

FEBRUARY

The Watchman

Magazine
AN INTERPRETER OF THE TIMES



R. W. FOX

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The Tragedy of the Ticker Tape Page 6

What Is Not Worth Dying For Is Not Worth Living For

WE HAVE it from a thorough-going "wet" that he has just as much right to appeal to his conscience as an excuse for the manufacture, sale, and use of intoxicating liquors as has the pacifist for not bearing arms or the Sabbath keeper for not keeping Sunday. He said that his conscientious convictions forbade his obeying the Prohibition law, and he was going to assert his right to personal liberty and flout the law with boldness and impunity.

This sort of argument provides ointment for many a sorely guilty conscience these days.

But Prohibition laws are not in the same category with draft laws and Sunday laws, though they have some features in common. Is liberty to debauch one's self and to shoot one's fellow men comparable to worshiping God on the particular day He designates?

In refusing to go to war over questions that can be settled peaceably, and in keeping Sabbath rather than Sunday, a man is saving life instead of taking it, and is honoring God rather than men. Can the same be said of alcoholism?

We do not question a man's right to drink poisons if he wishes, though we wonder at the soundness of his judgment. But we do question his right to imbibe anything that so impairs his faculties, and at times renders him insane, to the extent that he will go forth to blight society and

kill his fellow men. The newspapers reek with crime stories of whole families of innocents being butchered at the instigation of rum-crazed brains.

It is a weak subterfuge to maintain that Prohibition is the cause of these brutal murders, in that it indirectly encourages the use of *bad* whiskey with its extreme effects. The same atrocities occurred *before* Prohibition. We question whether any whisky is *good*. As well say God's law against killing is to blame for more horrible murders.

A good test for the honesty of a man's conscientious convictions lies in whether or not he is willing to die to uphold them. A war-resister or a Sabbath keeper places his life as the stake when he says, "I ought to obey God rather than men." And many a one has languished in prison or burned at the stake rather than yield. Are "conscientious wets" willing to do that?

Not that willingness to die for it proves the rightness of a cause. But, after all, the bootlegger knows his cause is weak; and men do not willingly die to save a salved conscience. What is not worth dying for is not worth living for.

International peace and universal Sabbath keeping are blessings to mankind, as attested by revelation, history, and science. Alcoholism is a curse. Deny it successfully who can.

This is no time to be

Afraid of NEW IDEAS

A plea for advance in religion

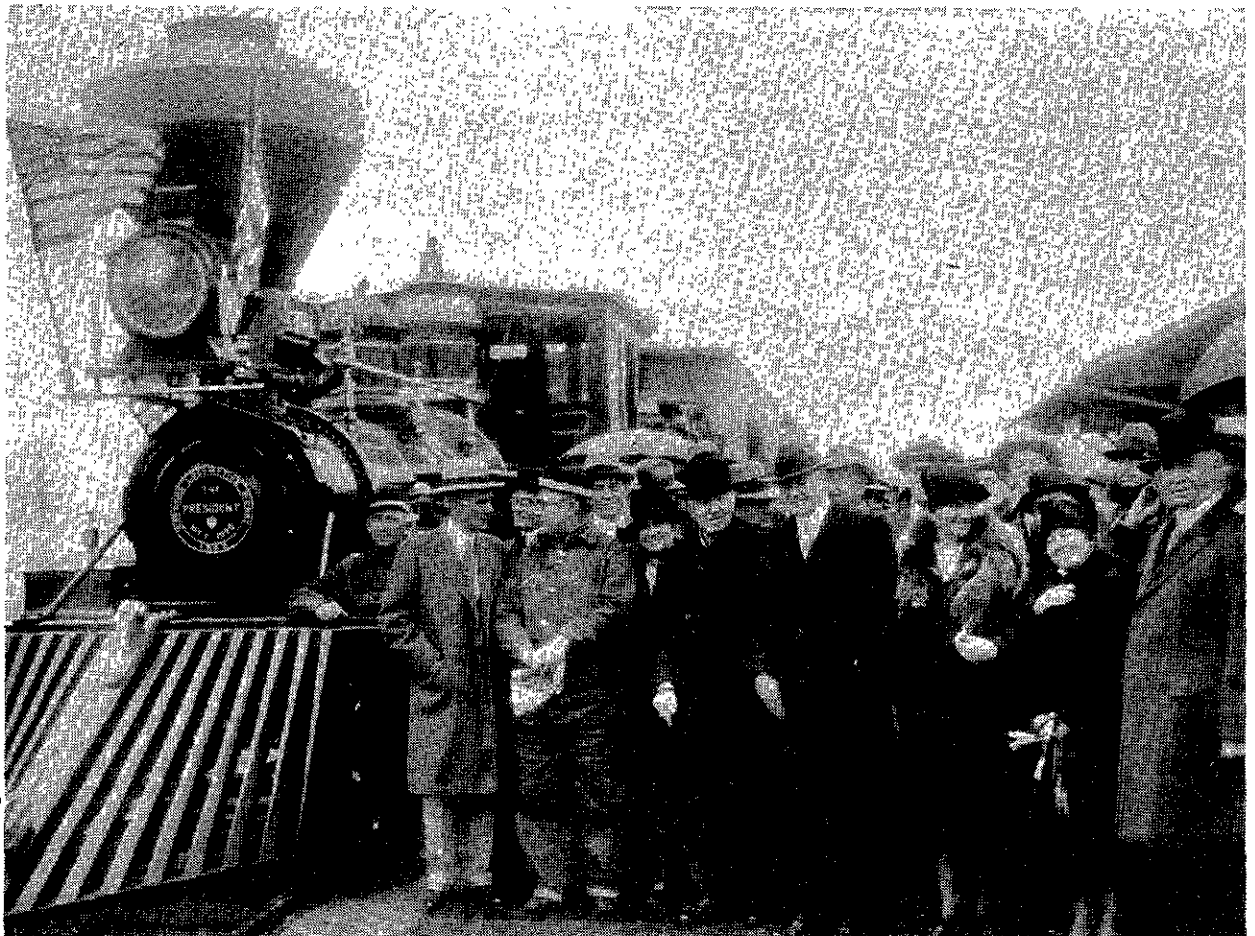
By John Lewis Shuler

WHEN a new idea is born in the mind of man, or a new truth discovered, it usually starts out in the world with a majority of 1,600,000,000 against it. This general reaction of opposition to new ideas is noticeable in the most trivial deviations from conventional customs, established ways, or regular modes. The transatlantic liner that recently adopted the Diesel engine as a substitute for the steam engine was obliged to erect two huge and useless smokestacks in order to resemble the steamers of competing lines, because passengers refused to patronize a

vessel that did not have these familiar and visible signs of its engine power.

Every inventor or discoverer, who has brought out new and advance ways in different lines, can relate the experience of rebuffs, as he has tried to inform the world of his discovery.

When Columbus decided to equip a fleet to sail around a spherical world and reach the East by sailing west, he was jeered and scoffed at by the popular opinion of that time, which regarded the earth as flat. When Bruno proclaimed the new truth of a plurality of worlds and solar systems, he was



International Newsreel

A group of men who are not afraid of new ideas. President Hoover, Thomas Edison, and Henry Ford at Dearborn, Michigan, after their arrival from Detroit in a replica of the train built in 1860, on which Edison was a "news butcher" as a boy. The occasion was the fiftieth anniversary of Edison's invention of the incandescent light.



Herbert Photos, Inc.

A new idea for the guidance of airplanes by wireless beams. This tower contains the apparatus for sending out signals to guide aviators

burnt at the stake for advancing something contrary to the established belief of his day. When Robert Fulton proposed to build a boat that would go up the Hudson without the old-time sails, he was ridiculed on every side. When two young men in a little town in Ohio declared that they would make a machine to fly in the air, they were called "the crazy Wright brothers." When Samuel Morse asked Congress to appropriate money to build a telegraph line from Washington to Baltimore, he was told that they might just as well invest money to build a railway to the moon.

This opposition to new ideas persists in reference to religious matters even more than other things. When new truths for new times are brought out, or essential old truths, which have been lost sight of, are restored, many refuse even to give these new or restored truths a hearing or a candid investigation. They dismiss them with the thought that it is not necessary to believe or do anything different from the beliefs and practices of the forefathers.

They assume an attitude that virtually says: "Our fathers didn't know anything about this, hence we don't want it. We are satisfied with what we have. Don't bother us with your new ideas. We are getting along all right as we are. Leave well enough alone."

If people had universally followed this principle

in reference to the introduction of railways, steamships, motor cars, aeroplanes, telegraphs, telephones, sewing machines, typewriters, phonographs, etc.—we who are now living would never have known anything about these useful inventions and discoveries. Think of the comforts and conveniences we would thus have been deprived of! The world would never have made any progress, if this idea had been carried out. Advancement would have been impossible.

INCONSISTENT TO REFUSE LIGHT

IS IT consistent for people today to refuse to accept new light upon the Bible? Your grandfather of fifty years ago never rode in an automobile. But this is no reason why you should refuse today to take advantage of this twentieth-century mode of rapid transit. No man refuses now to receive the benefits of the great inventions and discoveries of recent times of which our forefathers knew nothing. So we should not refuse to walk in the increasing light of God's holy word, even though it leads us to do differently, in some matters, from what our forefathers did.

It is possible for people to overlook a plain Bible truth for hundreds of years. In Nehemiah 8:1-8 we learn that when the people in the time of Ezra searched the writings of Moses, they found certain instructions in regard to the observance of the feast of tabernacles that had been lost sight of for centuries. They proceeded under the blessing of God to carry out these instructions, which had not been obeyed for over one thousand years (Nehemiah 8:17), yet this plain truth had been there in the Bible all the while.

So in the last days, in which we are now living, much additional truth and knowledge is to be brought forth as the result of a searching of the Bible. Thus the angel said to Daniel: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

In harmony with this prediction that in the time of the end, when the end of all things is drawing near, "*knowledge shall be increased,*" we may expect to learn many points of truth that were not known in the preceding centuries. Just as surely as we are living today in this time of the end, just so surely we may know that God has increased knowledge and additional truth for us in His holy word.

The light of God's truth is to shine *more and more even to the perfect day.* (Proverbs 4:18.) The perfect day will be ushered in by the coming of Jesus Christ at the end of this age. It is certain, then, that God will send more and more truth to His people until the end of time. And it is also evident that the nearer we come to the end, the more truth and light will break forth from the Bible.

God will reveal the fullness of divine truth to those who live just before the coming of Christ. Every false doctrine and unscriptural practice will

be discarded by His people in these closing days of the age, so that when Jesus comes He will find His church without blemish or spot. (Ephesians 5:25-27.)

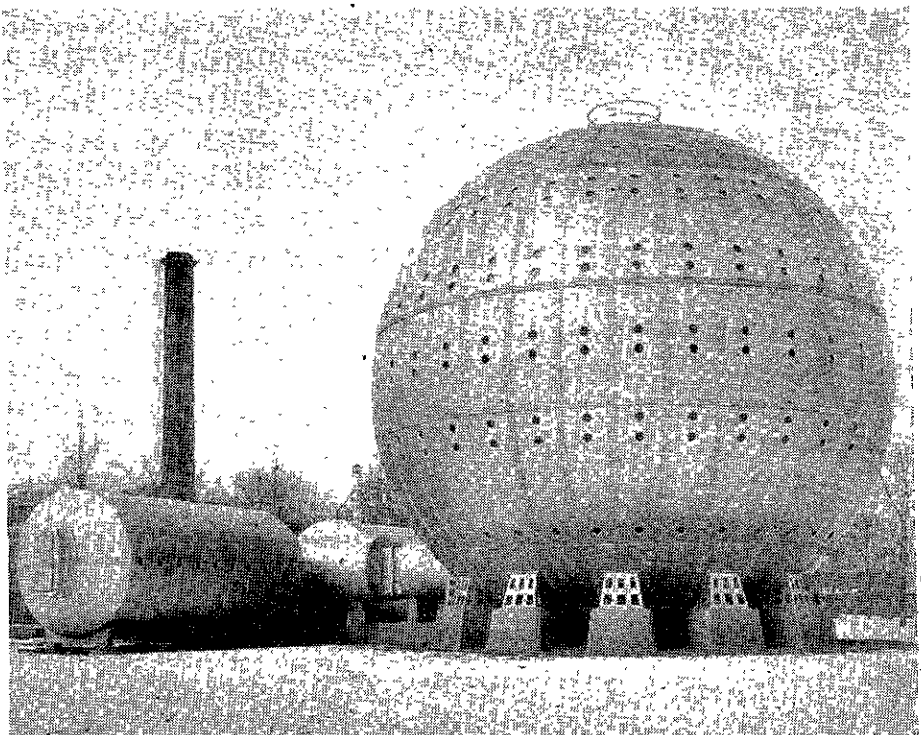
During the Dark Ages, the light of the Bible shown but dimly. The truth of God was buried under the dust of human tradition. (Daniel 8:12.) The light of truth was eclipsed by the darkness of many errors and false doctrines which prevailed in the religious world. But in the last days all the truths that were set aside or cast to the ground during the time of the great apostasy are to be restored in their purity in a special message, which God is sending to the world now, to prepare the way for the second coming of Christ our Saviour.

Among the truths that were set aside in the third, fourth, and fifth centuries of the Christian era, when the church departed from the true gospel, was the observance of the seventh day, now called Saturday, as the Sabbath, as specified and commanded in the fourth commandment of God's everlasting ten. This seventh day was sacredly observed by Christ and His apostles, and all the Christians of the first century, or apostolic times. (Luke 4:16; 23:56; Acts 13:27; 15:21.) But in the centuries following the days of the apostles, the observance of the first day of the week, or Sunday, was, without any divine warrant or Scriptural authority, substituted for the divinely ordained Sabbath of the seventh day.

RESURRECTED TRUTHS

TODAY God is calling His people back to the keeping of this true Sabbath of the seventh day and to obedience to all His truth, in preparation for the coming of Christ. But when this message is presented, many are ready to say: "We have always kept Sunday, our fathers kept it, and many good and pious men have died happy while keeping it. If they were right, so are we." But we have seen that this is entirely a wrong attitude and position, and the argument here used is unsound.

It was by similar arguments that the Jews endeavored to justify their rejection of Christ. Their fathers before them had been accepted of God in presenting their sacrificial offerings, and why could not they, as their children, find salvation in pursuing the same course? So, in the time of Luther, the up-



By Ewing Galloway, N. Y.

A new idea in a sanitarium, containing tanks for the treatment of certain diseases by the use of abundant oxygen

holders of the Catholic church reasoned that true Christians had died in the Catholic faith and therefore that religion was sufficient for salvation. But such reasoning, as we have seen, would prove an effectual barrier to all advancement in religious faith or practice.

AGED ERROR STILL ERROR

THE fact that Sunday-keeping has been an established doctrine for centuries and a well-nigh universal custom among our fathers before us proves absolutely nothing in favor of our keeping this first day, when there is no Bible authority for its observance. A thousand years of believing a falsehood does not make that falsehood the truth. There was a time when, for hundreds of years, all the people believed the world was flat; but that did not have any effect on the true shape of the sphere on which we live. A counterfeit coin may pass as genuine for many years among honest men, but this will not make it genuine, and no honest man will continue its circulation after he knows it to be spurious. Neither is error any the less erroneous and objectionable by having been considered truth by many good people of former generations.

The true attitude that all men should assume toward the truth of God is clearly set forth in a farewell address by Pastor John Robinson to the Plymouth Pilgrims when they were about to depart for America. He said:

"Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall live ever to see your faces more. But (Continued on page 28)



International Newsreel

An airplane view of the lower end of New York City, with Wall Street hidden among the buildings

The Tragedy of the Ticker Tape

The Wall Street crash of October, viewed from the perspective of January, through the lenses of divine comment



ALL our lives we have heard of times to come that will "try men's souls." Certainly in the unprecedented and unexpected collapse of the stock market late in last October, men of finance as well as thousands of mechanics, clerks, stenographers, and others who have been hit by the bug of "easy money," found times that tried their souls to the utmost, and the strength of their purse strings as well.

Without so much as a hint of the impending crash, the stock market, which had been constantly rising over a long period of months, with prices inflated in many cases three or four times their par value and ability to pay dividends, suddenly broke down.

The bubble of speculation on the prosperity market has been burst.

Thursday, October 24, 1929, is now written in the history of world finance and will be remembered for time immemorial as "Black Thursday." On that day more than sixteen million shares of stock changed hands in the New York Stock Exchange alone. It was the largest number of shares ever to change hands in one day.

PAGE SIX

By LYNDON L. SKINNER

A sudden frenzy of fear gripped the average investor. He issued orders to sell at the market, which meant at the best price his broker could get. There was a torrential flood of stocks to the market. Prices rapidly fell far below previous quotations.

The ticker tape, quoting current market prices, which has a capacity of about five million shares a day under present conditions, fell 248 minutes late; and on the following Tuesday, October 29, as much as 152 minutes late.

There are two prominent classes of investors, those who buy stocks outright or on the installment plan, placing a large down payment and buying for investment. There are also those who buy on margin, placing a small option fee on a stock, gambling on its future for their profit. It is this latter type of investor who was hardest hit.

"The utter collapse of prices on the stock exchange," says Merryle Rukeyser in December *Nation's Business*, "on Black Thursday, October 24 and the following Tuesday, October 29, was ascribed

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to the temporary repeal of the law of averages.

"Banks, life insurance companies, and exchanges are conducted in the belief that human beings on the average will act normally in accordance with past experience. The Stock Exchange is a weather-vane reflecting sentiment, but having no opinion of its own. Its operations normally rest on past experience, which teaches that there will always be some who wish to sell what others want to buy."

But for once, at least, the principle of the law of supply and demand failed, and the investment world has been thrown into a chaos, the magnitude of which, says *Barron's Weekly*, "only those with access to the books of big brokerage houses have any idea; the aftermath of five years of wild speculation presents a pitiful sight, and can mean only that buying power will be slow to recover."

INTENSITY OF THE FRENZY

WHEN strong men appear in the offices of their brokers and with tears in their eyes beg for the return of their lost investments, as one familiar with the Street tells the writer was not an uncommon sight, we get a glimpse of the intensity of the frenzy that gripped men who saw lifetime savings swept from their grasp as by a gigantic flood. Insanity, poverty, murder, suicide, have followed quickly and destructively in the wake of the storm.

There are many associated with modern economics and high finance who would deride the thought that there is any connection between the recent crash in the market and the Word of God. Nevertheless, it remains a fact that Bible prophecy has very much to say about the economic condition of modern times that should furnish interesting and instructive reading for those who lost, as well as those who weathered the slump.

Jesus Christ is considered as the "founder of modern business" by many occupying places of importance in modern commerce. Bruce Barton, chairman of the Board of Batten, Barton, Durstine, and Osborne, one of the three outstanding advertising agencies in America, five years ago wrote a book called "The Man Nobody Knows," in which he devotes a chapter to the description of Jesus in the capacity of the founder of modern business ethics. He says H. G. Wells once showed him a list of those he considered the six greatest men of all time. This extraordinary list included Jesus of Nazareth, followed by Buddha, Asoka, Aristotle, Roger Bacon, Abraham Lincoln. Jesus headed them all.

And from his perspective of 2000 years Jesus was looking down on our day and on modern business when He said that a sign of His second coming would be "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26.

Today the hearts of the greatest are trembling at the results of the crash they refused to believe was imminent. This winter those dearly coveted trips to Bermuda, to Palm Beach, and Southern

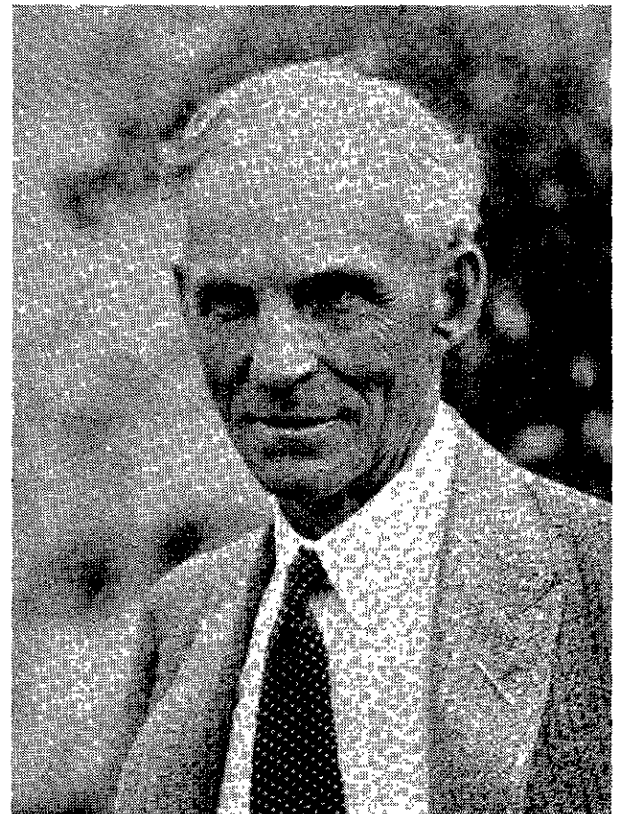
France are being called off, and tried investment experts of wide experience sit at their desks, grave and gray, asking, "What do these things mean?" The rules of the game of high finance have collapsed like a house of cards.

"On September fifth Professor Irving Fisher, famed economist professor at Yale, asserted that stock prices were not too high and predicted that there would be no crash on Wall Street," says the *Outlook* of November 27 editorially.

"As late as October 21," it continues, "Professor Fisher found that the market had not been inflated, but only readjusted according to the decreasing value of the dollar and the changed tempo of production and trade."

The results of the crash on the ensuing days leads the editor to comment, "Those who desire further predictions, from Professor Fisher should send their communications to his home in New Haven, where he still lives. There is no truth in the rumor that Professor Fisher has fled to Little America."

Not even the greatest experts of modern finance can predict accurately what the trend of the market will be tomorrow. Professor Fisher seems to have tried it once too often. But the Bible has accurately predicted the fate of those who "have heaped together treasure for the last days." How descriptive of the events of the recent crisis are the words of the apostle James when he says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches (Continued on page 28)



International Newsreel

Henry Ford, one of the world's greatest industrial financiers

The CAVE MAN'S ORIGIN

*was not through evolution, but by
civilization's bankruptcy as
caused by Noah's flood*

By L. ERVIN WRIGHT



CENTURY ago practically all that was known about Egyptian, Assyrian, Babylonian, and Persian history was what the Greek and Roman writers of classical

times had written. Since the discovery of the Rosetta Stone in Egypt in 1799 and its decipherment a few years later, we now have at our command all the learning that the ancient Egyptians recorded on their rock monuments and upon their rolls of papyri. No longer do we need to depend upon Herodotus, Strabo, Plutarch, and others for our source of Egyptian history. Egyptian history may now be learned at first hand. In fact, because the classical writers were not so well acquainted with Egyptian history as were the Egyptians themselves, we can even correct many of the errors of these classical writers in their accounts of Egypt. And what is true of Egypt is true also of our knowledge of Assyria, Babylonia, Persia, and other nations of antiquity.

But in our recovery of the history of the nations of antiquity, we eventually come to the end of our investigations of authentic secular history. In other words, authentic secular history goes back into antiquity only two or three millenniums before the Christian era. In reviewing the histories of the oldest nations, we eventually meet with a blank wall.

PAGE EIGHT



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Supposed appearance of a woman of the cave age, on view in the Field Museum, Chicago

If the evolutionary theory were true, it seems strange that the authentic history of man is so short as compared to the evolutionary scale, which gives over millions of years to the ages of animal life before man. Even if the evolutionists do extend a vague history of man back twenty-five or fifty thousand years, it seems strange that the authentic history of man jumps, as it were, from a blank wall into prominence.

Various attempts, by many historians tinctured with the evolutionary hypothesis, have been made to evade the force of the sudden appearance of the authentic secular history of man by shoving the histories of the Egyptian and the Babylonian as far back into the past as they can. An Old Stone Age is conjured up in which man in the dismal past first began to be a man; this to be followed by a New Stone Age, indicating man's progress on the earth. These ages are said to be followed by the various ages of metals, which indicate that man began to know more. In short, the weapons man used, the habitations man lived in, the drawings he made, are

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taken as a time scale for the period of man's occupancy of the earth.

In many parts of the Middle Western states at the present time men and women are living in dug-outs, sod houses, and in cave houses. And at the present time, only a few hundred miles away, other men and women are living in fine homes, some in mansions, others in hotels, and others in many-storied apartment houses with all the conveniences of this modern age. Yet so far as education and intelligence goes there is little or no difference between the two classes of men. But if the present civilization should suddenly be blotted out, and an archeologist were to dig into the ruins of the Middle West a thousand years from now, he would conclude, according to the evolutionary hypothesis, that the civilization of the dug-out man was several thousand years before the civilization of the man who lived in the apartment house.

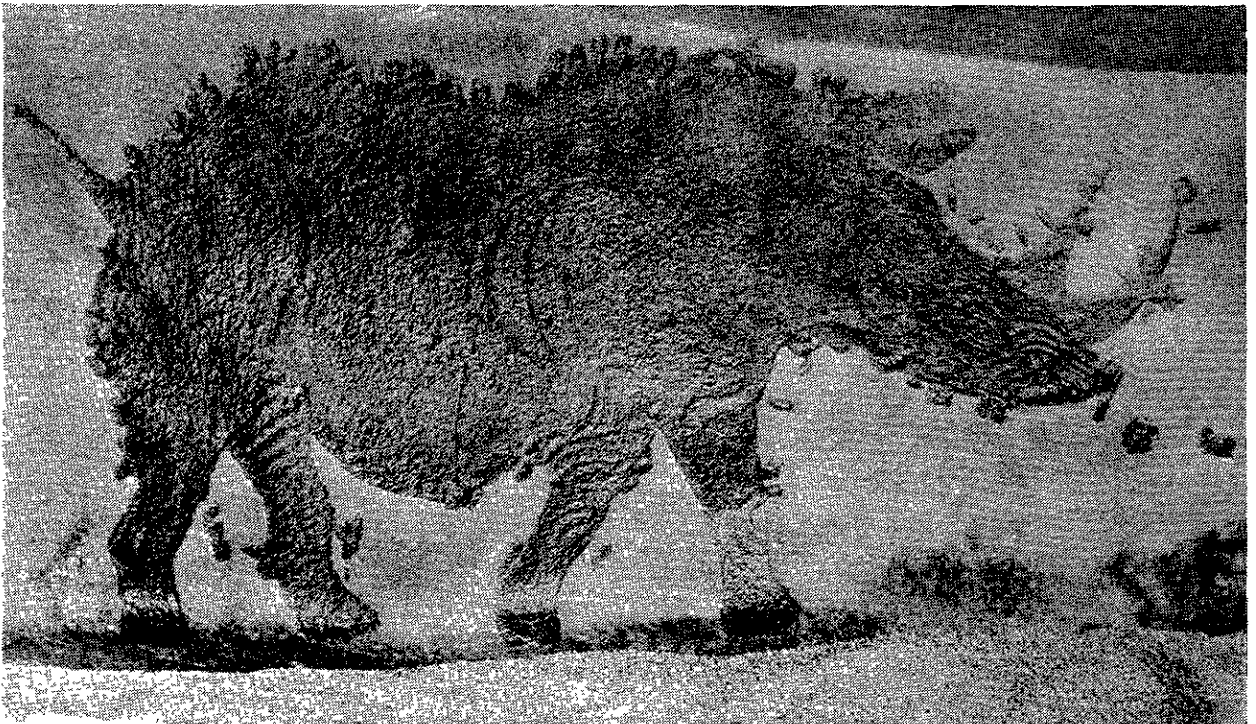
ALL KINDS CONTEMPORARY NOW

THIS shows the futility of the evolutionary theory of history when it pretends to tell us that the cave man, the Cro-Magnon man, and other "pre-historic" men, lived thousands of years before authentic history begins. But we know from present-day evidence that the use of all the modern conveniences does not necessarily make one man brighter than another. It is not uncommon to see a man plowing in one field with a team of horses, while across the fence his neighbor may be plowing three or four furrows at once with a late-model tractor. Some farmers do all their milking with milking

machines; most farmers do not, but these farmers live side by side and one class may be just as intelligent as the other. Thousands of homes use electricity for light; there are many thousands that do not.

It is plain that man three or four thousand years ago in certain parts of the world may have lived in caves, made his weapons of flint, dressed in skins contemporaneously with the higher civilizations of Babylon and Egypt, just as highly civilized nations now exist contemporaneously with little civilized nations. And just as we find men today side by side, even in these higher civilizations, using both old and modern inventions, men, thousands of years ago, who used stone lived near other men who used brass, copper, and iron.

And whenever we meet man, we always find him a man. He knows how to talk. There has never been any proof that speech evolved. We always find man possessed of a language. And all the intricacies of grammar seem to be inherent in every tongue. We have thrown a dozen languages in the melting pot and extracted what we call our English tongue, but we have evolved nothing. We have merely made use of languages already existing. Almost all our new words are made up from roots of other languages, particularly the Greek and Latin. For niceness of expression, for delicate shades of meaning, and for beauty of sound we still bow our heads to the Greek and Sanskrit tongues. Certain peoples low down in the scale of civilization have been discovered possessing languages with grammars far too intricate for these people to have developed. (*Cont. on page 26*)



Wide World Photos

The picture of a white rhinoceros cut into a rock in South Africa, supposed to have been produced 50,000 years ago, and considered the finest specimen of the art work of primitive man

Bible Critics Silenced

The recent uncovering of ancient manuscript treasures has dumbfounded traducers of the Word of God. Even mummified crocodiles spoke in support of Scripture

(Fourth of a series on "A HUNDRED YEARS OF EXPLORATION IN BIBLE LANDS")



FOR three quarters of a century, archeologists had been busy deciphering classic inscriptions on brick and stone, but none dreamed of the vast hordes of literary treasures reserved for this modern age of surprises. It was in 1897 that two young men, Professors Grenfell and Hunt, while exploring in the Nile valley south of Cairo, Egypt, discovered tons of Greek and Coptic manuscripts, some of which were written in the language of the New Testament. Previous to this, no modern scholar had ever seen one autograph manuscript written in the language that the common people of Palestine and Egypt used in the time of Christ.

Two years later, in a near-by locality, the same excavators uncovered a cemetery of mummified sacred crocodiles. Such things had been found before, and although interesting, were apparently of little value. So on this occasion, when an old tomb was to be opened and hopes were high of perchance looking upon a jeweled princess, what was the disappointment in finding a huge crocodile. In his disgust, one workman picked up the mummy and hurled it against a rock, breaking it in pieces, when, lo, it was seen to be stuffed with old manuscripts! Immediately the value of these despised crocodiles increased in price, and from them were obtained fragments of ancient classics, royal decrees, petitions, land surveys, contracts, accounts, private letters, and portions of Scripture, much of which is perfectly preserved.

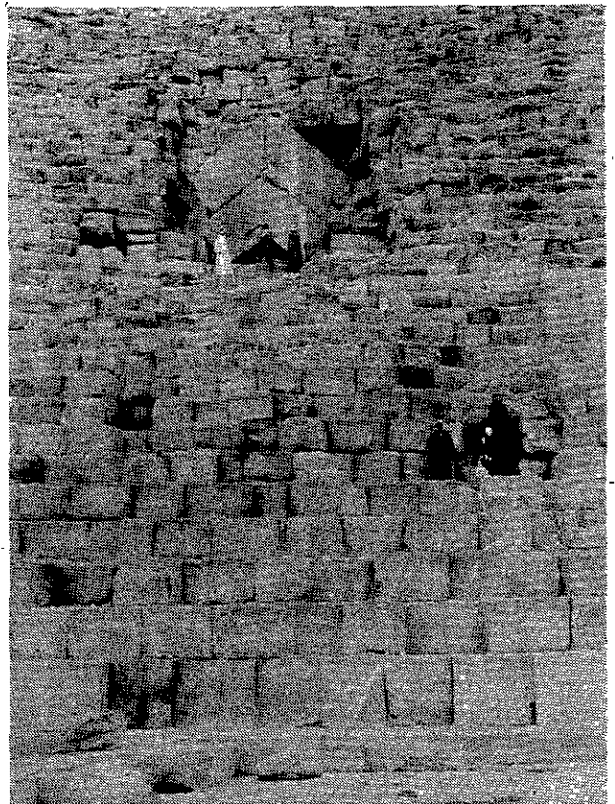
In addition to stone, clay, and metal, the people of antiquity used three materials upon which to record their thoughts. The finest workmanship of the scribe for royal courts, temples, and large churches, was wrought in silver and gold upon purple vellum (calfskin), which to this day stands unrivalled. Next to this for choice documents and scrolls, came the parchment (sheepskin and goatskin); while for all ordinary commercial and literary purposes, the tough but inexpensive *papyrus* (plural *papyri*), was the universal writing paper during a period of more than three thousand years.

The reed known as papyrus, whence our word "paper" is derived, grew in great abundance throughout the delta of the Nile. The white pith of these reeds was cut into long strips, which were arranged vertically, over which other strips were placed horizontally. The two layers were pasted and pressed together, hammered, dried in the sun, then rubbed thoroughly with some smooth surface until ready for use. The sheets made in this way were then

By Roy Franklin Cottrell

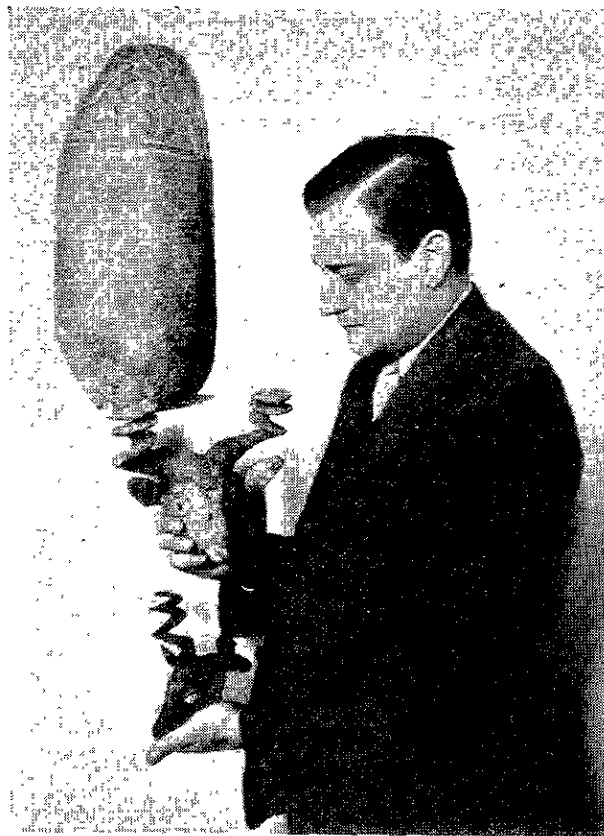
past together to form a roll of any desired length, some specimens still preserved being more than one hundred feet long. In thus providing ancient peoples with an almost imperishable writing paper, we observe a marvelous providence of our God. At a time when critics and skeptics were seeking to undermine and destroy faith in the Bible, the desert ruins of Egypt yielded immense quantities of papyrus manuscripts to establish the integrity of the grand Old Book.

Here is another remarkable feature. Seven hundred years before Christ, and while Egypt was still a mighty nation, Jehovah foretold its complete overthrow, and moreover declared: "The paper reeds by the brooks . . . shall wither, be driven away,



Herbert Photos, Inc.

The real and the false doorways of the greatest of the pyramids, which is also the tomb of King Cheops and his queen. The real entrance, above, has been sealed for centuries. The false one below is now the real one in fact, because it is now the only means by which entry into the tomb of Cheops can be effected



International Newsreel

Two bronze heads of goats, and a Babylonian boundary stone containing the name of Nebuchadnezzar, relics found by the late Herman V. Hilprecht in Babylonia. Recent excavations are continually turning up new finds that corroborate the Scriptures

Hebrew, that only the educated Jew understood. But now by a study of the manuscripts it is seen that Christ and His apostles used, not the original Hebrew Bible, but a translation of that into Greek, known as the Septuagint. To the orthodox Jew, this was heresy; but Christ "taught not as the scribes and Pharisees," and "the common people heard Him gladly."

"The vocabulary of the New Testament," says the learned Dr. Robertson, "is practically the same as that of the vernacular in the Roman Empire in the first century after Christ." Likewise Dr. Coburn declares: "The language of the New Testament, like that of the papyri, is the language of life and not of books; it is the language of nature, not of the schools. . . . The New Testament does not contain the vulgarities common to the papyri, but lifts this spoken language to a new dignity. . . . The New Testament is as different from the papyri in its charm and spiritual elevation as from the ancient classics. It used the common language of its day — but it glorified and spiritualized it."

TREASURE IN THE DESERT

A FEW beautiful vellum and parchment manuscripts of the Bible, written at the principal centers of Christianity, have come down to us from the third, fourth, and fifth centuries A.D.; yet, remarkable to relate, the discovery of these papyri was made, not beneath the ruins of great cities, but in a sunken oasis of the Libyan desert situated west of the Nile and some fifty miles southwest of Cairo. For several centuries this section was fairly prosperous, then came drought, famine, and business depression. The desert gradually encroached, and about the year A.D. 300 the oasis was finally abandoned.

Among the documents here discovered was the famous work of Aristotle on the Constitution of Athens, the translation of which covers 116 solid pages. Scholars had never dreamed of recovering this work in its original form. It was written B.C. 325-322, either by Aristotle himself or under his personal supervision. Four hundred years later, A. D. 78-79, the manager of a small farm in Egypt used this precious document as a daily account book. However, it was found readable throughout and, to the surprise of classic scholars, materially changed their views of many things in Greek history. Commenting upon this, Sir F. G. Kenyon, says: "Many eminently reasonable theories and conjectures are scattered to the winds by this slight addition to the ancient testimonies."

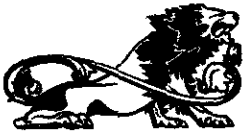
In like manner the tone of modern critics concerning the Bible has been wholly changed. Can you imagine the sensation caused by the discovery of a leaf from the pocket Bible of an Egyptian Christian who lived as near the era of the apostles as we do the time of George Washington? It was written on poor papyrus by a fairly good penman, and well represents the New Testa- (Continued on page 30)

and be no more." Isaiah 19:7. Centuries passed; the plant continued to flourish as of old, and the infidel doubtless ridiculed the prediction as an idle dream. But today the growing reed has entirely disappeared from Egypt, and is found only in two or three remote regions of other countries. In fulfilled prophecy, as well as in the vast literary treasures of old papyri, the voice of God clearly testifies.

THE PEOPLE'S BOOKS

PREVIOUS to the recent discoveries, linguists and scholars supposed that the difference between classic Greek and New Testament Greek was because the Jews who wrote the latter borrowed freely from Hebrew idiom and construction, and that the New Testament style was in the nature of a separate or sacred language. But by comparison with the papyri, it was seen that the Gospels were "people's books" written in the dialect of the middle classes, the language of the home, the shop, and the market place. As Dr. Camden M. Coburn asserts: "Wycliffe only did for England what Matthew and Mark did for the Roman world. Christianity from the beginning spoke the tongue of the peasant."

The scribes and Pharisees of that day conducted the religious ritual in a dead language, the classic

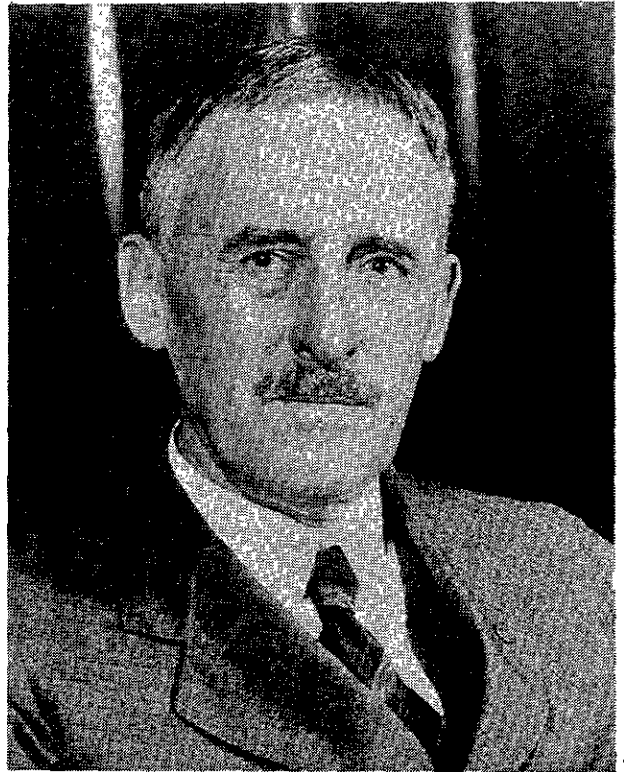


The London Naval

WILL-O'-THE-WISPS are not confined to swamps; they are found also among the nations. In recent years, how many lights have we seen put up by international agreement to lead mankind out of the dark and dismal bogs of war and conflict to the solid ground of peace and concord! We think of the League of Nations, the Permanent Court of International Justice, and very recently, the Kellogg Anti-War Treaty. But these have all proved to be disappointments. We find ourselves still in the swamps of war, the lights only serving to get us involved, seemingly, more helplessly in the swamp. If it be said that my statement ought not to apply to the Kellogg Treaty, for this has not had chance yet to show what it can do, I would refer to the flare-up between the United States and Soviet Russia over America's note regarding the Manchurian affair.

Both Russia and the United States are signers of this Kellogg treaty. Treating it as a "scrap of paper," Russia has been warring against the Nationalist Chinese government over the Chinese Eastern Railway. The American Secretary felt it proper to ask Russia if there was not some way this unfortunate Russo-Chinese conflict could be ended, whereupon the Soviet ministry replied with a caustic note, going so far as to say it considered American interference as an "unfriendly" act, which, in diplomatic language, means a warlike act. As to the Kellogg treaty, the Russian note continued to say that it signed this Kellogg agreement with reservations, and this Chinese affair had nothing to do with it. And that is just the point. The nations do sign peace agreements, but with reservations to go to war if they choose to do so.

And so long as the nations refuse to put all of



International Newsreel

Secretary of State Henry L. Stimson, who leads the United States delegation at the five-power naval parley in London during January. The other American delegates are shown below on these two pages

their cards on the table, so long as they are not fully sincere in their efforts to attain peace—and this does not by any means apply only to Soviet Russia—we shall not have peace. They desire peace ideally and theoretically, but practically they do not. "Reservations" show up this practical need

which they all feel for war. We may depend upon it that no nation is going to give up its full right to make war. So long as there remains this hold-back to war if the particular nation feels that is the thing to do, it must be evident to all of us that we cannot have peace.

The Five-Power Naval Conference will soon be in session in London. It opens January 21, 1930. Great hopes will be placed on this meeting of the great nations of



International Newsreel

Hugh S. Gibson, U. S. Ambassador to Belgium; Charles G. Dawes, U. S. Ambassador to Great Britain; Dwight W. Morrow, recently made Senator from New Jersey

Conference



*A discussion of the
problems it will face*

By William G. Wirth

the earth: the United States, Britain, France, Italy, and Japan. It will be the ardent expectation of all that something, somewhere, somehow be done to stop the terrible menace and danger of international conflict. Right here and now, with no claim to any superior wisdom, I boldly and unequivocally affirm that this London Naval Conference will not solve the problem of world peace. I have said "world peace." I made a mistake; I should have narrowed it down to these nations themselves, for this conference will by no means remove the danger of war among even the five powers meeting in London.

REASONS FOR THE CONFERENCE

AS IS well known, Ramsay MacDonald came over to the American shore to put through this conference. There undoubtedly were other reasons why he came here, but this one stands out big. Britain is, pre-eminently, a naval power. Her life depends upon her mastery of the sea, inasmuch as she is an insular nation. She must protect her waterways for the safe bringing in of food to her people, for she has no agriculture to speak of. In recent years the United States fleet has been growing. We have further taken the stand that we must have a fleet as large as Britain's. Naturally, England has been disquieted over this fact. Must she resign as "mistress of the seas"? There was no other way out but to come to some agreement with Uncle Sam, for Uncle Sam has more money than John Bull, and, if he desires, he can build more ships of war than can John.

But to come to a naval understanding with the United States meant more than a concern of these two nations. There were France, Italy, and Japan. They were naval powers, and their wishes had to be considered, and their claims and demands dealt with. Would they agree to the Anglo-American arrangement? If they did not, the Anglo-American arrangement would be use-

less, for their fleets would throw out of balance the naval strength of the nations. There must be a corresponding strength preserved, as to ratio, right down the line, from the strongest naval powers to the weakest naval powers. We remember that this was demonstrated and sought to be attained at the Washington Disarmament Conference of 1921-1922. "Ratios" and "parities" are significant and potent words in naval conferences these days. The nations have become so close together, their interests and naval actions so intricate and participatory, that it is all or none. Hence, this five-power conference.

ENCOURAGING ITEMS

THE fact that France and Italy have agreed to attend this London parley is encouraging,—to give the peace idea all the credit we can. It will be remembered that these two nations refused to attend Coolidge's Geneva naval conference of 1927, which was meant to complete the work of the Washington Disarmament Conference. The Washington Conference dealt only with capital ships (battle-ships). This Geneva conference, it was hoped, would settle the ratios and parities of auxiliary ships, such as submarines, cruisers, destroyers. When France and Italy refused to go, and the United States and Britain could not agree on the size of cruisers, the Geneva Conference failed. Now it looks as if President Hoover has succeeded in bringing the five powers together.

One significant thing about the American delegation is the fact that it is all made up of civilians: Secretaries Stimson and Adams, Ambassadors Dawes and Gibson, and Senators Morrow, Robinson, and Reed. This is most significant and suggestive. Heretofore, naval experts and naval officers have always participated in these conferences. Evidently, they will not have a look-in at this London conference. This can only mean this: that so desperate is the demand for naval agree- (Continued on page 32)



International Newsreel

Charles Francis Adams, Secretary of the Navy; Joseph T. Robinson, Senator from Arkansas; David I. Reed, Senator, from Pennsylvania

The HUMAN MIND



WE HAVE already seen how the Medieval Church secured control of the state and how gradually the papacy usurped the power of the church council until all authority in the Church was vested in the pope, in recognition of which he was proclaimed infallible in 1870. There is, however, one factor in human history that the Church failed to take into account, which even today it attempts to ignore, but which, motivated by principles of righteousness or evil, has made our civilization what it is. This factor is the human mind. Furthermore, the papacy fails to recognize the fact that the human mind cannot be controlled, regulated, nor its influence destroyed, by any artificial means. The body may be subjected to the most excruciating tortures, it may be incarcerated in the foulest dungeon, it may be destroyed by the most anguishing death, but the idea or ideal for which it suffered, if of any value, persists, to become a part of our common heritage; thereby the martyr is justified and the oppressor condemned.

THE BLOOD-STAINED ROAD OF PROGRESS

EVERY worth-while cause has had its martyrs, and every step in human progress has been made in spite of bitter opposition on the part of established institutions. Roger Bacon spent twenty years in prison for the ideas to which he gave expression in his scientific works, which were condemned and banned by the Church; but the flying machine, the horseless carriage, the boat without oars, the tunnel, and suspension bridge that he suggested as possibilities have become a permanent part of our civilization. Bruno suffered in the flames for a philosopher's interest in astronomy; but for every martyr who thus perished, a thousand have been glad to "embrace the stake for the liberty to believe in God as they understood Him," and the right of free thought became one of the most sacred rights of the individual. John Huss died at the stake on the shores of Lake Constance; but his teachings have inspired thousands to devote their lives to the betterment of mankind and the exaltation of Christ. Jesus himself suffered martyrdom for ideals that were strange to His chosen people; but after nearly two thousand years His Book still remains the "best seller," and thousands of young men and women are dedicating their lives to the perpetuation of the principles for which He died.

If there is one lesson more clearly taught in human history than any other, it is the fact that the human mind cannot be chained. Its ideals and its inspiration surmount all barriers; they cross national boundaries and span the widest oceans; and the more they are suppressed the more prolific they become.

How a great religious institution found that out

(Third article in a series on

"THE STRUGGLE FOR RELIGIOUS LIBERTY")

By Guy H. Winslow

The explanation of this seeming paradox lies in the fact that the human mind was so created. It was from the first a free moral agent to choose its own destiny. And it is just as absurd to attempt to change this condition as it is to attempt to interfere with the movements of the stars in their courses.

And so we find that while the Church seemed to be getting absolute control in every phase of human interest, she neglected to take into account the one factor that was eventually to destroy, for a time, at least, her control in the affairs of men. And at the very time when she reached the height of her power in temporal and spiritual affairs, conditions were developing that were to split the Western Christian world into two hostile camps, based on the importance of the individual in human affairs, on the freedom of the mind in choosing its own destiny, and on the direct relationship between man and his God. These conditions, which made the religious revolt a success, were found in every field of human interest.

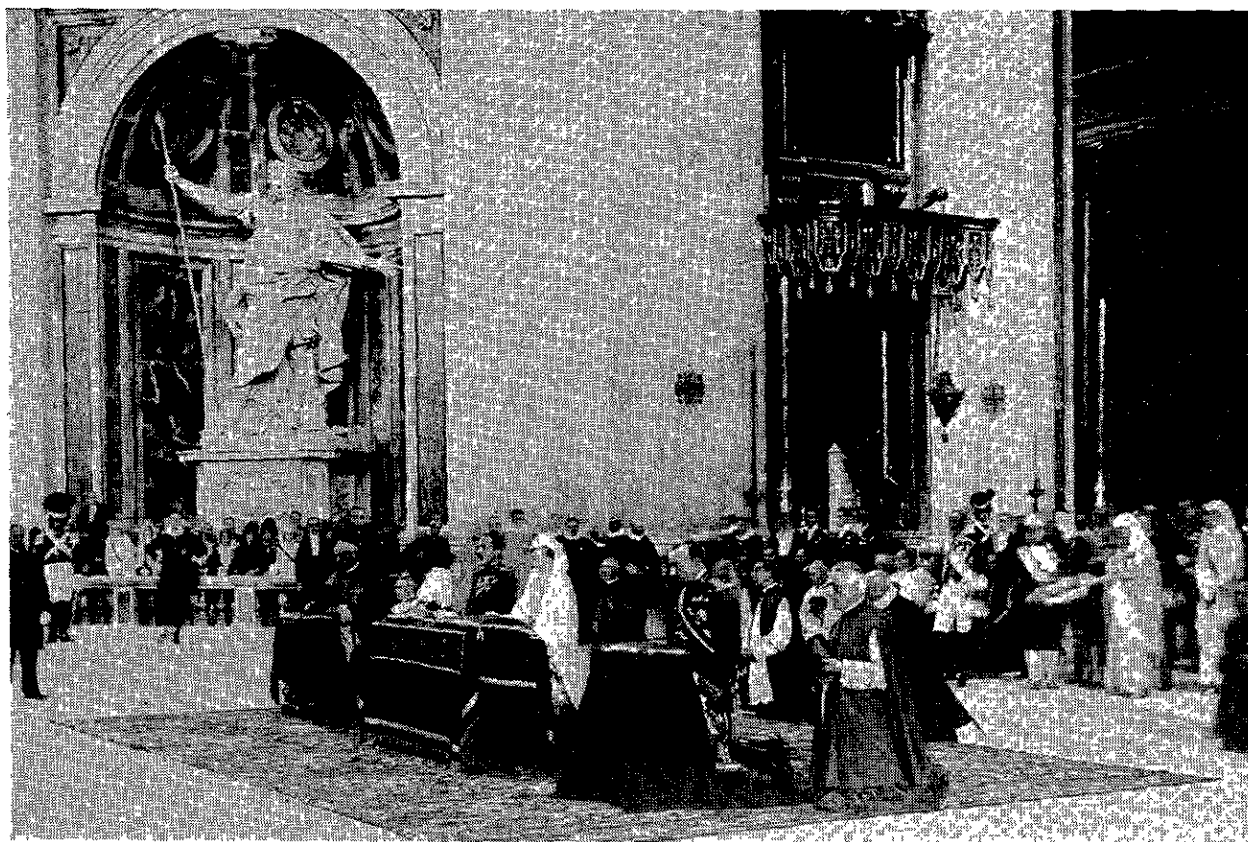
In the political field we find the rise of nationality, which in England and France successfully disputed the claims of the Roman Church, and which limited the power of the king. In the Holy Roman Empire, local princes were crystallizing local sentiment, both religious and secular, as opposed to the interest of the empire and the papacy. It was by no means an accident that Luther was defended and protected by the German princes. Finally, the Emperor Charles V never found a time when he could oppose Protestantism until too late. On the west lay France, in the hands of the ambitious Francis I; on the east was the more dangerous Turk, ever threatening to destroy European civilization. And three times Charles was forced to grant momentary toleration because of combinations against him within his own empire.

OTHER PREPARATIONS FOR FREEDOM

CHANGES in social and economic conditions, aspirations, and desires were no less significant. Wat Tyler's insurrection in England was an example of social unrest and discontent. And it is significant that Luther's break with Rome was over the financial policy of the church, which was opposed to the strong commercial class that was developing in Germany.

The intellectual field had been well prepared. In this connection it is well to note that the great

Cannot Be Fettered



International Newsreel

The king and queen of Spain bowing before the pope of Rome during their visit to the Vatican

figures of the religious revival and reformatory movement were university men, in most cases of high repute in those institutions. Again, the Renaissance had swept away much intellectual rubbish. "As a result Luther had at his command a well-developed method and an apparatus of exegesis and research impossible to any earlier reformer, and without these . . . the arguments of all the early Protestants, so largely historical, . . . would have been wanting in many things." For an excellent treatment of this struggle between the Catholic Church and the new forces in European history, see G. B. Adams' "Civilization During the Middle Ages," from which this and the following quotations are made.

Repeated demands had been made for a reform and the correction of abuses in the church. The Albigenses in the south of France had struggled for the right to determine for themselves questions of theology. In England, John Wycliffe and the Lollards, of whom it has been said that they "disowned and combated almost every distinguishing feature of the medieval and papal church, as contrasted with the Protestant"; in Bohemia, Huss and Jerome, the former making "his appeal to the Bible

as the final authority in questions of belief" and asserting "his right to judge of its meaning for himself"—these and many other persons, movements, and tendencies throughout the length and breadth of Europe, while differing from one another in the particular selected for special emphasis, agreed on two specific points: first, the original Christianity, as recorded in the Scriptures, as the ultimate standard, the religious professions of any age to be judged thereby; second, the right of each individual to study the Bible for himself and to form his own conclusions and to shape his own destiny thereby.

That these movements and demands were of a general nature rather than isolated ripples is indicated by the fact that the Albigenses were exterminated rather than surrender what they demanded as rights; that so strong was the movement in Bohemia that the Catholic Church was forced to make religious concessions to the Bohemians thirty years after the death of Huss; that in England as many as one hundred sixty-five manuscripts containing larger or smaller parts of Wycliffe's translation of the Bible have been found scattered throughout the land.

It is not our purpose to (*Continued on page 32*)

The News Interpreted



Herbert Photos, Inc.

Three of the men who recently flew over the South Pole. Left to right: Bernt Balchen, Commander Byrd, Harold I. June

The Legislature Invisible

THE United States Congress is investigating lobbyists and lobbying, and some interesting, even startling, revelations are being made. One of the most outstandingly avowed lobbyists in the country, Pennsylvania's Grundy, has been transferred from the lobby to the floor of the Senate by a *coup* that astounds, while it nonpluses, that august body of law-makers. Much alleged corruption is being uncovered. We wonder what our country is coming to, if all of this be true.

Like everything else that endures and attains a certain degree of success, lobbying is not *all* bad. Its apologists claim for it many advantages that work for the good of all the people. While it encourages, it also checks, evils. It keeps Congress informed, and certainly keeps our legislators from becoming too complacent. In cases where a very large minority of the people have lost an election, and therefore have no representative in Congress to stand for their interests, it opens the way for them to influence Congress, as they have a right to do, through the lobbyist. So, says Edward B. Logan in his book "Lobbying": "The greater the membership behind a lobby, the more justification there is for its existence."

If every organization that is trying to influence Congress at Washington is

lobbying, then he is a lobbyist who is trying to *prevent* bad laws being passed, equally with the man who is trying to *get* them passed. Granted it is obvious what laws are bad and what are good, the first man's lobbying surely cannot be condemned. There are some beneficent lobbies in Washington, though it must be confessed that a majority of them are working for supremely selfish ends. Few of their workers, however, will acknowledge that.

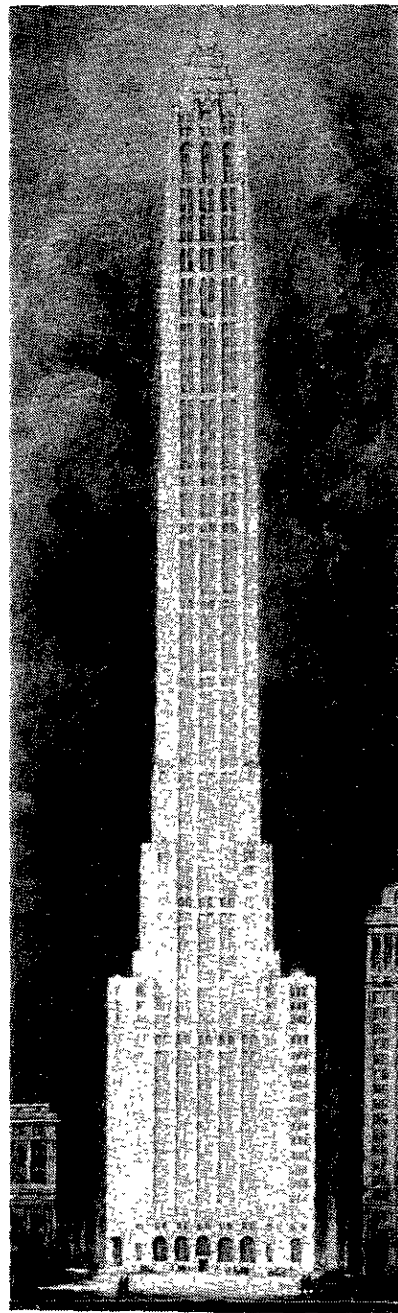
We stand for the sort of lobbying that circumvents the enacting of laws that are plainly against the letter and spirit of our Federal Constitution, such as laws that interfere with religious conviction. We stand for a lobby that insists on a just interpretation of the constitutional rights of American citizens. We do not stand for reprehensible means to secure legislative ends,

through lobbying, such as bribery, coercion, threats. Lobbyists have no more right to use these means than have the legislators themselves.

Concerning certain lobbies, there will always be questions as to their objectives and methods. Concerning others, there never need be any question, at least not of their objectives. Such a one is any lobby that *might* be used to prevent the enactment of Sunday laws. For surely these are contrary to the principles of Christianity and democracy, the spirit of our Constitution, and the experience of history.

India's Crisis

AS WE write, it is Christmas Day. To the Nationalist leaders of India's three hundred and thirty millions, and to the British officials and residents who have India very much on their minds, this day is not so much a Christian holiday as it is a day just one week from New Year's Day, when India has promised to start a revolt against British rule, unless their demands for dominion status in the Empire are complied with. And if, by midnight December 31, they are not given dominion status, then New Year's Day is to mark a stroke for complete independence. A constitution has been prepared, and all plans laid, by the India National Congress for either eventuality.



International Newsreel

The architect's drawing of the new 71-story building of the Farmer's Trust Company, now under construction in New York City

In the case of a blow for complete separation from British rule, there is a question whether it will be peaceful or bloody. It all depends. One of several courses might be taken. Ramsay MacDonald's government seems to favor making India a dominion immediately,

The News Interpreted

though there is some question if it will grant all that India wants. Shall India be left to decide for itself just how much British rule it wants? Shall economic independence be as complete as political independence? For the British seem more concerned about trade monopoly with India than with the burden of ruling it. Japan, Germany, and the United States are threatening, by competition, Britain's Indian commerce.

Mahatma Gandhi, India's religious-political prophet and leader, still leans toward peaceful resistance as being the best and safest way to independence; while Jawarhalal Nehru, the head of the National Party, would not stop short of bloodshed to attain freedom. Again, it may be possible that the astute British may be able to stave off the crisis a little longer by making conditional promises. At any rate, Jan. 1, 1936, will be a day in Indian history. Whether it will be Independence Day (like July 4 for America), or only a passing flurry, the readers of this will know better than the writer does.

When the National leader Nehru was asked by Upton C. Close (as reported in the *New York Times*, from which we get our facts) what would happen on New Year's, he answered, "Anything, but not nothing."

Asia is awake. India is following Japan and China in demanding freedom from Western rule. But India's break for liberty augurs much more serious consequences and a much greater struggle than those of the others, for it has been dominated so much longer and more completely. And for Britain to lose Indian trade now means taking bread out of millions of English mouths.

We hold no brief for either side. We sincerely pray for a peace that will leave Christian missions free to finish giving the witness of the gospel to India's millions. God will take care of that. On the other hand, we know from His prophetic forecast that, far sooner than men imagine, the "kings of the East" will be battling the West for the last vestige of the soil of Asia, Palestine itself. And then, ARMAGEDDON. (Revelation 16: 12-16.)

Exhausted Protestantism

WHILE reading the ceremony of approval of the beatification of 136 English martyrs recently, Pope Pius took occasion to add that Protestantism is "getting more and more exhausted." "Its own very sterility," he said, "is inspiring many souls with a nostalgia for Catholicism. Behold Catholicism, which shines in the clear light, while Protestantism goes from denial

to denial, rendering ever more intense in many souls that follow the invitation of truth a homesickness for returning to Catholicism. . . .

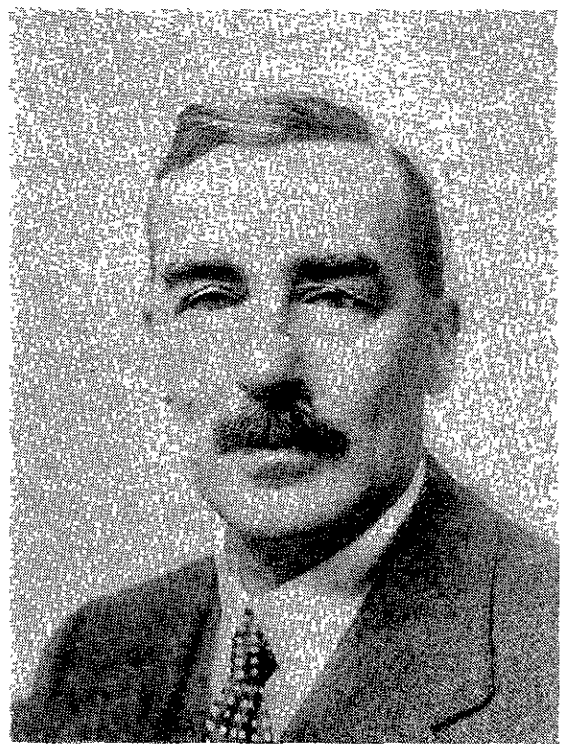
When the State really wishes to provide for the varying interests of society, it turns to counsels of human foresight and assures the liberty of the Catholic cult. Thus confronting Protestantism today, Catholicism breathes in a free atmosphere while Protestantism goes on evermore wearing itself out."

Little does the pontiff seem to realize that the State gives freedom to Catholicism only because it gives freedom to all cults in so far as they respect the rights of others.

When it comes to the matter of Protestantism being "exhausted" and "wearing itself out," we are not disposed, though Protestants ourselves, to rise up in vehement denial of the charge. We admit it. *But not of true Protestantism.* It may be said with truth only of Protestantism that has long since ceased to protest. And to the degree that it has ceased to protest against the evils of the Catholic Church, to that degree it is exhausted. As Protestantism wanders, "homesick," back to the "fold" of Catholicism it is certainly wearing itself out because it is giving its undiminished strength to the Roman See. But the pope mistakes the cause for the effect.

Many Protestant bodies are incensed at this papal sneer. But it behooves them to look well to the conditions that call it forth. Long ago Protestants should have made as an integral part of their protest the repudiation of Sunday sacredness, baptism by sprinkling, Roman Catholic holidays, and other hangovers from before Luther's day that should never have been brought into Protestantism at all. And because they were brought in, and the protest was not made complete, the seed they have sown has resulted in a harvest of weakness and apostasy to the Protestant cause. No wonder Protestantism is "exhausted" and "wearing itself out." The disease of Romanism is harbored in its bosom and is eating at its vitals.

Without boasting, and Catholics agree



Herbert Photos, Inc.
Sir Ronald Lindsay, recently appointed British ambassador to the United States

with us in this, Seventh-day Adventists, which people the WATCHMAN MAGAZINE represents, are the only true Protestants left in the Christian world today. And they are not exhausted or wearing out. They are growing more virile every minute. And while many protest-less Protestants are homesick back to the Catholic Church (we wonder how many), many thousands of Catholics every year in all Catholic lands are joining whole-heartedly the cause of the Advent truth. This the pope does not mention. Protestantism stands more solidly than ever and will increase in virility to the end, for it is founded on God's everlasting truth. Nominal Protestantism is just about worn out and no longer worthy of the name.

It is unfortunate for the Protestant cause that it is judged by the beliefs and practices of a majority of those who call themselves Protestants today, and withal are a little ashamed of the name. But it cannot be made too emphatic that we must find out what Protestants *did* believe and practice to know what Protestantism *does* believe and practice. And better still, Protestantism is known by doctrines based on the Bible only, and *all* the Bible, without an iota of church tradition or commandment thrown in.

When You Put Your Feet U

*remember that faulty diet is the greatest
of all causes of physical degeneracy*



R. WILLIAM OSLER, a noted authority on diet, made a statement some time before his death that "ninety per cent of all conditions, other than acute infectious and contagious diseases and injuries, are traceable to errors in diet." This being admittedly true, it follows naturally that a very large majority of our physical ills can be remedied or cured by correct eating and drinking, or by selecting and combining our food and drink so that the whole will be chemically harmonious.

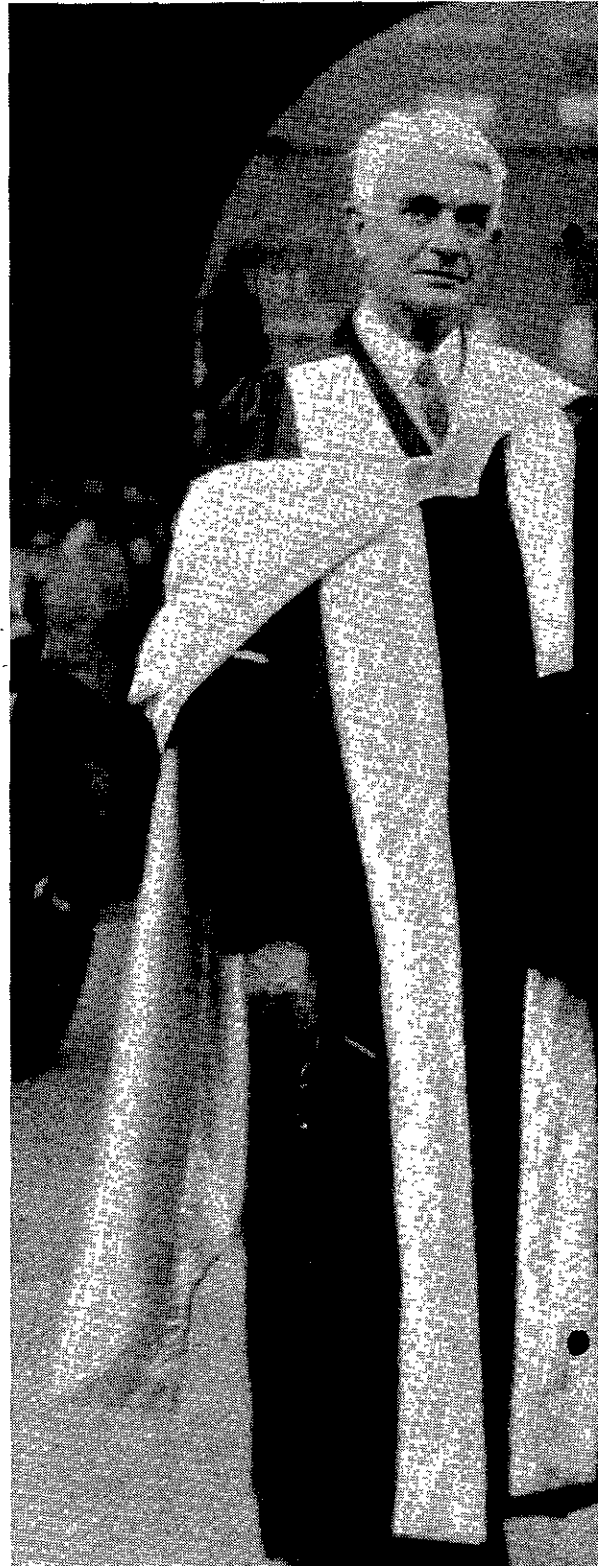
Those who study existing conditions among peoples or communities are compelled to acknowledge that, as a general rule, disease attacks those who for some time have been living on a more or less impoverished diet, and whose vital resistance, in consequence, has been lowered. Such a course in eating and drinking starves the life cells and lays a heavy tax upon the nervous system, which is the great health regulator of the body.

DEGENERATIVE DISEASES INCREASING

THE constantly increasing number of persons suffering from faulty eyesight and hearing and from glandular defects,—thyroid and other glandular enlargements and deficiencies,—and the constantly increasing number of deaf mutes, epileptics, and other defectives, as well as the increasing host of neurotics and dyspeptics, and the tremendous army of chronic sufferers, whose tissues and glands are undergoing degenerative changes,—victims of chronic diseases which kill about one-half of the people who die in the United States,—testify to the increasing prevalence of degenerative diseases.

Out of the million and a half persons who die in the United States every year, one half of that number, or about two thousand daily, die from easily preventable diseases. Tuberculosis, a disease due to a specific germ, could not get a foothold in the body without the elements of lowered vital resistance and tissue degeneracy entering in. Every day, nearly 500 persons die in the United States from this terrible malady, or more than 150,000 a year. There are more than 500,000 persons in the United States that are constantly suffering from this preventable disease.

Dr. L. B. McBrayer, secretary of the North Carolina tubercular association, in reporting his findings in the examination of the school children of Mecklenburg County, said: "Twin ills, undernourishment and tuberculosis, are making great inroads in the school children of North Carolina." He declared that ten per cent of the 14,000 children in Mecklenburg County are suffering from tuberculosis, and that this condition prevailed throughout the state, where, he estimated, approximately thirty per cent of the state's 900,000 children were undernourished.—*Asheville Citizen*, Jan. 17, 1928.



Wide World Photos

The Doctors William and Charles H. Mayo. The brother to the right has recently made an announcement that a change in the diet will heal many physical ailments.

er the DINNER TABLE

By Hans S. Anderson



Physicians and surgeons of Rochester, Minn. at statement to the effect that corrections were formerly treated in other ways

During the past decade, mortality from diseases of the heart has increased over fifty per cent in this country. The report of the U. S. Census Bureau shows that the mortality from hardening of the arteries (arteriosclerosis) has increased nearly two hundred fifty per cent during the ten years past. In other words, more than three times as many persons die in this country today from diseases of the blood vessels as did ten years ago. A possible cause of this rapid increase in hardening of the arteries may be the increased use of condiments. Through absorption into the blood, the poisonous oils of condiments are brought into contact with every cell and fiber of the body. The first effect is produced upon the delicate walls of the blood vessels. A defensive effort causes them to become thickened, a change known as arteriosclerosis, because the primary thickening is followed by hardening. Experiments upon animals have shown that when mustard was administered to them in their food, marked changes in the blood vessels were produced within a few months' time.

Cancer is increasing at an appalling rate, and in spite of the tremendous efforts put forth to stay its progress, it is taking a toll of nearly 100,000 lives in the United States annually. Probably more men in the scientific world today are engaged in an attempt to discover the cause and cure of cancer than of all other diseases combined. Cancer is a disease of civilization. Wherever civilization extends, it goes, but seemingly nowhere else. Dr. Frederick L. Hoffman, great American statistician, who penetrated the wilds of Africa and of Asia, who lived with the natives of South America for a long period, and who has investigated the subject of cancer perhaps as much as any man in the world, says:

"Your views regarding dietary and nutritional causation [of cancer] coincide with my own, based upon extensive research among native races. I recently returned from a trip to South America, where I lived for seven months among the native Indians of mixed bloods. During the entire period, not a single case of cancer was brought to my attention, although everywhere I inquired—although every doctor was asked the question, and although personally, I came in contact with more than 2,000 natives. Their diet is very simple, and the habits of the people are very regular."—*Dearborn Independent*, June 20, 1925.

MORE DESTROYERS OF THE RACE

DIABETES, a disease principally associated with degenerative changes in the pancreas and liver, has increased fifty per cent during the past ten years. Bright's disease, a disease of degeneracy of the kidneys, shows an increase of 131 per cent in the United States during the past ten years, 82,000 dying of this ailment alone in 1920. The death rate from degenerative diseases of the heart, the blood vessels, and the kidneys, (Continued on page 33)



International Newsreel

The manifest need of primitive peoples is one of the greatest incentives to Christian mission work. Here are men and women of a primitive African tribe who recently made a visit to France. The women's lips are distorted when young by discs placed in them

This Missionary Business

Many mission enterprises, once flourishing, are now in the doldrums or entirely deserted. Mission boards are calling missionaries home and abandoning stations. Are Christian missions doomed?



SELDOM pick up street-car hecklings, but the other evening coming home in a crowded tramcar, this sharp gibe came to my ears: "I believe this missionary business is all church nonsense."

I judged from the forceful tone of the jest that that by no means ended the discussion. I was too timid to turn about and eye my fellow street-car passengers; but I fell to thinking parallel with them, weighing mental arguments for and against missions.

I am a church worker. I come from three generations of devout church-going stock. Father and grandfather were strict, dyed-in-the-wool fundamentalists. They subscribed to no church creed other than the Bible and Bible doctrines alone. They have never found occasion to change their faith. From childhood I was trained in the ABC's

PAGE TWENTY

By Theo. G. Weis

of missionary work. It was comparatively easy and natural to argue in favor of missions, but I deliberately took the side of the opposition. But as I did so the overwhelming arguments for missions confronted me and convinced me anew that missions are *not* all church nonsense.

First of all, mission work is wrongly called a business. Christ's reply to His over-anxious mother, "Wist ye not that I must be about My Father's business," is the only plausible evidence for the cognomen, "missionary-business."

It is a strange background that shadows the activities of One who went so zestfully "about His Father's business." Thirty years of obscurity in small, unimportant Nazareth, which would be as

THE WATCHMAN MAGAZINE

unknown to us today as Aphek or Ziklag if it were not for the fact that Jesus came from there. Then came those days and nights of anxiety in the regions around fish-smelling Capernaum, Chorazin, and less certain places. It was a small monetary compensation that was awarded for those trying three and a half years of homeless wandering and fiery exhortation. Thirty pieces of silver, in round numbers, but he didn't receive a farthing of it. It was plain linen, spotless as the mountain snow, that surrounded him as he lay in the tomb of Joseph of Arimathæa. With the exception of the spice and the ointment, which, like the wreath of lilies, were more a token of appreciation than an evidence of extravagance, there was nothing else given. Poor pay!! Poor business!!! A missionary ought to expect no more, and there are many who don't. Around this Personality — this unselfish Healer of the lame, the deaf, the blind — the whole web of missionary endeavor clings. Leave Him out of the injunction, "Go ye therefore, and teach all nations," and you might as well fold your tents, blow up your brick buildings, burn your Bibles, destroy your dispensary instruments, return home, and leave the heathen to their own codes.

NOT MEASURED BY MONEY

MISSION work began with a sacrifice, and true mission work will always be that. The argument of antagonists are the best evidence in favor of missions. Jesus warned His followers against opponents, deceptions, and misconceptions. The fact that missions have never been extinct since the ascension of Christ is a characteristic that sets them peculiarly aside from everything else. For practically two thousand years the mission continuity has existed, nor is it likely to be broken until Love's work has been accomplished and the world lays her harvest at the feet of the Master.

Mission investments are essentially non-paying investments. Missions were established on gifts and have always been sustained by gifts. A gift is an unscientific thing. Blindness in giving is waste. Charity will always stand condemned in the eyes of the keen business strategist. It hurts the selfish man's pride, patriotism, and intelligence to give; thus the thought of missions brings a flood of objections. Spiritual guidance and the issues that involve the soul cannot be valued in dollars and cents, hence there is no way of tabulating actual returns. Love and not returns in money, giving and not expecting to hoard a "heap of favors," should be the underlying motives. Somehow you cannot graph love. Neither can you "thermometerize" missions, nor feel their pulse by putting your hand on the treasury's safe-dial.

True missions draw no lines of racial demarcations, recognize no caste superiors nor privileged classes. The mission antagonist usually speaks of his strong and favorable feelings for only his locality. He is patriotic, but his patriotism bears its earmarks

of race-hatred too distinctly. To argue that "Christian missionary efforts among uncivilized peoples which find their expression in fetish and inhumane cruelty, may be, and doubtless are, fully justified; but the attempt to break down the ancient faiths of other countries as civilized as our own, is to be deplored . . ." is drawing a entrenched-and-picketed border around missions. Christ helped the needy, not the primitive. Cruel as it may seem, the faith of Christ means to destroy all other faiths. It destroys by *love*, the deadliest weapon that any antagonist can encounter. Christ did not even reject the out-classed woman on the Syro-Phœnician border, but rather complimented her faith. Though a Jew, He worked for Samaritans; though a low-born, He did not feel beneath the temple-glory or the haughty glances of the proud-hearted priests. The spirit of His life has inspired thousands; and, like no other religion, the gospel of Jesus has spread like a cloud of righteousness across the world.

There is a challenging inequality in the world. On one side unparalleled prosperity; on the other misery, ignorance, and degeneracy. The one side possessing spiritual light and scientific knowledge; and the other having neither light nor vision. These clouds of spiritual stupor, these sieges of plagues, and conditions of moral depravity are the beckoning fingers that point at every church member. No altruistic man shuns charity; no true follower of Christ closes his eyes to wretchedness, no matter from what corner of the globe the appeal comes. It is this duty that is embodied in the great commission. The unending love of God is the background. A man will readily deny that he is small of soul. Yet, he is small of soul who cannot keep his heart tender toward the spiritually crippled, bruised, and blind.

"The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two
And let the face of God shine through.
But east and west will pinch the heart
That cannot keep them pushed apart,
And he whose soul is flat — the sky
Will cave in on him by and by."

—Edna St. Vincent Millay

Let us not sit down in contentment, thinking there is little to be done. To this moment the carrying of the gospel into all lands remains a tremendous and staggering task. Humanly speaking the assignment is highly improbable.

It is estimated that only 34.2 per cent, or a few more than 565,000,000, of the earth's population are Christians. Among the other non-Christian 65.8 per cent, a few more than 20,400 Protestant missionaries are distributed—one (Continued on page 35)

TUBERCULOSIS

A retreating foe of mankind; and, where we will have it so, a conquered foe. The latest and best strategy and tactics for its defeat



TUBERCULOSIS has existed since the most ancient times. Hypocrates, who is generally known as the father of medicine, and who lived and wrote about four hundred years before Christ, gave a very accurate description of the disease and recognized it as contagious, although he had some peculiar ideas as to what caused it.

The first really great advance in the knowledge of tuberculosis was made in the nineteenth century by Laenec, the inventor of the stethoscope. Himself a consumptive, and dying at an early age, he taught how to recognize the disease by examination of the chest. He showed how it developed from early nodules, or tubercles, usually beginning in the upper points of the lungs, and later causing the lung tissue to degenerate into cheesy areas and cavities.

One of the greatest chapters in medicine was inaugurated at a meeting of the French Academy

By M. S. KING, M.D.

of Medicine in 1865, when Jean Antoine Villimeir announced the successful infection of rabbits with tuberculous material from human cases of this dread disease. The violent opposition to this discovery was not stilled until Robert Koch, in 1882, isolated the tubercle bacillus in pure culture and demonstrated that it was the cause of tuberculosis. The work of Koch marks the beginning of a most important epoch in bacteriology and medicine. From that time to the present our knowledge of tuberculosis has increased rapidly.

Tuberculosis is found in every corner of the world, and affects not only human beings but many of the lower animals. It is the most frequent and widespread of the major infections. While no race is immune to it, it is essentially a disease of civilization. Since the white race forms the great bulk of the



Eugene J. Hall

A schoolroom exposed to the open air for the accommodation of children afflicted with tuberculosis. An abundant and continued supply of fresh air is absolutely necessary in combating this disease

civilized world, it is this race which suffers most. Hence this dread scourge has come to be known as the "great white plague." It has been estimated that the civilized world loses a million people annually by tuberculosis. It is practically unknown among Eskimos and the aborigines of other countries, but when introduced by the white man is rapidly fatal to those peoples.

In this country nine per cent of all deaths, and in European countries a much greater percentage, is caused by it. In the United States 16,000 people die every year of tuberculosis, more than from any other disease except pneumonia and heart conditions. It costs our government over \$5,000,000 a year to fight the disease. This is an appalling loss of life and money. It is probable that in our large cities almost every person who reaches adult life has had, at one time or another, some tubercular infection. Ten per cent of the men who were exempted by the draft boards during the World War were rejected on this account.

Mode of life, industrial conditions, sanitation, and other factors play a large part in the frequency and death rate of the disease. It is, to a great extent, a class disease, being much more prevalent among the poorer classes of people, especially in tenement districts, where there is overcrowding and where sanitation is poor. Tuberculosis is so prevalent in some of the tenement districts in New York City that they have become known as "lung blocks."

There is practically no phase of modern civilization that is not touched by the problems of tuberculosis. The mortality and invalidism caused by the disease make it a national question. It has been estimated that aside from the money actually spent in fighting the disease, the annual loss to the country from this cause is about \$300,000,000. Poverty is intimately associated with tuberculosis; consequently the consumptive of limited means, or without means, becomes a burden on private or public charity. There is no one who can say that he is not affected in one way or another by this scourge, and no one should say that he has no interest in combating it. It is one of the great tragedies of our national life.

THE TRAGEDY OF THE YOUNG

THE disease is prone to strike down young adults, who are in the beginning of their life's work. About thirty per cent of all deaths above the age of sixteen are being caused by pulmonary tuberculosis. With health, these young persons are self-supporting, and can look forward to useful and happy lives. When tuberculosis develops, the home is broken up, ambitions are shattered, savings are rapidly used, dependency is forced upon those to whom it is disagreeable, and in place of a life of activity, the young man or woman has to look forward to a long life of invalidism with even worse possibilities. This blasting of young life and hopes

is pitiful. Much of this is preventable, and the spread of knowledge has done a great deal to lessen its dire results and awaken the public to a realization of what it means to the state and the individual.

Measures for the prevention of tuberculosis have been placed upon the statute books of many states, but there has been little change in the prevalence of the disease, although the mortality rate is getting lower year by year. The relief of over-crowded living conditions and other unsanitary surroundings, and the building and equipment of sanitariums and hospitals for the care of tubercular patients, is becoming more and more a public problem. Tuberculosis affects the individual, the home, the community, the state; and its problems are of importance to every citizen, as well as the medical profession. The prevention of its spread becomes a matter of educating the public along preventive lines.

In discussing the prevention of tuberculosis, there are two things to be considered: the avoiding of the infection, and caring for those who have contracted the disease. The public must be educated along these lines; and upon the education of the people the prevention of tuberculosis depends for its success.

SOURCES OF INFECTION

TUBERCULOSIS may affect any tissue of the body, but ordinarily when we speak of it we mean tuberculosis of the lungs. There are two great sources of human tuberculosis, man and cattle. The bacilli leave the body mainly in the sputum, where they are found in great numbers in all open cases of the disease. These bacilli brought up from the lungs are the source of danger in the overwhelming majority of cases. The dust in the air we breathe may contain tubercle bacilli, and we get the infection in that way. An individual with active tuberculosis expectorates on the sidewalk, it dries, and is stirred up by people walking over it and gets into the dust. But perhaps the greatest danger from the standpoint of the air-borne infection of tuberculosis is by what is known as droplet infection. In speaking, coughing, sneezing, and in other violent expiratory efforts the fluid contents of the mouth and lungs are sprayed into the air in the form of a fine mist. These tiny droplets contain tubercle bacilli or any other germs that may be found in the respiratory tract, and may travel thirty or forty feet. The bacilli in these droplets are fresh and virulent, and they are likely to land upon the mucous membrane of a healthy individual, especially in a stuffy, ill-ventilated room. Also in this way tubercle bacilli are readily transferred from infected sputum to finger tips or food.

Milk is an excellent culture medium for bacteria and is quite a factor in the spread of the disease. However, the majority of victims of tuberculosis contract the disease through contact. The term is a practical one and implies *(Continued on page 27)*

Some Surprising Admissions

on the part of Protestants who oppose the keeping of the seventh-day Sabbath and keep Sunday instead



THE Protestant Sunday school world in general chose Sunday, March 17, 1929, for the study of the "Lord's Day." In our city there was plenty of interest aroused for the occasion, because a Seventh-day Adventist evangelist had come there to hold a series of Bible lectures, among the topics of which the Sabbath had received a fair share of discussion. Naturally, both friend and foe were anxious to see what the churches of this southern city would have to say regarding the Sabbath institution. Some folks went to Sunday school that morning with more interest in the lesson than usual.

One of the first questions that came up was, "When and by whom was the Sabbath instituted?" Several quotations from the lesson quarterlies from the various denominations of the city will reveal an almost unanimous answer. Italics are mine.

UNANIMOUS WITNESS

THE Southern Baptist Convention in its "Adult Bible Class Quarterly," March 17, 1929, may speak first: "Introduction.—*The weekly day of rest is as old as creation.* The first passage in our lesson today says, 'God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made.' In the Mosaic law there are regulations for the observance of this day of rest by the Hebrews, but *it did not begin with Moses.* Twice Noah waited seven days in the ark before sending forth the dove out of the ark. (Genesis 8: 10, 12.) "The discovery of a calendar tablet in Mesopotamia shows us the week of seven days and the Sabbath in full sway in ancient Babylon long before the days of Moses. In this tablet the seventh, the fourteenth, the twenty-first and twenty-eighth days are called Sabbaths, the very word used by Moses, and following it are the words: "A day of rest." . . . This institution must have gone back to the Accadian period, before the days of Abraham.' (Strong.) In the Mosaic law itself the commandment is, 'Remember the Sabbath day,' implying previous knowledge of such a day. *It is a mistake, therefore, to regard the Sabbath as a merely Jewish institution.*"

And our friends of the Methodist Episcopal Church, South, say: "*The story of the Sabbath is as old as the story of creation.* The first mention of the seventh day as a day of rest with special sanctity attached to it is found in Genesis 2: 2, 3. In this place it is associated with the completion of the work of creation. 'He [God] rested on the seventh day from all His work. . . . God blessed the seventh day, and sanctified it.' *It is next mentioned in the giving of*

By Robert Leo Odom

the manna, when the supply was furnished for six days with a double portion on the sixth day. (Exodus 16: 23-30.)"—"The Adult Student," quarterly, March 17, 1929.

The "Advanced Student," quarterly of the same date, published by the Southern Baptist Convention, makes this remark concerning the pre-Sinaitic establishment of the Sabbath: "The fourth commandment bids us take this sacred day and hold it as sacred. *It presupposes the existence of this day, and the knowledge that it was sacred, and a day of rest.*"

The African Methodist Church follows its white neighbors in teaching the pre-Mosaic origin of the Sabbath. "Remember the Sabbath day to keep it holy. *It is taken for granted that the Sabbath was instituted before; we read of God's blessing and sanctifying a seventh day from the beginning (Genesis 2: 2, 3), so that this was not the enacting of a new law, but the reviving of an old law.* God gave us an example of rest, for in six days He made all things and rested on the seventh. *The Sabbath began in the finishing of the work of creation.*"—"Teachers' Quarterly," March 17, 1929.

The "Earnest Worker," a lesson help published March, 1929, by the Southern Presbyterians says: "But 'the seventh day is the Sabbath of the Lord thy God.' That is, *it had its origin in God's resting from labor after His acts of creation, and it is for special remembrance of Him and worship of Him. . . . This specific command concerning the Sabbath had been anticipated once at least in the giving of the manna. Exodus 16: 23.*"

"The Adult Quarterly" of the same church declares: "*It is evident from Exodus 16: 5 that the Sabbath was already recognized among the Israelites as a sacred day. . . . It is designed to be a perpetual reminder of God's work of creation.*" Not only does this work declare the Sabbath to be a "perpetual reminder," but that Christ himself originated the Sabbath, "for the Son of man is Lord even of the Sabbath day." . . . These disciples were acting under the eye of their Master, and if they needed correction He was the one to give it Himself, the Son of God who had originally ordained the Sabbath day of rest, and who knew the divine purpose in that enactment of divine law."—March 17, 1929.

The Nazarene church also declares: "The idea of a special time, or times, of rest for man was at first given to the world by God by an example. God worked for six days of creation and then rested on the seventh day and sanctified that day as a day of

rest. . . . *The custom began before the law*, but when the law was given it became a part of that law. That it was commonly observed before the law is seen from Exodus 16: 23-30. There is evidence that it was observed by other nations. *This shows its common origin at man's beginning.* — "Adult Quarterly" for March 17, 1929.

OF DIVINE ORIGIN

ANOTHER note from the same source: "Genesis 2: 2, 3: *Here we have the introduction of the Sabbath thought into the world. . . . It is evident that this was made known to man and that he followed this example of God. We know that before the giving of the law it was the custom to observe this day, and we have every reason for believing it was observed by man from the beginning.* It is not called a Sabbath day here, but it is a rest day, which means the same. This was God's rest day for the world order. If God could afford to rest from all His works which God created and made, it would seem that we could afford well to do the same. . . . *It is of divine origin.* Man cannot escape it without punishment any more than he can any other divine arrangement."

The Holiness interdenominational "Senior Quarterly," published by Watson Sorrow of Abbeville, S. C., agrees that the Sabbath originated at creation. "*God instituted the seventh-day Sabbath. . . . It was the day upon which God rested after His work of creation.* (See Genesis 2:2.) God blessed this day (seventh day) and sanctified, or set it apart, as a day of rest."—March 17, 1929.

In spite of these clear statements by these Sunday-keeping denominations, many of their members and ministers persist in calling the Sabbath a "Jewish" or "Mosaic" institution!

The second question that was asked, and with still more interest, was: "Did Jesus abrogate the Sabbath obligation?"

The Baptist quarterly already quoted, declares: "The first passage in our printed lesson is taken from the Mosaic code of morals. *It is not part of the ceremonial law.* The ceremonial law was prescribed for the Hebrews and was preparatory for the coming of Christ; *the moral law embodies principles of universal application.* It is highly significant that the provision of a weekly day of rest is incorporated in the same code with laws requiring men to worship only one God, to honor their parents, to be honest and truthful and pure. It is sometimes argued that Christ abrogated the Mosaic law, and, therefore, there is no longer any obligation to keep the Sabbath; but He himself declared that He came not to destroy the law but to fulfill it. The examples He cited show that He had in mind the moral law."

And after some further comment on His teaching concerning the Sabbath, this Baptist quarterly admonishes: "Notice that *He never says He has abrogated the Sabbath.*" What a rebuke to those of

that church who insist that Christ did abrogate the Sabbath, that there was not a moral law distinct from the Jewish ceremonial law, and that Christ abolished the moral law! The "Advanced Quarterly" of the same church reads: "Keeping holy the Sabbath day is of *perpetual and universal obligation.*"

The Methodist Episcopal Church, South, in its lesson book mentioned, insists just as strongly as do the Baptists in this matter: "The fact that this law was given before the ceremonial law as found in Leviticus was enacted, stamps it as belonging to the moral code, or the law which Jesus said He came to fulfill — not 'fulfill' and abolish, but to make fuller and richer in its application to our needs." How plain!

And our Presbyterian friends received instruction as direct and clear: "The Sabbath was instituted by God, and therefore has binding authority upon human conscience and conduct. The Fourth Commandment was definitely and authoritatively announced as an integral part of the Decalogue."—"*The Earnest Worker,*" March 17, 1929.

This magazine, in commenting on Genesis 2: 2, 3, offers this: "So He set this day apart to be a day of rest *for ever.*"

The Presbyterian "Adult Quarterly" declares: "It was designed to be a *perpetual* reminder of the completion of God's work of creation."

JUST ONE MISTAKE

THE same lesson offers the following argument used by a Presbyterian father to convince his son of the obligation to keep the Sabbath:

"'Father,' said a minister's son, 'I wish you would explain to me why you hold such strict views on Sabbath observance, while so many other Christians, after they go to church Sunday morning, play golf Sunday afternoon or take long rides in their automobiles.'

"'The main reason, son, is that *we Presbyterians believe in the Ten Commandments, the Fourth, just as much as the Sixth or Seventh.* That commandment lays down a principle that we ought to use a seventh of our time in God's worship, and, Jesus adds to this, in doing good to the sick and needy, and for supplying our necessary bodily wants. Let me ask you a question, son. Does the Bible mean that the Lord's day is to be a holy day or a holiday? And before you answer that question, read Isaiah fifty-eight, thirteenth and fourteenth verses.

"'Yes, but that is in the Old Testament, father. Hasn't the New Testament changed all of that?'

"'No, son, the New Testament has not changed the Eighth Commandment and made it right to steal; nor the Ninth Commandment and made it right to tell lies. Why should you suppose that the New Testament makes it right to turn God's holy day into man's holiday?'

This father made only one mistake: he failed to tell the son that the commandment whose obligation he pleaded declares also that "the *seventh* day is the Sabbath of the Lord thy God."

The Nazarene church taught the Sabbath command as no less binding: "He commands that we remember the Sabbath day and that we keep it holy. It is the Sabbath of the Lord, and we are to cease from our own secular work on this day. *This is one of the Ten Commandments, and one of these is no more binding than any other one.* It is to be feared we do not appreciate the importance of Sabbath observance. Of course we must not kill, and we must not steal, and we must have no other gods; and the Sabbath law is in the same list. Are we not under one of these as much as the other? As we study this lesson let us think very seriously as to our obligation to the Sabbath day. This is an obligation we owe to God as well as man. Someone may object to this by saying that we are now not under the law but under grace. But grace does not take us out from under the spirit of the law. . . . Christianity still has the moral law."

And the Holiness Church says: "The seventh-day Sabbath was the day kept when Jesus was upon the earth. . . . The followers of Jesus observed the seventh-day Sabbath unto His crucifixion."—*Senior Quarterly*.

WHO DID CHANGE IT?

THE next question we will consider is the important one: "How was the Sabbath changed?"

Our Baptist work says: "Christianity has substituted the Lord's day for the Jewish Sabbath."

The Methodist Church only remarks: "No specific command is given to change from the seventh to the first day of the week."

The African Methodist lays the change to Christianity: "Christianity introduced this new idea."

The Nazarene says: "The Sabbath of today, now being observed by the church and the nation, has been changed from the seventh day of the calendar week to the first day."

The Holiness lesson quarterly says: "It is claimed that Jesus changed the Sabbath from the seventh to the first day of the week, since He arose from the dead upon the first day of the week. This may be true, yet it cannot be proved by the Scriptures. . . . Now, the only day plainly named in the Scriptures as Sabbath, which comes once a week, is the seventh day."

The Presbyterian gave no light on the problem.

It is evident from these words however that Christianity of some kind (we have 213 denominations in the United States today), sometime, somewhere, "substituted" the first day for the seventh as the Sabbath, and that there is no command for, nor instance of it, in the New Testament, as our Methodist and Holiness friends have remarked.

The following claim by the Roman

My Answer

By MARTHA E. WARNER

FOR days there has lain on my desk a letter from a man, who, for years has been an inmate of a hospital, a hopeless invalid.

In this letter the man tells me of the dreary days, the sleepless nights, accompanied by almost constant pain. He says he is blue and discouraged, and then asks, "Why must one linger and suffer all these years? Why?"

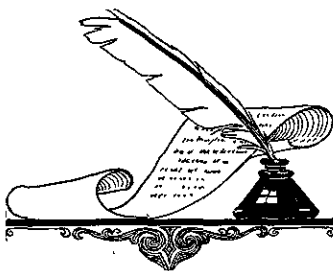
Now the letter must be answered, but what shall I say?

If I were in his place, I would not want any one to say to me: "Oh, cheer up, you'll feel better tomorrow."

No, I wouldn't want to be told that; and because I do not believe, as the neighbor to the north of me believes, that all suffering comes in punishment for some sin, I cannot say to the man: "make restitution for that sin, and you shall be made well." Neither can I send him the message from the neighbor on the south of me, that there is no pain; for the poor man, being fully acquainted with pain of body and soul, would not believe me.

To that lonely man I am going to say just this: "God suits the burden to the bearer. If you have much to bear, it is because you are strong enough to do it nobly and well. Only the weak are allowed to shirk and shift their loads to the shoulders of the strong."

And then, because the month is February, I'll find him the cheeriest valentine and send it along with my answer, praying that the man may know of the love of God, which passeth understanding; that he may be conscious of God's presence during the dark, dreary days and nights when his body is racked with pain; praying that he may feel underneath him the everlasting arms, and as he rests in them, and leans against them, he may learn to rejoice that in his weakness, he is strong—strong to linger, and suffer, that God may be glorified.



Catholic Church, through the *Extension Magazine* published by the Catholic Church Extension Society of the United States of America, 180 North Wabash Avenue, Chicago, Illinois, is worthy of attention. This letter was written April 6, 1929, to Mr. J. L. Day of Thomaston, Ga., from this *Extension Magazine*, which, as "The Official Organ of the Home Missions," is "endorsed as such by His Holiness Pope Pius XI" and Cardinals O'Connell, Dougherty, Mundelein, and Hayes. The letter follows:

"My dear sir:

"Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts:

"1.—That Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The fact that they do not, but on the contrary observe the Sunday, stultifies them in the eyes of every thinking man.

"2.—We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say, this Church, instituted by Christ to teach and guide men through life, has the right to change ceremonial laws of the Old Testament and hence we accept her change of the Sabbath to Sunday. We frankly say, Yes, the Church made this change, made this law, as she made many other laws, for instance the Friday abstinence, the unmarried priesthood, the laws concerning mixed marriages, the regulation of Catholic marriages, and a thousand other laws.

"3.—We also say that of all Protestants the Seventh-day Adventists are the only group that reason correctly and are consistent with their teachings. It is always somewhat laughable to see the Protestants churches, in pulpit and legislature, demand the observance of Sunday, of which there is nothing in their Bible.

"With best wishes,

"Peter R. Kramer."

Seventh-day Adventists have ever held to the sanctity of the seventh day, but agree that Sunday is a Roman Catholic institution as a day of worship.

The Cave Man's Origin

(Continued from page 9)

Here is an argument for degeneration—
not evolution.

We also always find man possessed of the knowledge of fire and how to make it. A domestic animal, as a dog or cat, will hug a fire. But no animal has sense enough to make a fire. No matter how low humanity has gone, man has known how to build a fire. The art of making a fire, it may be truly said, did not then evolve from animals. And we also find man possessed of the knowledge

of how to make and use numerous tools.

And no matter where we delve into the history of the man of antiquity, we always find him a religious person. It would almost seem that religion was inherent in his blood. We find primitive man possessed of some sort of religion just as much as we find him possessed of a language. This religion generally had certain rituals or ceremonies. There was generally a priest or a witch doctor. There were certain traditions of the origin of the earth, the first man and woman, and so on.

The actual facts of history as they are found fit with the story of man as found in the Bible.

The Bible history of man starts him out created in the image of God. It tells us this man fell because of transgression; that degeneration and decay set in; that after nearly two millenniums, man grew so desperately wicked that God deluged the earth with water and, with the exception of eight souls, buried in the earth man and all his corruptions; that after the Deluge the human race began anew with Noah; that mankind congregated in the Babylonian plains against the specific instructions of God; that God by the means of the confusion of the primitive language scattered mankind over the earth; that from Babel went out the various lines of peoples that laid the foundations for the ancient nations.

JUST TO BABEL

IN AN address before the Evangelical Alliance, at Cheltenham, England, Canon Fausett several years ago said that the farther back we delve the various peoples from their various stems show in their traditions a reminiscence of one primitive history, derived from common ancestors. "This common ground of reminiscence," he stated, "extends exactly down to the tower of Babel, and no further. The Oshini Negroes of Africa, the Tongas of Polynesia, and the Toltecs in Mexico, agree, in the main, just in those primitive Bible facts." And these peoples, he might have added, are just representatives of all the older nations whose records and traditions have descended to us.

Every ancient people has traditions of some kind about the origin of things, of the first man and woman, of a great world catastrophe or flood. These

stories are common property. But after the time of the dispersion of mankind from the tower of Babel over the earth, the various peoples then began to make their national traditions and histories. It is from the foundation of these nations that authentic history commences.

It is not to be wondered at that authentic secular history commences suddenly. The civilization of these nations commenced suddenly, fairly well developed. It is true that man had none of our modern conveniences; but intellectually man then was equal, or

eventually meet with a blank wall. We can go no further back in their national histories. We then meet with the folk-lore, the myths, and traditions of these ancient nations; and the wonderful thing about the traditions of one nation is that they are similar to the traditions of the other nations.

It is when we come to the blank wall in secular history that the Bible steps in and completes what otherwise would be a story of man without a beginning; for the Bible tells us where the earth came from, where man came from, and why he is here, and why life is what it is.

The Bible, then, must ever remain the interpreter of man's earliest history; it alone can guide in the unraveling of the traditions of the ancient nations, and in turn these traditions will be found to testify to the truthfulness of the early chapters of man's history as recorded in the book of Genesis.

Tuberculosis

(Continued from page 23) close association, although not necessarily actual contact between the sick and the well. Viewed in this sense, tuberculosis is a house disease or a family disease. The infections transferred through soiled fingers or objects, kissing, pencils, pipes, contaminated food, or infected dishes come under this category. One thing is certain: tuberculosis is an infection spread mainly from man to man, usually because sputum in some form or other enters the mouth; and secondarily from cows, through milk.

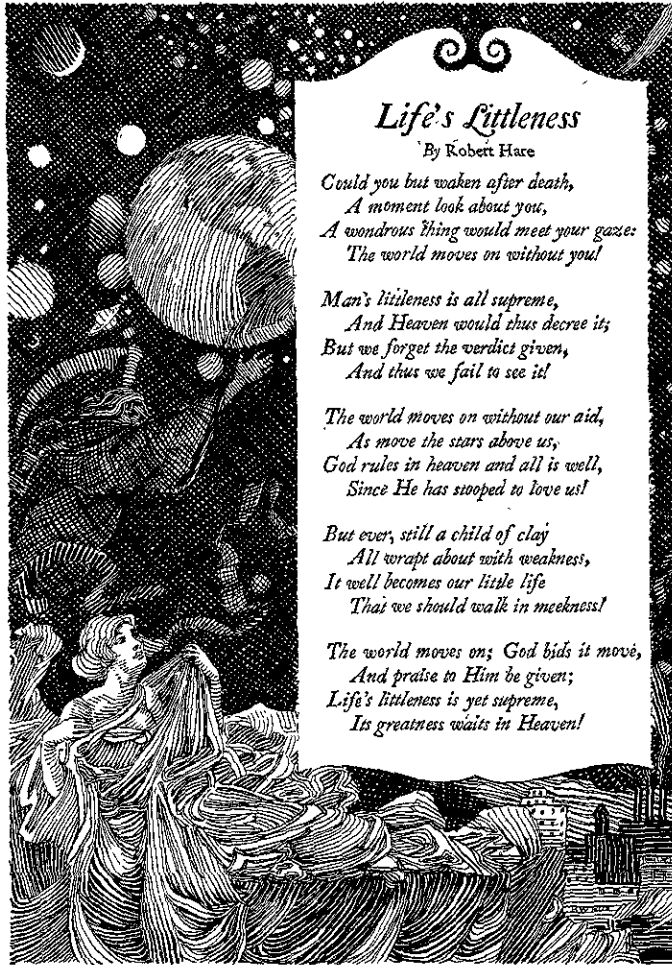
A tubercular person is not a menace in a home if he is properly cared for, as the sputum is the principal source of the infection. The greatest

problem in preventing the spread of the disease is the disposition of the sputum in such a way that it will be harmless. The best way is to have the patient expectorate into cloths or paper sputum cups, and burn them. He should not cough or sneeze without holding a handkerchief over the mouth and nose. Penalties for spitting on the sidewalk, upon the floors of public buildings, and in street cars, serve a useful purpose in diminishing the spread of tuberculosis as well as other diseases.

Rooms occupied by tubercular individuals should be kept clean, well aired, and exposed to sunlight. The patient should sleep alone and have his

superior, to man today. It must never be forgotten that man's former lofty civilization had been wiped out and buried by the Deluge. He had, like many a bankrupt man, little or nothing to start life over again, but he made use of the first things that came to his hand. Thus we find man using flint for weapons, knives, or utensils; living in caves; and dressing in skins for centuries after the Deluge. But men here and there discovered the precious metals and substituted metal for stone. Houses were substituted for caves when convenient, and cloth for skins.

But in the national histories of Egypt, Babylon, and other nations we



own towels and linen. His dishes should all be disinfected after use. The overcrowding of people in cities, under poor hygienic conditions, is one of the greatest causes of the spread of tuberculosis. In a poorly ventilated and unhygienic home, if one person contracts the disease, the whole family is liable to get it.

The schoolhouse is the place where the child spends the greater part of the day. Sufficient light and profuse ventilation are essential to the health of the children, as well as plenty of exercise in the open air. Medical inspection of all school children by the employment of a school nurse, and instruction of the teachers as to signs of illness in the scholars, are now recognized as invaluable in the economy of our schools. Children should be instructed in the simple principles of hygiene and general cleanliness, such as not trading food articles and not kissing each other.

Every community should have a sanatorium to take proper care of its tubercular patients. In addition to these institutions there should be dispensaries and tubercular clinics for the special purpose of diagnosing and treating the disease. An important part of every well-conducted clinic is the visiting nurse, who follows up the patients and instructs them in the details of treatment and care. Tuberculosis being a local problem should be attacked by every community in the country. It is a good thing to establish a tubercular society and have tubercular exhibits, procured from the National Association of Tuberculosis, or from the State Boards of Health. A dispensary should then be established with a physician and a nurse, and perhaps a social service worker. The prevention of tuberculosis is a sociological question, as well as a medical problem.

With such methods, and the proper education of the people, much can be done toward the eradication of the disease. The time will come when there will be a great decrease in the number of cases of tuberculosis, as there has already been a great decrease in the death rate. Persistence along these lines will eventually control the disease, and will be one of the crowning achievements of preventive medicine.

Tragedy of the Ticker Tape

(Continued from page 7)

are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

If ever there has been a fulfillment of that Bible prophecy, the recent financial crash is certainly one of them. Rich men have been weeping and howling for the miseries that have come upon them. Their riches have been corrupted — completely dissipated. No surer sign could

be found as evidence that we are truly living in the last days.

The experience of the rich in these times is not predicted as a threat because of their possession of wealth, but is stated as an example of the economic condition that is to exist just prior to the second appearing of our Lord. It is not to be presumed that the temporary collapse of the stock market will have a permanent effect on the market or the prosperity of the world.

THE GRAIN TYCOON

IT WOULD be a good plan for every man intent on the accumulation of great wealth to first read the story Jesus tells of the man who planned to double the capacity of his grain business, when he said to himself: "This will I do: I will pull down my barns, and build greater; and there will I bestow all my

Nothing But Meat For a Year

That was the diet of two Arctic explorers, and they say they were well when it was over. *Vegetarians, What about that? Dr. Daniel H. Kress, a life-long meat-less man, takes up the challenge in next month's WATCHMAN.*

Look for

The Case Against Flesh Diet

fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, 'Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.'" Luke 12: 18-21.

When deflated customers stood sadly in their brokers' offices after the crash, wistfully looking out the window, one philosophical broker, the December *Nation's Business* reports, patted them on the back and said, "Don't worry; it's only money." Why did he not as nonchalantly add, "Did you ever hear Jesus' parable of the grain tycoon?"

As this broker intimated, there are other values in life far more important than money. Fortunately, we can find a message from Jesus himself that points the way to investment in securities the valuation of which never fluctuates according to the whims of "bull" or of "bear" manipulators, and where dividends always exceed the investors' anticipation. He says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt,

and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matthew 6: 19, 20.

ONLY SAFE INVESTMENTS

WHEN we consider present world conditions in the light of the prophetic pages of Holy Writ, we see them a definite sign of the imminent return of Jesus Christ and of the end of the world. In that day the wealthiest of this earth will find their treasures worthless. There is just one place where we can invest and be sure of the safety of our investment.

In times like these, stability of investment made in the kingdom of Jesus Christ will beat the best "investment trust" that modern financial genius has ever been able to devise. If we have a good ledger account on the books of the brokerage house of Heaven, we will not need to worry when the financial crash of all things earthly comes.

In that day we can watch the destruction of every earthly possession and tie, and still say with the broker of the recent crash, "Don't worry; it's only money."

Afraid of New Ideas

(Continued from page 5)

whether the Lord hath appointed it or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His Holy Word.

"For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; . . . and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

"Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word; but withal take heed, I beseech you, what you



The Watchman's Torch

VANDERBILT UNIVERSITY has set a fine example to other schools in the published policy of its Athletic Association that tickets to its football games are "sold subject to revocation" if any ticket holder is "found drunk or drinking at the games."

VEGETARIANS MADE A GOOD SHOWING in the annual Labor Day walking race from Salem to Portland, Oregon. Of the 117 who finished, three men who are strict abstainers from both meat and tobacco finished second, third, and fifth. The men who finished first and fourth were professional walkers. One of the three vegetarians is a farmer, one a typesetter, and one an occasional mountain climber. Vegetarianism has not seemed to lessen their endurance.

A CLEAN BILL OF HEALTH has tobacco, according to a Doctor Wingate M. Johnson, who says he does not smoke, however. After investigation, his report is that smoking has no permanent effect on blood pressure, only reducing it temporarily, does not decrease weight, and smoking by mothers does not noticeably affect the child or the milk. We look to see where this doctor hails from, and find he is a resident of Winston-Salem, N. C., one of the greatest tobacco-manufacturing centers in the world.

INTELLIGENCE AND GOOD HABITS are negligible qualities in a woman's character, according to the 490 Princeton freshmen who recently voted on the chief quality they desired in the "ideal girl." In order of favor, the qualities were physical beauty, personality, good dancing, good sense and humor, interesting conversation, constancy, brains, wealth, non-drinking, non-smoking. We are not so surprised at this reversal in values when we learn that less than half of these same freshmen said they had come to Princeton to get an education, the others coming for social advantages.

USED AS WE ARE to hearing the wets mourning because drinking is so much worse now than in pre-Prohibition days (though why they should complain, if it were really so, we have never found out), it is refreshing to hear someone give the real contrast between American conditions and those in a drinking land. A native Englishman, the Rev. George Wilson, East Rockaway, N. Y., spent the past summer in his native land, and reports himself as glad to be back again from where there is a saloon on every corner and between, and where the poverty and rags of the children are worse than in the poorest parts of New York City, and where the consumption of liquor last year amounted to 30 bottles of whiskey to each adult in the country.

THE HAND THAT ROCKED THE CRADLE seems to have turned itself to other activities since medical men now teach mothers that babies are better off unrocked. In this the babies are the gainers. But we question whether the 299 years of time saved the parents of the United States every day by the radio-casting of bedtime stories, allowing parents to omit their own talking with children at bedtime, is any true saving. Comparing the stock run of the bedtime stuff we hear "on the air" with the quality, spirit, power, and loveliness of the stories, songs, prayers, and teachings our mother gave us at those times when childish hearts were most susceptible, we are thankful to have had our childhood in the days when mothers put their children to bed by hand, not dial.

TWO ANTI-RELIGIOUS UNIVERSITIES have been recently started in Russia, it is reported. Their purpose, the founders say, is to prepare a large body of active workers for atheism. We have almost a feeling of relief to find atheism here so open in its intentions. Better for teachers to clearly announce their anti-Christianity than pose as Christian ministers or Bible teachers, in denominational schools, yet teach the most insidious unbelief and doubt of every foundation stone of Christianity. We respect an honest enemy.

DR. MAX GERSON, a doctor in Germany, is sponsoring a treatment for tuberculosis that is working great good. It consists in a carefully supervised diet from which salt, spices, meat, tea, coffee and alcohol are eliminated. Oranges, lemon juice, tomatoes, raw salads, and steamed vegetables are the chief foods. For more than a quarter of a century Dr. Gerson worked in obscurity, having healed himself before healing others. Since 1924, Professor Sauerbruch, one of Germany's leading physicians, with his assistants, Professors Schmidt and Hermannsdorfer, has been using the system of diet in Munich hospitals with great success. The greatest obstacle the doctors meet is the tendency of fond and foolish relatives to smuggle in beer and sausage. A perverted palate has kept many a sick person sick.

ARCHEOLOGY DIGS ITS SPADE into the frozen soil of Alaskan islands and discloses the past dwellings of the Eskimo race. From the remains it is possible to trace the direction from which the Eskimos spread into North America and to compare their present state of advancement with their past. The same conclusions are arrived at here as at every point on the earth's surface where the explorer has dug in. These are, in brief, that in many respects the races of the past were possessed of a higher degree of culture and skill than those of the present. From Mayan remains of Central America and mysterious ruins of Central Africa, through Egypt and Mesopotamia to Alaska and Canada, the same message is written across the ruins of past ages. It is that the Bible tells the truth when it says God created a perfect race and through sin it has corrupted itself, sinking in degradation except where the gospel of Jesus Christ has borne its beneficent fruit.

CHILDREN WITH A KNOWLEDGE of the Bible lie and cheat worse than those with a meager Biblical acquaintance, was the report of Professor Pleasant R. Hightower of Butler University, Indianapolis, to the ninth International Congress of Psychology, in session at Yale University in September. He based his conclusions on tests given to 3,316 children in public and delinquency schools in Indianapolis. He hastened to comment that these conclusions did not reflect on the Bible as an influence on character, but did show that the mere knowledge of the Bible is insufficient to cause children to walk in the strait and narrow way. Their lack of integrity was not because of Bible knowledge, but in spite of it. There is nothing the Bible itself says more often or more strongly than this very thing, that not merely knowing the Word but obeying it is necessary to upright character and salvation. But it is peculiarly the spirit of this age to weaken and destroy the authority of the Bible as the inspired commands of God while recommending a mental knowledge of the Bible as folklore or religious history. Modernism, will you own your harvest?

Each Thursday at 12:25 noon, an extension of this page, together with appropriate music, is broadcast from WEMC, "The Radio Lighthouse," at Berrien Springs, Mich. Let our readers tune in on this WATCHMAN HOUR.



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.

Earth's First King

Who was the earth's first king?

Nimrod is mentioned in the Bible as the first king in history. See Genesis 10: 8-10.

Melchisedec

Who was Melchisedec? Who were his parents, and to what nation did he belong?

Melchisedec is mentioned in only three different places in the Bible—Genesis 14: 18-20; Psalm 110: 4; Hebrews 6: 20; 7: 1-11. There has been much speculation, with some show of reason, as to who Melchisedec was. It has been argued that he was Shem, Christ, Gabriel, God, or some petty ruler in Canaan. We are persuaded that he was none of these. But there is no Bible revelation as to who he was, in the sense of identifying him with some one we already know. From the scriptures given it seems evident that he was God's priest-king representative at Abraham's time, was greater than Abraham (Hebrews 7: 7), had his headquarters at Salem (afterwards Jeru-salem) in the land of Canaan, and belonged to the priestly order of Christ, rather than that of Aaron, which was instituted four centuries later at Sinai. Paul's argument in Hebrews is not that Melchisedec had no ancestors and no beginning, but that he had "no pedigree" (margin, Hebrews 7: 3) *in the priesthood of Aaron. He had no parentage as a priest. His priesthood was that of the higher, heavenly priestly order to which Christ belonged, and which did not begin at some earthly date and end at another, but was from eternity to eternity. Melchisedec was a type of Christ. We may say in short that Melchisedec was God's special representative (whether human or divine we do not know) on earth as high priest, before the priesthood of Aaron had been established to take over the same representation in the old, or Israelitish, covenant that Melchisedec held in the new, or everlasting, covenant.*

This Generation

Does not "this generation" of Matthew 24: 34 refer to the generation in which Christ lived, and not the last generation of earth's history?

We might think so if "all these things" that He named in the preceding verses were fulfilled in the generation then living. But manifestly they were not. His second advent to earth did not occur then, and it was one of "these things." And if His second coming is yet in the future from our time, as it surely is, would He be predicting signs of His second coming to occur nineteen hundred years before the coming? Signs of an event come just before the event. Jesus preached the sermon recorded in Matthew 24 in answer to three direct questions. See verse 3. (1) "When shall these things be?" (No doubt referring to the destruction of Jerusalem. See verses 1, 2.) And He answered this first one in verses 4-20, all of which has direct application to the destruction of Jerusalem in A.D. 70, though an indirect, or typical, application also to the end of the world. Verses 21, 22 deal with the persecution of the Christians during the Dark Ages. Verse 23 and onward answers the other two questions at the beginning of the chapter — (2) "What shall be the sign of Thy coming, and (3) of the end of the world?" And the remainder of the chapter is occupied with the answering of these two questions. There can be no doubt, then, that the word "these" of verse 34 refers to the signs of the second advent, the darkening of the sun, the falling of the stars, the shaking of the heavens, and the actual coming itself. Thus the generation which sees these things as signs of His second coming shall not entirely pass away till the actual coming takes place. It is only reasonable to believe that the signs of the coming would be sent during the lifetime of those who would live to see the coming.



receive for truth, and compare it and weigh it with other Scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once." — "A History of the United States," by Bancroft, Vol. 1, chapter 8.

We cannot stop today with what Luther, Calvin, Knox, or Wesley believed and taught. These men were greatly blessed of God in preaching the truths suited to their times. They saw much truth, yet they could not see all of God's truth, as has been revealed in later times, because the light of truth shines *more and more even to the end of time.* These men who lived three and four hundred years ago could not see all the truth that would be suited to our time. If we stop today merely with the creeds which were formed from the teachings of these great leaders of the sixteenth, seventeenth, and eighteenth centuries, the real light of God's progressive truth will go on ahead and leave us behind.

We should keep our hearts and minds open to the reception of all the light and truth that God has for us. If we would come to the city of light — the heavenly Jerusalem — we must be ever ready to advance with the light, as it shines more and more unto the perfect day.

Bible Critics Silenced

(Continued from page 11)

ments used by poor men in the early days of Christianity. Eagerly and with critical interest everyone interested in the authenticity of the Scriptures examined this discolored leaf, and with the exception of a slightly different spelling of three proper names and the omission of two articles before proper names, it was found to agree exactly, word for word, including abbreviations, with the standard Greek text of today. "This fragment," says a distinguished archeologist, "confirms the fact that the church of the martyrs possessed the same New Testament as our fathers revered."

But the work of excavator and linguist continues. The above-mentioned leaf from a Bible is but one out of millions of ancient manuscripts now recovered. The oldest papyrus known was almost certainly written before the days of Moses; and even this is but a copy of a treatise several hundred years older. A wooden coffin discovered in an Egyptian town, contained the corpse, a pair of sandals, a leather bag, and the lengthy poem, "Persæ," written by Timotheus of Miletus in B.C. 446. So far as is known, this represents the oldest complete book in existence.

Christianity's original "Psalm Book," edited by the believers in Palestine about the year A.D. 100, is a collection of unusual interest. The centuries that

followed produced numerous other hymnals, copies of which have been brought to light. From the apostles themselves, or their immediate successors, comes a confession of faith that clearly and forcefully sets forth the great pillars of the gospel message. About A.D. 150, a scholarly convert from paganism produced a "Harmony of the Gospels" that combined the records of Matthew, Mark, Luke, and John, into one continuous narrative. For nearly three centuries, this "Harmony" was very popular; but at length, lest it confuse minds or supersede the four Gospels, its circulation was discontinued.

Paul quotes Jesus as saying, "It is more blessed to give than to receive," a sentence not found in any of the Gospels. But now from the desert sands on the border of the Sahara, come many "Sayings of Jesus," written on papyrus. The purity and spiritual nature of these lead many devout students to regard them as genuine; though this does not mean that they should be accorded a place in Holy Writ.

SUBSTITUTES FOR BOOKS

MOST unique, and perhaps pathetic, is a collection of Bible texts written on pieces of broken pottery, evidently made by the poor Christians who could afford nothing better. Twenty pieces, each serially numbered, have been found, yet it is possible that the original included much, or all, of the New Testament.

To tell of all these interesting discoveries, would require volumes. Of supreme import, however, is the recovering of thousands of Bible manuscripts from sandy wastes and mountainside, from obscure retreats and once popular centers, from cathedral ruins and convent cells, written on all kinds of material in Greek, Syriac, Coptic, Armenian, Latin, Ethiopic, Arabic, and numerous other languages, some by skilled scribes, others by the crude hand of the peasant, rich men's Bibles, poor men's Bibles, church Bibles, school Bibles, family Bibles, prepared in the early morn of Christianity and coming down to us by hundreds of different routes, yet all telling the one grand story of a crucified, risen, and soon-coming Saviour.

By thousands of divine providences, God has preserved and verified His word. Critics who declared the New Testament, in part or whole, to be the product of an after-generation, now submit to the overwhelming evidence that it was written in the first century, A.D.; while those who contended that the miracles of the Gospels and the Acts were additions to the original inserted by skillful editors of a later era, are completely silenced. The New Testament text is the same as that which came from the hands of the apostles. There has been no "brilliant

How's Your Health

*The Doctor
Answers Your
Questions*



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

Age for vaccination.—*How old should my child be before I have him vaccinated for small pox, and given the serum to prevent diphtheria? A. M.*

Not sooner than toward the end of the first year of life, unless the child is in danger of being exposed to either of these diseases. Do not give both of these at the same time, but allow one to be entirely completed before starting the other.

Canned vegetables and vitamins.—*Do we get as much vitamin content from canned vegetables, as tomatoes and peas, as we would from the fresh tomatoes or peas cooked at home? L. A. G.*

It is claimed that there is a greater vitamin content in canned goods, as tomatoes and peas, than the same vegetables prepared at home, due to the fact that at home these products are cooked in open vessels, but in the canning factories the greater part of the cooking is done after the can is closed.

Health after gall-bladder removed.—*Do people have as good health and live as long after they have had their gall-bladders removed? J. P. L.*

There seems to be no impairment of health due to the removal of the gall-bladder. After the removal of the gall-bladder, the common duct enlarges, and stores the bile to some extent. Patients have been followed as long as twenty years after they have had their gall-bladders removed, and it does not seem to shorten life in any way.

Cataract.—*I have beginning cataracts on each eye, and have been advised that the only relief that I can get will be through surgery. Is there any medical treatment that I can take for them? I am opposed to an operation. Z. P. T.*

Many treatments with various kinds of medicines have been advised for the treatment of cataracts, but none of them have proved to be of any value, and surgery had to be resorted to after trying various other remedies. So far as is known, surgery is the only thing that will relieve cataracts.

Undulant fever.—*What is the cause of undulant fever? What are other names for it? How can it be prevented?*

Undulant fever is caused by the germ brucella abortus, and is common in cattle, sheep, hogs, mules, asses, and even

dogs also harboring the infection. Only recently has it been found to be transmissible to man. Other names for the disease are Malta fever, goat's fever, and Mediterranean fever. It has been found that the disease occurs only in persons who use raw milk; hence it can be entirely prevented by using only pasteurized dairy products.

Use of heat or cold.—*What is best to use in inflammations, heat or cold, and what is the effect of each?*

Moist heat is best to use in inflammations, and the temperature should be kept at about 104 degrees. The results from heat continue a long time, and give the following effects:

1. The increased circulation due to the heat washes out the tissues.
2. There is increased absorption.
3. There is increased cell nutrition.
4. The infiltration is reduced.
5. There is a decrease in the virulence and also the number of bacteria.

There should be a change from the heat to cold for a very short time, and then back to the heat again. This gives the maximum benefit from the heat.

If cold is used, its influence ceases at the time the ice bag is removed, and only retards the course of the inflammation for a short time.

Building weight.—*I am underweight following an accident. Please advise diet to build weight. R. F. C.*

To gain weight by diet, the digestive tract must first be in a condition to digest food and to eliminate properly. To be this, there should be a diet of plenty of fruit and food with a good deal of residue, especially plenty of bran. Fruit will stimulate the appetite as well as aid in digestion and elimination, so we should begin at first by going a few days on a diet almost entirely of fruit, then gradually increase the diet as the body continues to assimilate and to eliminate. The starches, sugars, and the fats are the foods that help increase the weight. To gain in weight, you must increase your diet gradually until you are taking from one fourth to one half more than you need to keep at your present weight: This with plenty of water drinking between meals, no eating between meals, and no drinking at meals, will cause you to build weight.

patchwork." Aside from slight verbal differences, it has spoken the same in every era, even as it does in every language. Nothing has been taken out of it. Nothing has been put into it. Many of the most scholarly arguments ever launched against Christianity and the Bible are now completely demolished by archeology.

The Lord in Zion reigneth. He who gave the word has marvelously preserved it. And, best of all, the message of the Book still comes to us with the strength of youth, with the freshness of the morning. "All Scripture is God-breathed." From it emanates the very atmosphere of heaven. Thrice blest is he who accepts it, and in faith and humility listens to the voice of the Master: "The words that I speak unto you, they are spirit, and they are life."

London Naval Conference

(Continued from page 13)

ment, that nothing must be permitted to stand in the way of it. Naval experts and naval officers are, naturally, war minded. They look at things as fighters, with a war psychology. Hence, they must be ruled out. Little things like this reveal how earnest the nations are in arriving at peace, at least theoretically. But again we say, as say the Scripture: "Peace, and there is no peace."

As to the problems to be discussed at this London Conference, they are grave and complicated. First, there are those having to do with types of cruisers, destroyers, and submarines. Secondly, there are political problems, such as naval bases, merchant shipping, freedom of the seas, and the relation of the United States to the League of Nations. Any one of these, naval or political, is enough to cause a deadlock and trouble, but when we consider all of them, it is overwhelmingly against any real and permanent settlement. To make a complicated thing more complicated, this London conference is really a dual affair. Not only is it called to thrash out the questions I have just stated, but the Washington Disarmament Conference Treaty of 1922 provided for a conference to be held at the end of ten years to again take up the matter of changes in battleship construction. According to that treaty, this London conference will take up this matter, which will throw open the battleship question for discussion. Troubles enough, we can all admit, for this meeting.

There are four great outstanding difficulties that the London conference now in session will have to unravel. These are the Anglo-American naval parity, the Japanese demand for a seventy per cent ratio instead of the present sixty per cent ratio, the relation of the French navy to the Italian navy, and the relation of the French navy to the whole world naval situation.

Taking up the first one, this is the easiest one of all, for Washington and London have come to agreement on practically all of their differences, and so have reached a parity understanding on every type of naval craft. As to cruisers, it has been agreed between them that the United States should have more large cruisers, because of its lack of naval bases at close distances, than Britain; while Britain should have more small ones, because she does have many and close naval bases. Britain wants the United States to have only three more large cruisers than Britain has, while the United States insists on six. However, this will very likely be settled agreeably.

As to Japan, she feels she must have a navy large enough to prevent outside interference with her communications with the Asiatic mainland, upon

only strengthens her demand for a larger navy.

Next time I shall take up some other matters relative to this London conference; but let us not deceive ourselves, peace is not coming, nor will it come until the Prince of peace, our blessed Lord, comes at His second advent.

The Human Mind

(Continued from page 15)

trace the development of the Protestant revolt; but it must be pointed out that this movement with the political, intellectual, social, economic, and religious changes and developments that preceded it, had one point in common: it was a revolt of the individual against the conformity of the Middle Ages, a struggle for that freedom of thought, of expression, and of activity which has been developed to the highest degree in this great land of ours, the United States of America. And if anyone doubts the value of these privileges, he need only compare the prosperity, happiness, and progress of this nation with those lands in the old world, as well as the new, wherein these blessings have been, and are, denied.

The one great contribution of the Reformation, and the one point on which it may properly be called a reformation, is the fact that it brought into "practical consciousness . . . the fact that individual faith in Christ as the Saviour is the center and source of the religious life"; that while "Romanism makes the relation of the individual to Christ depend on his relation to the church, Protestantism, *vice versa*, makes the relation of the individual to the church depend on his relation to Christ."

The great failure of the Reformation, while unavoidable, was the fact that the leaders in the movement were just as intolerant toward those they differed from as the established church had been toward them. "It made the more zealous Protestants . . . as intolerant of opposing or dangerous opinions as the Catholics. . . . State churches, as rigidly organized and as devotedly supported by the laws, took the place of the old ecclesiastical system, and "the roll of Protestant martyrs made by Protestant bigotry is not a short nor an inglorious one. . . . Only slowly . . . was full toleration established . . . and it has been reserved for the present century . . . to secure complete religious liberty in Protestant States." Let us who enjoy the fruits of the sacrifices of the past that have secured these blessings not lightly relinquish that which has cost so much to obtain!

As noted above, such a result was unavoidable. The men who led the movement had been born, bred, and trained under the very conditions they were attempting to escape. Medieval institutions restricted them on every hand. There was the stratified society,

After the Crash

in Wall Street, *now* where shall we invest our money in order to escape *that* again. *L. Ervin Wright*, in the March WATCHMAN, offers some dependable tips on a safe investment. You will want to read his

Is There No Better World Than This?

which mainland Japan depends for her food supply. That Japan has built her auxiliary ships with this defense of the Asiatic mainland only in mind, is shown by the fact that about two thirds of her destroyers and submarines are too small to cross the Pacific. Now, since the Washington Disarmament Conference, ten-thousand-ton cruisers have come in, which Japan regards as a distinct menace to her empire. Hence, she must have more large cruisers to protect herself. Another cause for Japanese alarm has been the construction of the Singapore naval base by Britain, which can only be aimed, as Raymond Leslie Buell says, at Japan. The United States Japanese Exclusion Act of 1924 has not improved the relations existing between Tokyo and Washington, and has given Japan more reason for a larger navy. What makes it more difficult to handle Japan's firm stand for a seventy per cent ratio is the fact that the other powers can offer her no compensation if she reduces this percentage. Away-off as Japan is from the other powers, they can offer her nothing in this way. Nor must we overlook the Australian and New Zealand situation. These two dominions of Britain are decidedly anti-Japanese, which of course Japan knows, and this

which determined before birth the groove in which the individual was to move; the feudal castle, representing the power of the Church; the hovel, which, although owned by his lord, was the only home known by the peasant. Perhaps of more influence than anything else were the traditions of the past, which are probably the most powerful forces in shaping the destiny of persons, peoples, and nations. Under those conditions it was impossible to realize the highest aspirations and possibilities of human liberty. There was but one way out—a way that had been planned from the ages of the past. A new land, a new world, entirely free of every human restriction, with millions of acres of free land, with great open spaces that would draw out of humanity the highest aspirations of independence, liberty, tolerance, and freedom, was being reserved for that people who were willing to struggle, to sacrifice, to give up life itself for that priceless treasure, civil and religious liberty. America, the land of opportunity, was this way out.

When You Put Your Feet Under the Dinner Table

(Continued from page 19)

including apoplexy, has increased until these diseases now claim over 350,000 lives in the United States annually.

Pellagra began to appear in the United States about the year 1880, or about the time when highly milled flours and polished rice had become quite widely used. In other words, "pellagra is about as old as white bread and white rice." Dr. Edward Jenner Wood, in his article written for the *Journal of the American Medical Association*, May 6, 1916, on the subject of the pellagra problem in North Carolina, reports that prisoners fed on the whole meal ground in the jail were free from the disease; but, owing to a crop failure, they were forced to use "milled meal," with the result that there developed certain diseases which could not be diagnosed otherwise than pellagra. He says further:

"In search through the mountains of North Carolina, I have found no cases of pellagra in those counties removed from the lines of railroad travel. . . . The man in the low country can get the meal from the village store, and thereby save the time and labor of a man and a mule to send to the mill. In so doing, he fails to get the protective substance, and unless his diet is otherwise adapted to supplying the vitamin, pellagra should naturally follow. In an eastern county remote from railroad travel, there are broad areas where pellagra has never been seen, and it is notable that the people eat water-ground whole meal. In all other respects this county seemed to be particularly suited to pellagra, and the fact of its absence has always been very puzzling."

When we eat cooked whole wheat, or

bread of the entire wheat or corn, we are eating that which corresponds to the egg in the animal kingdom. The baby chick, before being expelled from the shell, is nourished into being by the materials contained within the shell of the egg,—albumin, fat, and mineral matter, very closely resembling the materials found in milk. Analysis of whole wheat, rice, corn, oats, etc., and fruits and vegetables, reveals the same elements that are found in milk and egg; and these whole cereals with the fruits and vegetables fulfill every nutritive requirement of the body.

Until comparatively recent years, the meal for "corn pone," a stand-by of the Southerner, was ground between two stones by the power of a near-by stream. Each neighborhood had its own mill. But this method of milling has now been largely replaced by steam

The World Likes To Be Humbugged,

and we are all in the world. Why do we? Camouflage is about us everywhere. Not only commercial firms, manufacturing concerns, and societies, but even governments engage in "officialized falsehood." *Roy Franklin Cottrell* writes on "Propaganda" for the *March WATCHMAN*.

and electric milling. By this latter process, the corn is subjected to heat, in order to loosen its husk. After the heating process, the corn is passed into the degerminator which removes the germ. The "waste," which contains the germ and the bran and the flinty portions of the grain, constituting about thirty per cent of the entire weight, is fed to the stock. The remaining part is ground and is called "granulated corn meal," a very familiar product in the modern household, but one that has been robbed of its essential body-building qualities.

Most men of today with gray beards can recall the time when practically all the corn and wheat were ground entire by the stone-burr mill, which left in all the organic mineral and other essential vitalizing constituents, because the miller in those days had not learned how to remove them. But by our modern milling processes, the valuable mineral and other constituents so essential to health are nearly all removed and fed to the cattle, with the result that magnificent specimens of stock are developed, while men, women, and children suffer from slow starvation for the lack of elements that are absolutely essential in the daily diet, and of lack of which pellagra and other deficiency diseases are the natural result.

Speaking in the language of the modern scientist, "We are just a bunch of little cells." One little group of cells is the heart, another group composes the stomach, and a combination of all the groups is the individual. Those who have made a careful study of degenerative diseases and their causes agree that disease is but an altered function of the life cells and organs of the body. Altered function means changed action of the life cells. What causes the life cells to change their function? We know that unless the baby is fed its normal food, which is milk, its life cells change their function gradually and disease is the inevitable result. Milk possesses the elements necessary to prevent the life cells of the baby from changing their function. Physical degeneracy and disease may be traced largely to change of action of function of the life cells, and this change is due largely to the common use of denatured, devitaminized, and devitalized, or otherwise unsuitable food.

VALUE OF SIMPLICITY

SOME investigators have claimed they have found the secret of health and long life in certain specified foods exclusively; but, in reality, the credit is usually due to the fact that such persons lived simple lives, and made a life habit of eating but few foods at one meal, and they of the simplest and most natural kind.

Simplicity of diet contributed largely toward making Athens and Rome the centers of art and science, but gluttony and intemperance laid them in ruins. Napoleon at about the age of fifty died of malignant disease, the outcome of perverted dietetic habits. As men advance in civilization and temporal prosperity, and as they depart from the simplicity of nature and acquire artificial wants, they augment the number of their diseases. The peasant, with his simple fare, has never such a formidable array of diseases as the prince, for the reason that he has not such a multitudinous array of meats and drinks.

The prophet Daniel was an expert in the vegetable diet science, and through his close observance of health principles, controlled an empire. (Daniel 1: 8-16; 2: 46-48.) Had Belshazzar not belittled and defied the principles of temperate eating and drinking, they might have saved his life and his throne, by giving him a mind that could read the meaning of the "handwriting on the wall."

Every person should study to be his own dietitian. He should know what foods make for clean tissue and strong vitality. The health and the vitality of the body are just as dependent on the food eaten as are the strength and durability of a machine dependent on the materials used in its construction. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6: 7.

The Discovery of a Towering Personality

By Alfonso N. Anderson



IN THESE days of unprecedented research, the test tube and the high-power microscope are daily revealing the most wonder-inspiring secrets of nature. But even more marvelous revealings await the earnest, thorough, and reverent investigator in the realm of the spiritual. Every phrase and every word of that intensely interesting book, the Word of God, are glittering with wondrous truths like a diamond's facets.

This is because Jesus Christ, himself the Truth, the Amen (meaning truth), suffuses every word of Holy Writ. To enter the Way, to linger long in the garden of Truth, and to drink deeply of the fountain of Life, these are the sweetest duties and the happiest privileges of our lives. Someone has described a picture of a beautiful landscape, the hills, streams, trees, and various other objects of which, upon being viewed steadily for a few moments, would gradually assume the form of a face—the manly, the godly, the tender, compassionate face of the Redeemer—looking earnestly, yearningly at the beholder. Thus the Christ comes into view in all the Bible.

No person in all the world is so widely known, and yet so little known, as this towering Personality, this truly great Man of the ages. Few, even among His bitterest enemies, deny His existence in history. He was born into the world about nineteen and one third centuries ago in Judea, now Palestine, on the western edge of the great eastern continent of Asia. It was in the reign of the emperor Augustus, in the palmiest days of the iron monarchy of Rome, which at that time ruled the entire world. It was at a time of profound peace, the doors of the temple of the god Janus being closed in Rome, that the Prince of peace was born.

DIVINITY VEILED IN HUMANITY

BUT the helpless infant, born in the little town of Bethlehem, born of the Spirit of God, was the divine and only-begotten Son of God, existing from an everlasting past unto an everlasting future. He himself said, "I came down from heaven." John 6: 38, 50; 8: 23. "He dwelt in the bosom of the Father long before He lay on the breast of Mary"—His virgin mother. About seven and one-half centuries prior to His birth the prophet Isaiah spoke by inspiration: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isaiah 7: 14.

The meaning of this sacred and precious name is "God with us." He who was the "image of God"—a perfect Representative of the Father's greatness

and majesty and the "outshining of His glory"—could not bear the thought of remaining amid the blissful scenes of heaven while we, His creatures here below, were left to perish in our sins. Therefore, He who from everlasting to everlasting is Alpha and Omega, the beginning and the end of all things, the Exalted One, "the chiefest among ten thousand," the Great Center, the great I AM, the King of glory, the Lord of hosts, the Most High, the Prince of life, the everlasting Father, the "Wonderful Counselor, the Mighty God, the Prince of Peace" (Isaiah 9: 6), stooped with amazing condescension to identify Himself with man in his low estate in order to "seek and to save that which was lost." Behold the seven steps of His glorious humiliation for us in the following passage: "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philippians 2: 5-8.

A FASCINATING SUBJECT FOR STUDY

WE NEED closely to examine Christ's earthly life in the light of His deity, His eternity of existence, His Oneness with the Father in purpose and in deed, His perfect revelation of the Father in the creation of the worlds, the maintenance of the universe, and the redemption of our lost world—with all these profound facts in view. "Our Lord's earthly life is, as it were, a jewel inclosed within the flashing gold of His eternal dwelling with God." In view of this matchless love, how our stony hearts should melt with such gratitude that they would be irresistibly drawn to Him.

But the name Immanuel is far from being exhausted in the earthly life of Christ. He is "God with us" forever! "By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only-begotten Son.' He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten

Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word."

Thus Immanuel becomes the family name, embracing the whole family of God and including those who were once outcasts and strangers, but who have become by conversion and abiding faith the heirs of redemption in Christ.

How little the world knows of the depth of meaning in the name Jesus Christ! Unlike our human names, many of which are beautiful in sound and meaning but ill befit the bearer, the names of Jesus perfectly represent His character and His work. "Thou shalt call His name JESUS: for He shall save His people from their sins." Matthew 1: 21. The name *Jesus* in the Greek of the New Testament is the same as the Hebrew *Joshua*.

THE COMFORTING MEANING

THE name of Joshua, who led the Israelites into the Promised Land, is very prominent in the Old Testament, occurring no less than 250 times. Joshua was one of several characters whose lives typified that of Christ. His name was an abbreviation of *Jehoshua*, which is *Hoshea*, meaning "salvation," with *Je* prefixed. Thus it means, "God our salvation," or "God is salvation."

Christ is Greek, corresponding to the Hebrew *Messiah*, the name of the One so long expected from Old Testament times, and means "anointed." In ancient times, when kings and priests were chosen, they were anointed with oil. Christ is King of kings and high priest of the heavenly sanctuary. He is the Chosen, the Anointed of God, to save all who truly desire to be saved. "God anointed Him with the Holy Spirit and with power." Acts 10: 38. More than 1000 times the name "Jesus" appears in the New Testament and the name "Christ" 500 times. Jesus, the great Redeemer, is found in a very real sense in every word of Scripture.

"When a person is dear, everything connected with him becomes dear for his sake. And this is true of the names of Christ—they are all sweet in the believer's ear. Whether He be called the Husband of the church, her Bridegroom, her Friend; whether He be styled the Lamb slain from the foundation of the world—the King, the Prophet, or the Priest—every title of our Master—Shiloh, Emmanuel, Wonderful, the Mighty Counsellor—every name is like the honey-comb dropping with honey, and luscious are the drops that distill from it. But if there be one name sweeter than another in the believer's ear, it is the name of *Jesus*. Jesus! It is the name that moves the harps of

heaven to melody. Jesus! The life of all our joys. If there be one name more charming, more precious than another, it is this name. It is the music with which the bells of heaven ring; a song in a word; an ocean of comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters Jesus, I love Thy charming name. 'Tis music to mine ear. Let my name perish, but let Christ's name last forever! Jesus! Jesus! Jesus! Crown Him Lord of all"—Spurgeon.

HE LIVED HIS NAME

ON THIS earth the Master lived the name. His life was one great miracle. And what mighty works He crowded into the three and a half years of His public ministry! He healed the sick, raised the dead, fed the hungry, and performed many other beneficent miracles, all the while teaching and preaching the good news of salvation. Thus He proved to every honest heart, once for all, that while He was very man, He was also very God. His sonship thus means, "God, the Revealer of God." He was the perfect revelation of true manhood. While His life of absolute sinlessness stands alone for all time, we are given assurance that we, too, may attain His perfection of character by divine power. Well has the incarnation been called "the most stupendous and influential fact in the whole history of the world."

"And when they were come unto the place, which is called the Skull, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do" Luke 23: 33-34, margin. This was the Saviour's coronation. The cross and its related events are given great prominence in all the four Gospels. While the narrative is easily understood by a child, its profound depth of meaning engages the rapt attention and minutest study of the wisest of minds. Its significance is an inexhaustible theme. "The cross of Christ will be the science and the song of the redeemed throughout all eternity."

"To cancel the curse, to lift the ban, to inoculate the antitoxin of grace, to restore life, to purchase pardon, to ransom the enslaved, to defeat Satan's work; in one word, to reconcile and restore a lost race; for this, Jesus Christ, the Son of God, the Son of man, came into this world and offered up his divine-

human person, body and soul." The cross of Christ is for all men, "for all have sinned, and come short of the glory of God." (Romans 3: 23.) By believing in Christ and accepting the sacrifice, even the most hardened sinner, if he repent like one of the thieves on the cross beside Jesus, may escape the wages of sin; namely, death, and receive the gift of God, everlasting life, through Jesus Christ. (Romans 6: 23.) In the cross of Christ is revealed the wondrous love of God. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

This Missionary Business

(Continued from page 21)

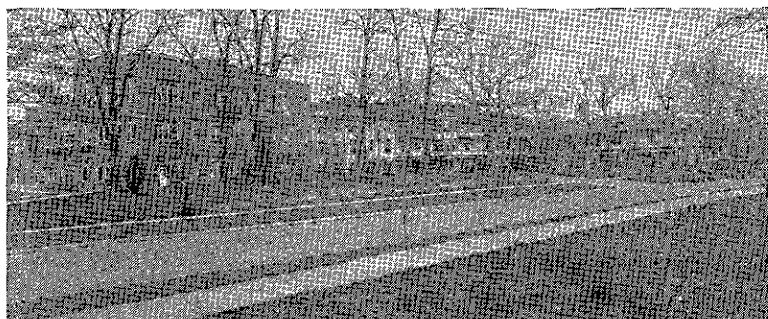
for each 55,000 inhabitants. Of this comparatively small group, 6,767 are Seventh-day Adventists (one of the smallest Protestant missionary denominations). Working as they do in 135 countries and 347 languages, they seem so far spread that heathen darkness could overwhelm them with one small effort. The startling thing is that Seventh-day Adventists, with only 6,767 men in the progressing lines of advance, hold the highest foreign missionary percentage of all denominations. What is becoming of the spirit of Paul and Philip?

The task is overwhelming, but by the

help of God not impossible. "A task so solemn, so sublime, in the wise and loving providence of God is laid upon the shoulders of Protestant Christendom. This is its mission, its heavenly calling. Who is sufficient for these things? It is the little David going out against the giant; a handful making assault upon a host. The force is ridiculously impotent if standing alone, but is abundantly able, wholly adequate, with the Great Captain to devise and lead, to inspire and supplement. What more is needed to beget the full assurance of faith. 'Go ye into all the world', 'Lo, I am with you all the days'; 'Every knee shall bow, and every tongue shall confess that Jesus is Lord'; 'The kingdoms of this world are become the kingdoms of our Lord, and He shall reign forever and ever.'" — "One Hundred Years of Missions," Leonard.

No one can approximate the value of missions. As one authority says: "The value which is accorded to men, women, and children as individuals is a sure index to the value which is placed on their souls. Where human life is held cheapest, there moral pestilence is greatest, and the kingdom of God is furthest removed."

This is the loftiest task assigned to man. There is nothing mediocre about the mission appointment. So great is its need that the call comes to high and low, "Go, work today in My vineyard." He who works is worthy of his hire.



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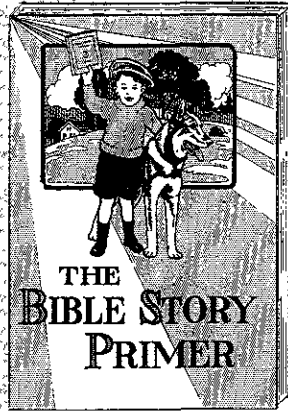
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