have been taking this drug constantly for a period of years. In certain heart conditions it is absolutely necessary to life. It apparently has no accumulative effect, neither does it lose its potency after long administration. As far as known, it is not injurious given in this way.

Would you recommend toxin-antitoxin as a preventive for diphtheria? F. B. W.

Most decidedly yes. Toxin-antitoxin has proved its value in sustaining the body in its development of immunity against this dreaded disease. The administration of the material used is not accompanied by the violent reactions usual to vaccine treatment. It may, therefore, be administered to infants without fear of trouble. One cubic centimeter is given hypodermically once a week for three weeks. This offers protection to the child.

I do not like milk, yet I am told that I should drink it. I like cocoa made with milk. Is it inadvisable to drink cocoa? I understand that it thins the blood. If so, does chocolate have the same detrimental results? R. N. N.

There are no scientific grounds for the statement that cocoa thins the blood. The active principle of cocoa and chocolate is theobromine, an element closely related chemically to the caffeine of tea and coffee. The stimulating effect of cocoa on the nervous system is less marked than that of tea or coffee, yet it does have a stimulating influence. From medical literature, we see reports of individuals who are chocolate addicts, and who as a result of their excessive use of these products, are much debilitated, anæmic, nervous, irritable, and wakeful and have little desire for plain, nourishing, wholesome, food. We must admit, however, that this difficulty is rare. Contrary to coffee and tea, cocoa is not habit forming. Theobromine, the active principle of cocoa, is used

therapeutically as a circulatory stimulant, the therapeutic dose being two to ten grains. The average amount found in a cup of cocoa is one and one-half to two grains. Health cocoa has had extracted from it a major part of the theobromine and we can see no harm in its use. Inasmuch as milk products seem to be desirable for you, we would suggest such products as ovaltine, malted milk, and the like.

Can bronchial asthma be cured by diet? F. P.

Bronchial asthma can be cured by diet only in those cases in which it is due to a poisoning from some particular class of food stuff. If it can be proved that eggs, for example, are associated with attacks of asthma, the elimination of eggs, and of all foods containing eggs, will result favorably to the patient. Incidentally, it has been discovered that a fair amount of the difficulty arising from food intoxication is a result of faulty intestinal digestion. The protein elements in the food are absorbed before being reduced to the smallest elements to which protein is supposed to be carried in the digestive process. Protein that is not thus completely broken down is poisonous, and gives rise to such difficulties as we have observed in asthmatic patients. It is well to state, however, that the major amount of bronchial asthma that we see has no relation to diet.

Is Kaffee Hag injurious to one's health in any way? It is claimed that 97% of the caffeine is removed. C. H.

Kaffee Hag is used by many physicians in breaking the coffee habit of their patients. The aroma and taste of the coffee remains, but as stated in the question, the major part of the caffeine has been removed. We see no objection to its use, but would feel better to advise the use of an entirely different preparation, for in our opinion it is just as well to get entirely away from any tinge of those things that suggest products that we know to be undesirable. There are no coffee substitutes, for nothing, in reality, can take the place of coffee; for the reason that the principal pleasure in the cup of coffee arises from the stimulation that it affords. There are other hot drinks put out under a variety of names that are just as palatable and that will afford real nourishment.

religion. Freedom of choice is the foundation of religion. On this principle the United States was founded, and because of it has grown to be the wealthiest and most powerful nation on earth. May she increase in spirituality in proportion!

Remove the New From the New Testament

(Continued from page 19)

than seven hundred years as a sacred legacy. They had iterated and reiterated these verses, and had gained from them much comfort and consolation. They had been read in their hearing in the synagogue scores of times, but never till this Sabbath day did the Scripture have its application, although revealed to the prophet Isaiah nearly eight hundred years before.

FULFILLING THE SCRIPTURES

WITHOUT doubt, the New Testament was presented to the Christian church that future posterity might be assured that the Old Testament was the foundation and background upon which was built the firm and solid faith of the Christian religion.

Jesus announced at the very commencement of His labors that He had come to fulfill the law and the prophets. (Matt. 5: 17.) From this statement we gather that the first advent of Christ was to assure Jew and gentile that Jesus of Nazareth was the Hope of the world, the Redeemer of mankind, the only Saviour of a lost race.

The Old-Testament writings everywhere affirm that such a Person would appear. Prophet, priest, and king foretold the coming of a Deliverer. Did such an one arise whose conduct and teaching were not in accord with the instruction that had been cherished for centuries by the chosen people of God, Jew and gentile could have rejected Him and been guiltless. There must be a similarity between Old-Testament prediction and New-Testament fulfillment.

Nearly eight centuries before Christ came, it was written by the Lord through the agency of the prophet Jeremiah, that "the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them out of the land of Egypt; . . . but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." Jer. 31: 31-33.

The Hebrew words for "New Covenant" as recorded in verse 31 of this chapter are identical with "New Testament." Have we not a right to expect that the New Testament would exhibit a similarity to the Old Testament? The

Old Testament was given to the children of Israel; so was the New Testament.

For centuries the Lord had chosen men to whom were given signs and visions of coming events to be fulfilled when Messiah appeared. Many revelations they had that seemed enigmatic to them. They were unable to decipher them. They could not apprehend nor comprehend them. After the visions were presented, they studied them that they might know their meaning. But they were unable to solve their significance. They prayed, they sought God for an understanding. Still there came to them no solution.

But the time came when the sights and signs shown the prophets had a realization, a significance, a fulfillment. At the fullness of the time, the mysteries were unravelled, the revelations were made clear, the veil was taken away. Christ and the apostles lived in the hour when there was a fulfillment of what had been presented to these seers. The Holy Spirit enlightened the minds of all, and the clouds rolled away at the presence of the bright beams that emanated from the Sun of righteousness.

So from the very nature of the aforesaid observations there must exist a similarity between the Old Testament and the New. The one is the complement of the other. What one predicted, the other fulfilled.

In view of what God had foretold through the prophets, which predictions came to pass in the fullness of time, why should there be so great an enmity toward the Old Testament in these days, nineteen centuries subsequent to the fulfillment of those Old-Testament prophecies? We believe an answer to this question is suggested by the apostle Peter in these words: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 1-4.

OLD TESTAMENT EXPLAINS NEW

WE HAVE now come to the period of the world's history known in the Scripture as the last days. The end of all things is about reached. Sin, woe, and misery have approached the terminus of their road. This the devil knows full well. Many forecasts of present-day events are portrayed in the Old Testament. The Scripture declares that Satan knows his time is short. He, therefore, is putting forth extreme and unwonted energy to place discredit upon the special light that God has permitted to shine upon the

twentieth century from the Old Testament, with the hope that he may ensnare in his meshes the masses for whom Jesus Christ gave His life. Today, through His word, the Lord is inviting men and women to become candidates for eternal life and celestial bliss.

God has offered to the people of this age the wealth and treasures of the Old Testament as the earnest and surety of His eternal truth. He has supplemented those sacred Scriptures with the New Testament to confirm to the church the truthfulness of those prophecies contained in the ancient Scriptures. The similarity between the two Testaments offers abundant evidence of the stability and integrity of these two books of God.

That none who live in the twentieth century may offer an excuse for disbelieving the teachings of the Old Testament, archaeology is bringing to light a thousand witnesses who bear testimony to those sacred messages recorded in the Old-Testament Scriptures. The gospel of Christ contained in both the Old Testament and the New Testament, now going into all the world and producing such wonderful results in changed lives of heathen, savage, and cannibal, is Heaven's final appeal to a lost race. God through these sacred Volumes is now pleading with all flesh to prepare for the return of His Son to gather to Himself all who have unbounded faith in the Holy Scriptures, which make men wise unto salvation, through faith which is in Christ Jesus.

The Christ of the African Jungle

(Continued from page 21)

with a curious glance at his companion. Receiving an affirmative answer, the bishop continued, "You know, then, how hard a time we would have leading a raw heathen through the messianic prophecies. Yet how else can we prove to men that Jesus is the Christ?"

"Does not the story of the sinless life and loving ministry, the sacrificial death and glorious resurrection carry an appeal of its own that can win men and transform them? And is not this transformation in the heart and life of the believer a proof of the messiahship of Jesus?"

"You evidently do not understand our problems here," the bishop remarked stiffly as he turned in at his door.

A few evenings later one of the bishop's new workers, influenced doubtless by his conversations with a traveler who was spending some days with him, disregarded the instructions of his superior to the extent of telling the gospel story, through his interpreter, to a group of natives sitting around his fire. He told in simple language how One had lived, walked among men, doing good wherever he went, bringing light and peace to men's souls and health to their bodies. And this One had not sinned.

A native spoke up. "We know that man. He lives a day's journey up the river."

The new missionary hastened to explain that the One of whom he spoke had lived in a far country and had now gone from the earth, having died to save men from sin. And, he explained further, whosoever would believe in Him and in His power to save would have everlasting life.

THE visitor had heard the native's words, so the next morning he took leave of the new worker, who had somehow been greatly cheered and strengthened by the visit. He traveled a day's journey up the river to the village of which the native had spoken, and there he found a Christian, one who was a Christian by virtue of the fact that he followed the Christ, lived like the Christ, looked for the glorious appearing of the Christ, and taught others to do the same.

The natives came to the village from far and near because they had heard of the wonderful cures that were performed. And to each one that came for healing the Christian explained that it was not he nor his medicines but the great Father of all who made them whole. And sometimes, when their condition was very desperate, he let them hear him ask the Father directly for healing. Always they were healed. And always he told them the story of the Elder Brother who had died for them and who now lived and was waiting to take possession of their hearts and lives and transform them into His likeness.

"But do you not first have to civilize these people and develop their mentality?" asked the stranger.

"Love," replied the Christian, "speaks a universal language. Father, Elder Brother, sacrifice, sinless living,— these are easily explained once the love of God has penetrated the consciousness. The life of the sinless One draws the African, though we call him a savage, and it transforms him just as it does the civilized man. As for his mental development, that accompanies and follows his spiritual rebirth, as does also a desire for a better living standard. Cleanliness follows godliness, and it is the cleaner for having been preceded by the cleansing of the soul."

"You do not seem to hold yourself aloof from these people. Can you allow them to feel themselves equal with you and still hold their respect?"

"Friend, to me these black people are brothers who have less than I, and to whom I therefore owe an obligation. As for holding myself aloof from them and posing as a superior being, how can I do that while telling them of Him who, while equal with God, humbled Himself and became a man among men to bring them salvation?"

"But tell me," asked the stranger, "do you find it advantageous to study

the native beliefs and to adapt them to yours? Or do you ignore them entirely?"

"I study the native religions, certainly. But not with the purpose you suggested. Where I can find in the native religion a groping after something higher and better I proclaim to the people that the gospel is that something. But mostly I study to find wherein their beliefs are lacking so that I can better emphasize those features of my message that will bring joy, peace, a new grip on life's problems, and most of all, salvation, to those people whose religion gives them none of these things."

"Pardon me, but about this house of yours now. It is comfortable and I have enjoyed your hospitality. But frankly, it is not nearly up to what you would have in the homeland."

"That is true. So far as is consistent with cleanliness and considerations of health, I try to live like my people. They come to me more readily that way and it is easier to establish an understanding with them. I cannot see that I have a mission to Americanize or Europeanize these people. The gospel, with cleanliness, orderliness, and morality, I give them. And these other things can come in the natural order of events, if they are to come at all."

"These people seem very much attached to you."

"They are attached to Christ, and grateful to me for bringing Him to them."

"You are a true apostle. Inasmuch as you have done it unto these My brethren, you have done it unto Me."

The Christian teacher looked up quickly to catch the full significance of those last words; but the stranger, who was the Master of the Missions, had gone.

THERE are still those who seek to convert religions instead of men. There are still those who consider material civilization a necessary forerunner of spiritual illumination. And there are still a few who say that those beyond the pale who are wedded to their idols are not the concern of the Chosen People, lest they be called the apostles of imperialism, and international complications follow. But in the outposts of Christendom are found in ever increasing numbers devoted people whose lips have been touched by the finger of the Master of Missions. The simple story they tell has in it no roots of international complications. They are not guilty of efforts to Westernize the East or to put an Oriental stamp on the West. And the only imperialism to which they lend their aid is the recruiting of citizens for the City of God. Since the kingdom of God is not of this world, and all races, colors, and nations have an equal standing there, it follows that those who are recruited in this wise have within them no smoldering national animosities. They have in spirit achieved the Brotherhood of Man.

Outskirts of the Universe

(Continued from page 5)

But far beyond Neptune in the starry heavens lies Alpha Centauri, 19,000 million miles away, or 19 trillion miles distant. This is the objective of our trip, but how shall we get there? If there were a railroad there, would you use the sixty-miles-a-minute express? You would reach your destination in 36,152,955 years, and your ticket, at railroad rates, would cost \$570,000,000,000. All the millionaires in the United States could not with their combined fortunes purchase such a ticket. If you were to attempt the

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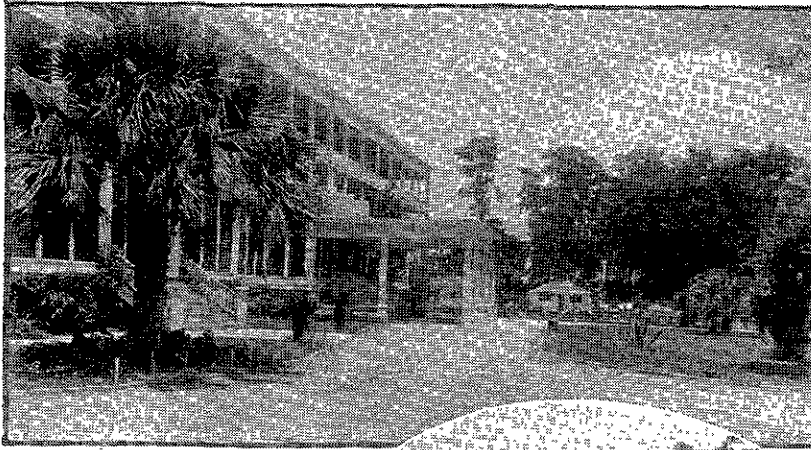
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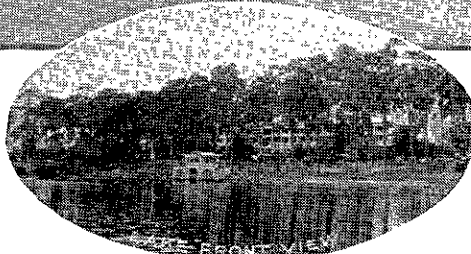
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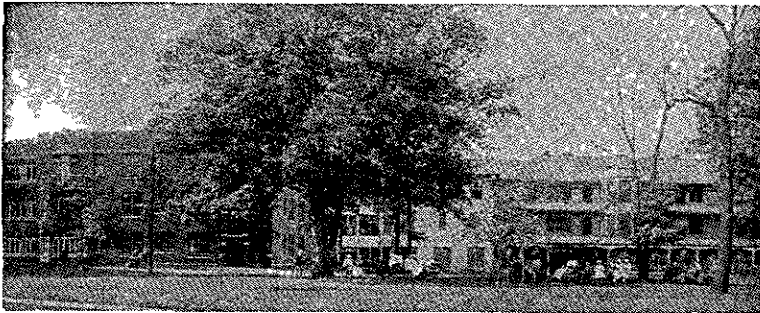


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trip in an aeroplane at 300 miles an hour, it would take 7,000,000 years to reach this nearest star. If you were to use a shell going continuously at 1500 miles a minute, it would take 24,100 years to get there.

ON THE WINGS OF THE MORNING

WELL, how are you going to get there in a lifetime? There is only one way to get there in a lifetime, and that is to go on the wings of light. That travels 186,000 miles a second. While you wink your eye once, light will go around the world seven times. It travels eleven million miles a minute. That is a tremendous speed. While it would take an aeroplane going continuously at 300 miles an hour 35 years to reach the sun, light will cover that distance in just 8 minutes.

So we set out on the wings of light to Alpha Centauri. Think how far we would go just the first day speeding forward at eleven million miles a minute! Think how far we would go in the first week! After we have been going seven weeks at this rate, on the fiftieth day as we are speeding on like lightning—whiz! whiz!! What was that we passed? Why, it was that messenger shell we set going back in A.D. 928 at the rate of 1500 miles a minute. When we start out here in 1928 on the wings of light, on the fiftieth day we will pass that 1500-mile-a-minute shell, which had a thousand-year start. We speed on at eleven million miles a minute, and in three and one-third years we reach Alpha Centauri.

But Alpha Centauri is only the beginning. At this rate (known as "light-years"), the pole star is forty-five light-years distant; Orion, 600 light-years; the cluster of Hercules, 30,000 light-years. Truly, as Job said, this earth is only on the outskirts of the great Creator's ways. There is no end to His mighty works — no end to the universe of God. So this ancient word in Job is strictly in accord with the latest findings of science. Thus true science, instead of disproving the Bible, only confirms its inspiration and authenticity.

Thirteen Months in the Year

(Continued from page 11)

its year — a year not like the Egyptian year, falling behind the seasons, by the continual accumulation of differences, but constantly keeping pace with it in harmonious arrangement. And it is profoundly interesting to note that the time order of nature, which the Hebrews were required to follow, is suited throughout all its extent to the infinite purposes revealed in redemption chronology.

HARMONIZING CYCLES

THIS adaptation, which becomes only the more apparent the more closely the subject is studied, involves the existence of a series of cycles found in Levitical and prophetic times that

harmonize diurnal, monthly, and annual revolutions.

The unequal measures of days, months, and years creating discord in our civil calendar is the foundation of harmony in the Levitical calendar. The order of times and seasons unfolded in Scripture is regulated by planetary time periods and the law of analogy. It is a system of weeks of different scales of magnitude.

Since the order of typical forms at creation was to determine what was to follow after, so the week is taken as the unit of measurement.

In six days the creation work was accomplished. Likewise, six time periods, whether of days, or months, or years, or millenniums, were to limit human toil, but the seventh day, the seventh month, the seventh year, the seventh millennium were to bring rest. One law links the work of man with that of his Maker. The "one day in seven" theory would be a strange anomaly in a system of this kind.

If we will but allow our minds to be raised out of the contracted range of human reckoning, and accept the weekly cycle connected with the order of creation as the type of all time that was to follow, we will catch a glimpse of the mysterious wisdom of the Creator that blends all the works of nature with His divine purposes of grace, for the accomplishment of the deep councils of His will in the redemption of the human race.

A divine ladder of time is set before us, and as we ascend, days are replaced by weeks, and weeks by months, and months by years, and years by millenniums, and these, perhaps, hereafter in their turn by some higher unit, by which are measured cycles still more vast, from which are obtained wider views of the immeasurable grandeur of eternity.

Let us preserve this weekly memorial, which represents and foreshadows so much that is vital and far-reaching in the affairs of men.

News Interpreted

Changing Foreign Missions

(Continued from page 17)

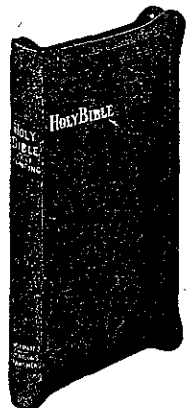
some methods and lines of approach, agreed, but the old-fashioned salvation through the atoning blood of Christ cannot be changed, and missions still succeed. With youth coming on who are yet true to Bible salvation, there is yet hope of the gospel going to all the world in this generation.

But the leaven of modernism with its social gospel is leavening the whole lump of foreign-mission work. The great mission bodies are expecting that after heathenism has been adopted into, or adapted to, a new world religion, then ecclesiastical harmony will reign on earth. Long before the consummation of such a postponement, we look for Christ to cut the Gordian knot of sin and bring a swift end to the problem. "A short work will the Lord make upon the earth." Rom. 9:28.

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'9 And it was so, that, after

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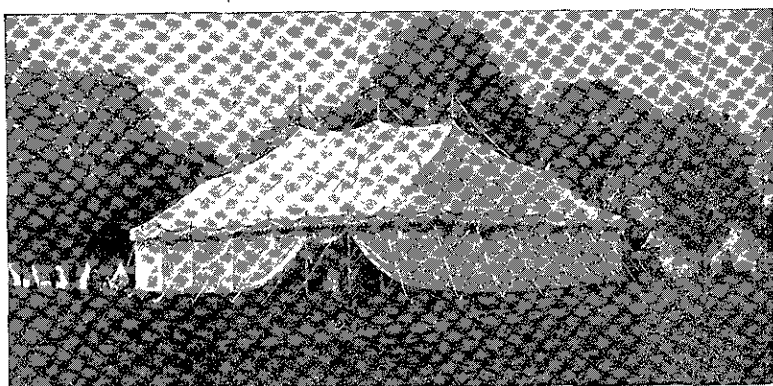
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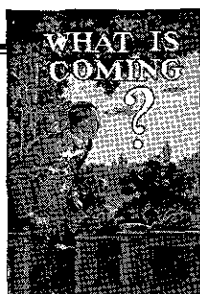
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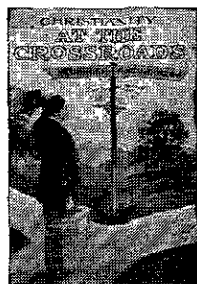
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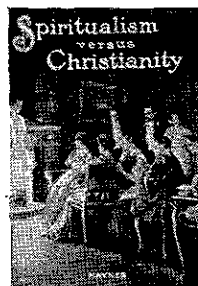
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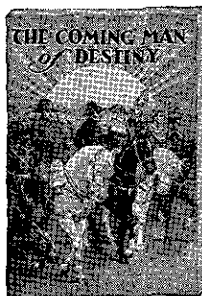


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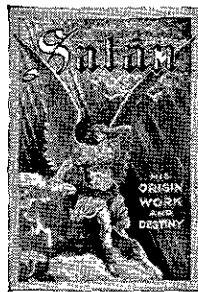


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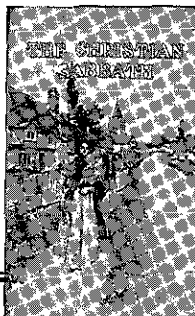


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