

A Brief Magazine for Busy People

JULY

The Watchman

Magazine

AN INTERPRETER OF THE TIMES



Publishers Photo Service

Save Our Religious Freedom---Page 12



The Watchman

Magazine
AN INTERPRETER OF THE TIMES

Edited by Robert Bruce Thurber



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

Vol. XL, No. 7

NASHVILLE, TENNESSEE

July, 1931

Do We Attack Other Religious Beliefs?

THAT depends on what is meant by an attack. However we may estimate ourselves, we estimate our belief seriously. It is the truth, and its direct opposite must be error; and the two must clash when they meet, in spite of our attitude rather than because of it.

All truth is unified, consistent, harmonious. That is one way in which the different parts of truth are identified with the whole body of truth. New light does not obliterate the old light, but intensifies it, and the two together shine the brighter.

"Preach the truth, and let error take care of itself," would be a good motto if there were no ignorance in the world and error were not deceptive. Not only must truth be preached, but error must be pointed out by way of instruction and warning. This was Christ's way. He commended righteousness but denounced evil and evil doers in no uncertain terms.

We cannot agree that it doesn't matter what one believes just so he means well and is good. His belief has everything to do with his intentions and his actions. We cannot all be on the way to heaven if some of us discredit God's mapping of that way.

The contention that we should never say anything against anybody's religion is untenable. It would mean that atheism and all the cults of the modern religious babel would go unrebuked, and that

we would complacently hold that a thousand mutually antagonistic beliefs are all perfectly all right.

The true Christian wears an armor; and it is offensive as well as defensive. He must fight and conquer error, and that cannot be done secretly and with wooden swords.

But bear two points in mind. First, we attack error, not individuals and groups of individuals. And our one purpose is to separate individuals from error, not to denounce or condemn the person or denomination.

Second, our attacks, if they may be called by so ugly a word, are all made in a spirit of kindness and understanding. There is no animosity or bitterness mixed in them. We love every individual, but we hate error. Cold print looks hard and harsh at times, and typed words cannot

always give a vision of the sympathetic smile and kindly eye. We harbor no malice toward any one. Personal thrusts are not a part of our tactics.

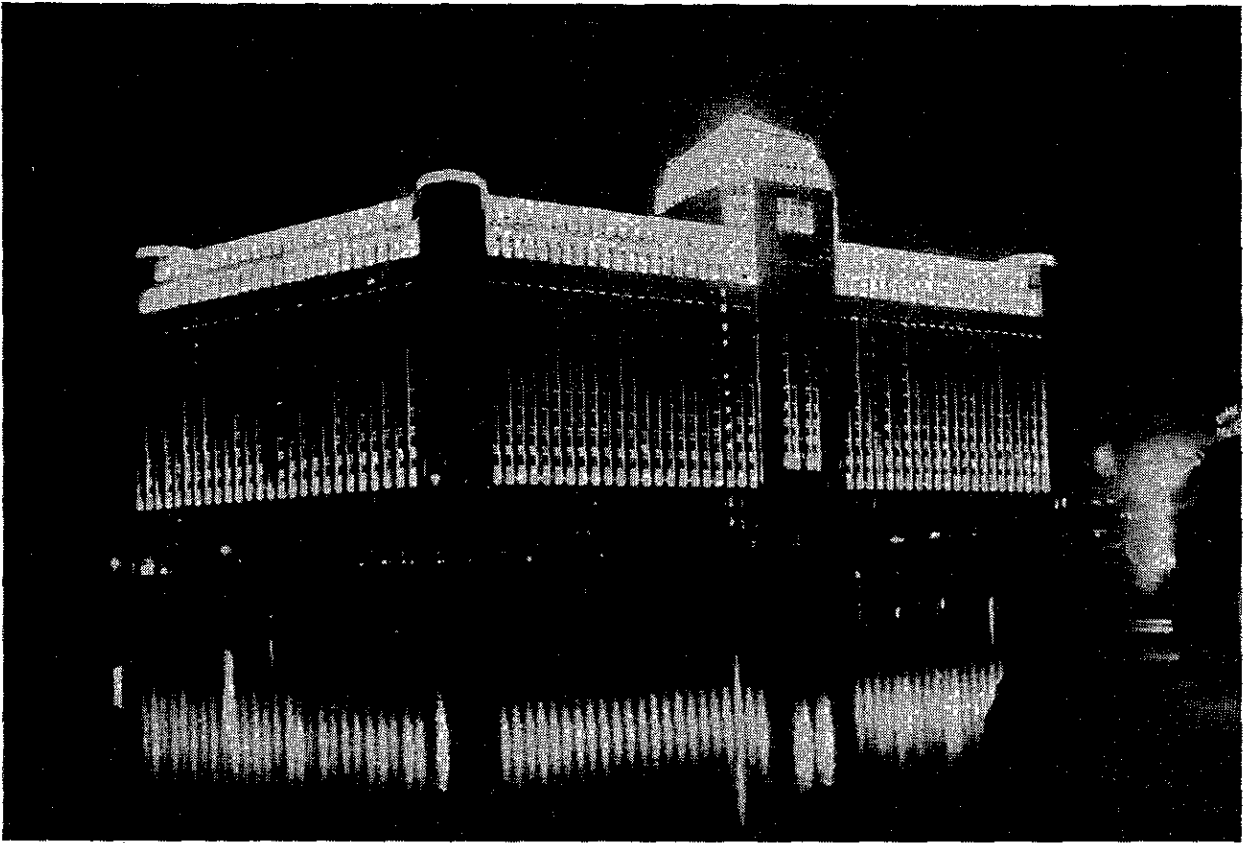
As God gives us to see the right, we will remain firm in it. And when it is our duty for the sake of others to point out error, we will do it in the humble spirit of a loving Christ, remembering that we also are liable to err. We do not believe that God has appointed us to be censor to the world, yet we do know that He requires of us to be our brother's keeper.

WELCOME To the July WATCHMAN

Calendar Tampering	- -	Page 3
Personal Liberty	- -	Page 6
Blind Prejudice	- -	Page 8
The Changing Family	-	Page 10
Freedom to Worship	- -	Page 12
Would Christ Keep Sunday?		Page 18
Balance Your Diet	- -	Page 24

*You Can Read Any One of These Articles
in Fifteen Minutes*

Entered as second-class matter, January 19, 1909, at the post office at Nashville, Tenn., under act of March 3, 1879, by the Southern Publishing Association (Seventh-day Adventist), 2119 24th Ave. N. Published monthly (except October, when semi-monthly). Price 25 cents a copy, \$1.00 a year.



International Newsreel

A night view of the Merchandise Mart building, Chicago. The giants of finance are demanding a change in our calendar for convenience and economy in business records.

This year the League of Nations proposes to

Change Our Calendar

*What the most popular change means to
business and the church*

(This is the first of two articles on Calendar Reform)

By M. B. Van Kirk



HE agitation of calendar reform is a topic that comes close home to every family in the United States, and it might be proper to say to every family in the world. It is the first time in the knowledge of the writer that there has been an attempt made by any body of men to adopt a world-wide calendar, although the present calendar by which we reckon time has become nearly world-wide, especially among the great commercial nations of the world.

Before we enter into the detailed study of the topic, I would like to refer to some verses from the Scriptures. I have chosen them from the book of Isaiah. There are many similar verses — many perhaps more explicit — but in this fortieth chapter there is something I like in regard to God,

pointing out who He is, and His right to ask of us a reasonable service and worship. The fortieth chapter begins by calling upon God, and passing on down through to the twelfth verse these words are found: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

Then passing on to the twenty-first verse: "Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth?"

"It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

Then passing to the twenty-sixth verse: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth."

The twenty-eighth verse: "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding."

These few selections have been chosen with the idea of bringing before us the terse and very emphatic way in which the prophet describes God—the characteristics of the Creator of heaven and earth. Personally, I have a profound conviction that what is written in the Bible comes to us by inspiration from God and is written for our learning and instruction. I recognize the God of the Bible to be just what Isaiah says He is. I believe Him to be the Creator of the earth. And I am bound to accept His revelation of Himself and His power and His authority as supreme in my spiritual life. I believe that every man who takes the Bible as the word of God must do likewise.

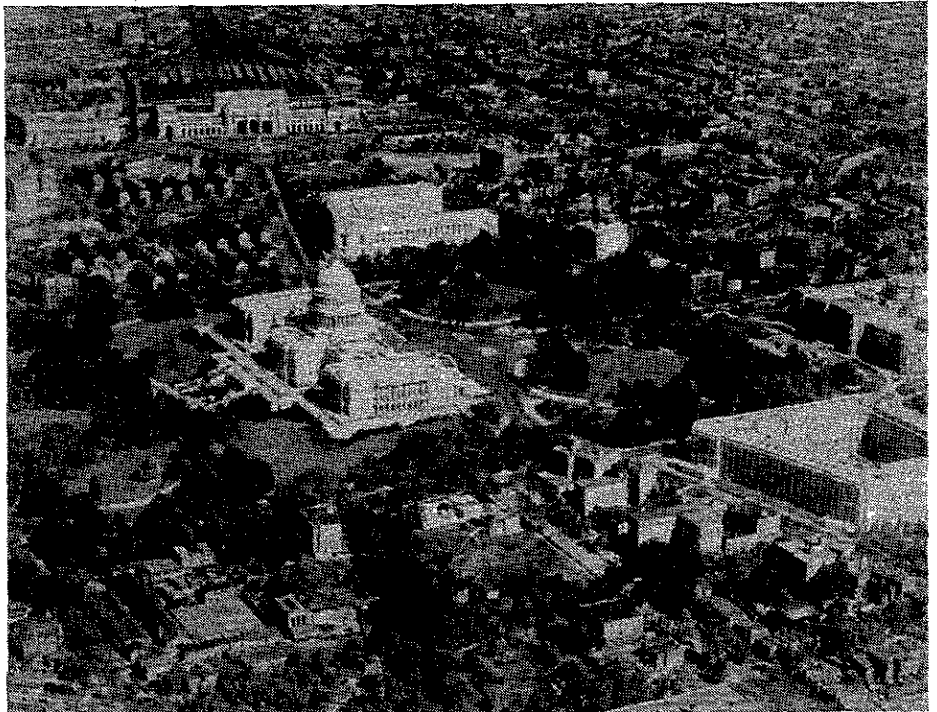
The word of God has been tested as no other book. There never has been another book against which so many darts have been hurled and such ferocious attempts to destroy have been made as against the Bible, but we learn from the American Bible Society that among the best sellers the Bible stands highest. So I have somehow a feeling that the word of God has power in it and I would to God every man accepted it as such.

WHAT GOD ASKS

THE Bible points out God as the Creator—details the story of creation. In the first chapter of Genesis, we have the statement that in the beginning God created the heavens and earth, relating to the atmospheric heavens, no doubt, surrounding the earth on which we live. The creation took place in six literal days, the account says, and it matters not how many men try to do away with this, the account is still true and comes to us with added force every time we read it.

Because God is the creator, He has the right to

ask of His servants a reasonable service and to expect them to accord Him proper worship; for in Him we live and move and have our being, and by His power we came into existence, and through the exercise of this power we continue to live and function in this world. We have life because of His sustaining strength. He says to us that He made man because He loved to have from His created beings an intelligent worship. It was His plan to give this world a body of people to inhabit it who might always recognize Him as Creator; and that they might do this, in the very beginning He set aside a



Herbert Photos, Inc.

A view of the Capitol and surroundings, Washington, D. C. Our legislators may soon be called upon to decide the question of calendar reform, which is a far more momentous one than is commonly supposed.

period of time that He asks men to devote to Him in service. He calls it a Sabbath day.

It is not the intention here to discuss the Sabbath in a technical way, but we cannot deny it was given by God, recognizing that He only has the right or authority to set aside a day of holy time.

No man, set of men, aggregation of nations, or commercial influence has any right to undertake to demand of men a sacred worship upon any day that they may solemnize as holy. No day is holy except it be made holy by Him who made the day. Now with all of these principles before us that are clearly borne out by the Scriptures, we will undertake to discuss briefly some of the important points concerning the proposed change of the calendar.

I will endeavor to give you a running story of it briefly, and refer to some of the things that have occurred in the centuries. But first of all we ought to review in our minds that the great timekeeper is the world itself. God, because of His mighty

power brought these things into existence, and through that mighty power "not one faileth." He said He placed in the heavens the sun, moon, and stars to govern the earth. He started this world of ours in rotation upon its axis and the evening and the morning were the first day, and there has always been a day ever since God started it. It couldn't be otherwise. No worldly power could change the fact that our earth rotates in twenty-four hours of sixty minutes each without fail. Again God said He has arranged for times and seasons and days and years. He arranged for this world of ours to travel through an elliptical orbit during a certain number of days, and this world, since its creation, has been true to its task every year, starting from one spot where it began, passing around the circle, and coming back to that identical spot. We say it takes 365 days to make this circuit, which is near enough for all ordinary calculations, but it is really 365 days, five hours, forty-eight minutes, and forty-six seconds. You will notice then that the year cannot consist of an equal number of days, for there are just a few hours left over. Just why God did this, He doesn't tell us. He says the secret things belong to Him. Men have divided the year up for convenience.

We have another body in the heavens that to some extent regulates the months. The moon changes its phases in twenty-nine and a half days. We speak of this as a lunar month. The months can be divided arbitrarily, but the year cannot.

There is another period of time divided, not by heavenly bodies, but by divine fiat. That is the week. While God did not give the name "week" to the first seven days, He numbered off six days, and then on the seventh day ceased from all His work and rested the seventh day, and blessed the seventh day; and the seven-day week has been going on from that day till now, notwithstanding the fact that some men have attempted to disprove it. I think we can prove it easily from the Scriptures, if we take the Scripture account as evidence. The seventh day of the week that we have by the Bible is the same that God rested upon in the beginning; and the day upon which a great many people worship is the same seventh day. This is the statement of the fourth commandment.

GOD CONFIRMED THE DAY

WHEN Israel came from Egypt, God by divine revelation again pointed out to them His divine seventh day; and the seventh day He pointed out then was the same one that we have always had. When Jesus came, we find that His custom was to worship on the Sabbath as observed by the Jews.

He tried to teach people how to observe the day. He freed it from the burden of Jewish formalism. When His disciples one time were passing along the way, they were hungry, had no food, and they stepped aside, as customary (for if a man were starving, no one would think him stealing if he

JULY, 1931

gathered from a wayside field an apple, or other fruit, or grains of wheat), and were rubbing out a few grains of wheat. The Pharisees called Him in question because He was allowing His disciples to do what the Jewish rabbis called threshing, and therefore were breaking the Sabbath day. But He said to them, "The Son of man is Lord also of the Sabbath day" and, "The Sabbath was made for man, and not man for the Sabbath." As Lord of the Sabbath He surely knew which day was the Sabbath; and by observing the seventh day of the week, He set the stamp of divine approval upon that day.

Again, when the time came for the closing of His ministry, we find the statement made that His crucifixion occurred upon the Jews' preparation day or the sixth day of the week, or Friday, as we call it by name. The story says they laid Him in Joseph's new tomb, then "rested the Sabbath day according to the commandment." Then the very next verse says that early in the morning on the first day of the week, they came to the tomb and found the Saviour risen. There is an accurate recognition of the week as we now have it, for everybody knows that from that time the question of first-day observance has been a prominent question, to give honor to Christ. And this observance of the first day of the week is in commemoration of Christ's resurrection on that day. So by that we know that our week is the true one of the Bible. It is not possible for it to be otherwise.

HISTORY OF CALENDAR CHANGES

I KNOW the question is often raised as to whether we still have the week in the order given at creation. But according to the Bible they did in the days of Christ, and the order has not been changed since then.

Let us now address ourselves to the question of calendar revision. There are many calendars in existence. Not all the civilized world has always used the same calendar — not quite all do it today.

Our present calendar is a growth, which may be traced back to B.C. 738, when Romulus introduced the Roman calendar in which the year comprised 304 days, divided into ten months, described as follows: March, the first month, was named in honor of Mars, the god of war. The name of the second month, April, was derived from *aperire*, to open, as the month in which the earth opened for new fruit. May, the third month, was so called in honor of Maia, the goddess of marriages. Quintilis was then the fifth month, Sextilis the sixth, our September the seventh, October the eighth, November the ninth, and December the tenth. During the reign of Julius Cæsar, Quintilis was changed to July at the suggestion of Mark Antony and subsequently, Cæsar Augustus, not to be outdone by Julius, gave the name of August to Sextilis.

But this year of 304 days did not agree with the solar year of 365 days or the (Continued on page 26)

The Personal LIBERTY



International Newsreel
Communist rally in New York City. This group is perhaps the most forward in its advocacy of personal liberty and the securing by force of supposed rights.



UR national ideals are imperiled, our national Constitution is challenged, our national life is libeled by a class of politicians seeking to play up to their constituencies for selfish political purposes. "Mud-slinging" propagandists are appealing to the mob mind, and are largely responsible for the corrupt political sentiment of the day. We hear a constant insinuation that our Federal government is full of graft, that Washington is weak, that the capitol is corrupt. This unfavorable publicity is insidiously breaking down confidence in organized government, and is becoming largely responsible for laying the foundation for future revolts, riots, and revolutions. Nothing can be more reprehensible than the present growing aversion to law.

The Eighteenth Amendment to the constitution is being attacked almost to the point of indictment. It is said that the amendment is responsible for all the corruption, crime, and contemptible confederacies of the underworld. I am not a prophet nor the son of a prophet, but my conviction is that this anti-

government doctrine is creating an atmosphere of lawlessness that will some day sweep the nation with a revolution cyclonic in its fury. The "wet" interests are, and ever have been, relentless in their attacks upon the economic, social, moral, and spiritual life of the nation. They have always appealed to the baser elements of human nature, and are today mobilizing the unscrupulous, the lawless, and every institution of the underworld for the advancement of their sinister purposes.

It is no time to dub Uncle Sam as a "hardened trickster"; it is no time to criticize the fundamental laws of the land and cast unsavory reflections upon the motives, the sincerity, the honor of the American government. With the uprising of the wet repealers, the issue is fast becoming a line-up for and against the Federal laws of the land. As Bishop Berry has said: "It appears that the whole war must be fought over again. The rum crowd refuses to accept the verdict of the nation, sneers at public sentiment, and marshals its forces to bring back a legalized rum traffic."

The increasing non-observance and disregard of

of OBEDIENCE to Law

By B. M. HEALD

law is stimulated by the selfishness of "racketeers" and grafters, and the unrestrained appetites of the "wets." In these days of unrest, with the threatening dangers of revolution confronting us and the shadow of the rum oligarchy darkening our nation's door, every loyal, clean-living, law-abiding American citizen should rise up in defense of constitutional government. There must be developed a greater personal responsibility in the observance of law and order, or we perish. Good citizenship calls for the sacrifice of individual, perverted appetites for the general good. Good citizenship will surrender personal interests to the general good, and will acquiesce in the law by virtue of good citizenship. It is upon this high and noble standard that true Americanism has stood the test of three hundred years. Shall we climb down from our lofty national position and surrender our national ideals, our Christian institutions, our inalienable rights, privileges, and liberties to the law-defaming, diabolical rum traffic?

LAW TRANSCENDS THE INDIVIDUAL

THE Hon. George W. Wickersham, Chairman of the Federal Commission on Law Observance and Enforcement, in an address before the American Bar Association, New York City, recently said: "That the individual and minority groups must accept and abide by the restraints so imposed is obvious. Otherwise, lawful government breaks down, and we have anarchy. The remedy of those who object is to appeal to the same authority as that which enacts, for rescission or modification. There can be no individual right to choose what laws one will, or will not, obey. A crime is the violation of a law. But there seems to be a spirit abroad among our people, very manifest at times, to 'beat the law,' so long as they 'can get away with it.' One sees it constantly in the drivers of motor cars who slip by when the stop signal has flared; who speed across a railroad track when the warning bell is ringing and the gates lowered; or who 'step on the gas,' when no officer of the law is in sight, despite the clearly advertised speed limit of thirty-five miles an hour. One sees it when returning European travelers try to slip through the customs lines without declaring watches or jewelry they are carrying in pockets, and in many other instances. All this results from the fallacious notion that the individual may freely disregard any law he doesn't like. Yet the whole theory of our law necessarily rests upon the right of the state to subordinate the individual to the public weal."

From President Hoover's inaugural address we
JULY, 1931

quote: "Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. . . . For our citizens to patronize the violation of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes, and of property which they rightly claim under other laws."

CAMPAIGN AGAINST LAW

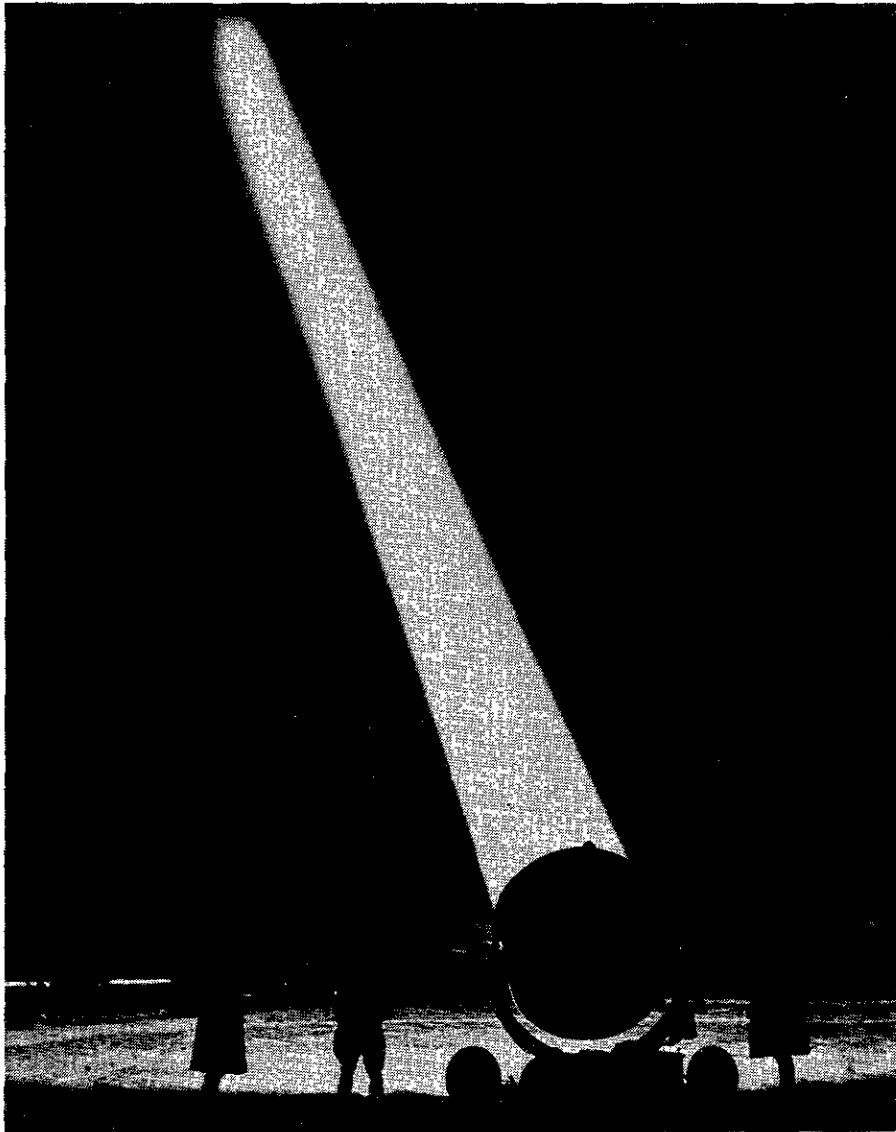
THE seriousness of the present lawless situation has given much concern to the President of the United States, and led him to state in his address delivered at the Associated Press luncheon in New York City on April 22, 1929, that "what we are facing today is . . . the possibility that respect for law as law is fading from the sensibilities of our people. The whole problem threatening our national life is bound up in this possibility."

It is not merely an issue of "wets" and "drys," it is an issue between the rule of the gangster and the rule of the law. It is a crisis in American life when the underworld, in cool effrontery, asks of the second largest city in the land that, if it be granted the privilege of freely breaking one of the Federal laws, it will respect other laws in which it has less financial interest. Again, I repeat, the government, the church of Christ, every honorable, law-abiding citizen is challenged. The wealthy liquor organization has mobilized the criminal strongholds of the underworld and the law-defiant "smart sets" of society in its desperate attack upon law and order.

This is nothing new, however. In the old days of the licensed saloon, the liquor organization was a lawless monster. Though licensed, it violated its license permits, it sold illicit liquor through its many "blind tigers," it unlawfully sold strong drink to soldiers, sailors, women, children, habitual drunkards, and secretly sold what, where, when, and to whom it liked, in daring defiance to its own licensed system. The whole nefarious liquor syndicate honeycombed our cities with "speakeasies" and unlicensed clubs. But today we are confronted with organized lawlessness that is determined upon destroying law. If there ever was a time in the history of the nation when every loyal American should cry out against the rising tide of gangland, it is now. The bootlegging business is as defiant of law and decency as was the saloon regime of the old days.

Organized lawlessness is even demanding "personal rights." No driver of an automobile, however expert he may be, has the right to drive his car at a prohibited rate of speed. Why? Because he endangers the lives of others. Personal rights must give way to social obliga- (Continued on page 32)

Prejudice, *the* Enemy of Truth



International Newsreel

Like the beams from a great searchlight, truth penetrates the darkness of prejudice.

A closed mind is sure to err. There are none so blind as those who refuse to see.

By JOHN LEWIS SHULER



HERE is a principle that is a bar against the reception of any truth, proof against the most positive evidence, and that is bound to keep a man in lasting ignorance. That principle is condemnation before investigation — prejudgment, prejudice.

A prejudiced mind is a closed mind. It is like a corked bottle; you cannot put anything into it, and nothing will come out of it. Prejudice is like crawling into a hole and pulling the hole in after one.

Prejudice closes the door and, as it were, hangs out the sign: "New ideas not wanted. No investigating done here. I have 'the truth' and 'the whole truth' and do not need, nor desire, anything more. Whoever you are, pass on." This is the real interpretation of a prejudiced mind, and it is certainly a most deplorable condition.

He who refuses to investigate or search out any new ideas contrary to those already established in his mind really declares by such actions, "I have a

monopoly on the truth. It is 'cornered' in my own mind."

One of the greatest tragedies in human life is the tendency of the majority of people to close their minds to new ideas. Men want to live in the thick shell of their own settled and unalterable opinions, which they feel must not be changed because they esteem them to be the absolute truth. We cling to our ideas, however we acquire them; and, whether they are right or wrong, we are equally strong in our defense of them. Having announced ourselves, we remain as we were, if we can.

Generally speaking, men do not seek truth, but rather a means of defending or protecting what they have decided is truth. After they make their decision, they spend the rest of their days in trying to keep a roof over it and keep it otherwise properly housed.

PREJUDICE REJECTED JESUS

THERE is perhaps nothing that keeps men from seeing the real truth more than their tendency to cling to their own pre-conceived opinions. It was the unwillingness of the Jews in the time of Christ to give up their long-established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures.

Note how difficult it was for even those intimately associated with Jesus to break away from the thralldom of Jewish tradition and ritualism. The preconceived opinions of the disciples regarding the Messiah and His work closed their minds to much of the significance of Christ's teachings. They had fondly hoped, with their Jewish brethren, that Christ, when He came, would take the kingdom and reign a temporal prince. His untimely death on the cross destroyed their hopes. They were amazed and paralyzed by the terrible tragedy that occurred, although Christ had repeatedly forewarned them of His death and its manner. Even after they had received Him as the risen Lord, they still believed that He was to take the kingdom and reign as a temporal prince, inquiring of Him, "Wilt Thou at this time restore again the kingdom to Israel?" Their own, wrong conceptions formed the greatest hindrance that prevented them from seeing the real truth in the Scriptures regarding Jesus as the promised Messiah.

"It is almost as difficult to make a man unlearn his errors, as his knowledge; mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet, on which we may write; but error is a scribbled one, from which we must first erase. Ignorance is contented to stand still with her back to the truth; but error is presumptuous, and proceeds in the same direction. Ignorance has no light, but error follows a false one; the consequence is that error, when she retraces her footsteps, has farther to go, before she (Continued on page 30)

JULY, 1931

There is comfort to the sorrowing in the fact that

Death Is Sweet Sleep

By Heber H. Votaw



ILLUSTRATIONS are fittingly used to clarify anything obscure. It is seldom possible to choose any figure that completely portrays all phases of an idea. More than one comparison is usually needed. A casual acquaintance with the Bible reveals a wealth of illustrations that is unequalled elsewhere. The Master himself, on more than one occasion, multiplied parables in teaching a single truth. Each, while simple, was vivid and forceful. But all were needed to produce a perfect portrayal of His idea.

It is therefore somewhat surprising and very significant that one illustration is used so repeatedly when reference to death is made. In Old Testament and New Testament, in the oldest books and the last ones written, from the Pentateuch to the epistles, death is likened to sleep. It is impossible even to refer to all of these passages. We can quote only a few.

As Moses was finishing his work as Israel's leader, the Lord said to him, "Behold, thy days approach that thou must die." Deuteronomy 31:14. And again in verse 16 he was told, "Behold, thou shalt sleep with thy fathers." The Old Testament account of the death of Israel's sweet singer records that "David slept with his fathers." (1 Kings 2:10.) The New Testament statement is: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36.

More than thirty times in the books of the Kings and the Chronicles the expression "slept with his fathers" is used as the accounts of the deaths of Jewish leaders are recorded. The same description is given whether the king had ruled well or ill, whether his life had been righteous or exceedingly vile. David, a man after God's own heart, "slept with his fathers," and Ahab, who "did evil in the sight of the Lord above all that were before him," "slept with his fathers." It is clear that when death occurs, the common lot of mankind is to sleep. That this doctrine is not confined to the teachings of the Old Testament Scriptures is clearly indicated by the words of Christ when He heard of the death of Lazarus, for He said: "Our friend Lazarus sleepeth; but I go that I may wake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. . . . Then said Jesus to them plainly, Lazarus is dead." John 11:11-14. In the marvelous resurrection chapter, Paul reasons that unless Christ rose from the dead, faith in Him is vain, and all "which are fallen asleep in Christ are perished." (1 Corinthians 15:18.) But, because Christ rose from the dead and has "become the firstfruits of them that slept," an awakening is assured for all men; "for as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:22.) The blessed and holy have part in the first resurrection. (Revelation 20:6.) The rest of the dead do not live again until the end of the millennium. (Verse 5.) "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28-29.

To some, the thought of lying (Continued on page 30)

The Changing Family

Is it moving toward something better?

By *ETHEL OGDEN-NEFF*



AMERICA was a nation of homes two generations ago. The family group of our grandfathers was a self-contained society, a little self-sustaining world within itself—dependent on simple faith in God and fair weather for their crops, but on little else.

The father was the head of his household, earning the family income, as well as being cobbler, carpenter, and inventor of the necessities with which to live. Thus the farm home, as most homes were, was the repair shop, the factory, and — most of all — the social center, the school, and the church. Here the boys and girls learned to share the responsibilities and work of the family; here they heard from their father's lips the beautiful words of the Bible; and here they had their social functions, at which mother and father were welcome guests. Every phase of life had its movement around the family hearth.

A picture of the old fireside was penned by Whittier in the beautiful lines from "Snowbound":

"Shut in from all the world without,
We sat the clean-winged hearth about,
Content to let the north wind roar
In baffled rage at pane and door. . . .
What matter how the night behaved?
What matter how the north wind raved?
Blow high, blow low, not all its snow
Could quench our hearth-fire's ruddy glow."

There was plenty of land that could be had at extremely low prices. Consequently, each man endeavored to extend his farm year by year, besides adding to and rebuilding his home, until it gave ample room for the ever increasing family.

FAMILY CO-OPERATION

EACH member had to work, if the family were to exist. The children learned at an early age to share in the family's work and life. The young sons were kept busy about the fields and stables, for the chores were many, extending from early morning at sunrise until late dusk in the evening. The daughters of the household were busy day in and day out, spinning, weaving, and sewing, so all the family could have suitable clothing. Many of the girls were skilled in the art of dyeing, and made a variety of beautiful colors for their garments.

Amidst the hard labor of the farm, there was much merriment, especially during the winter season. In the northern parts the families had the enjoyable sports of winter, and the convenience of

traveling over the snow invited the whole country to society, pleasure, and visiting. The family climbed into the sleigh and rode many miles to the neighbors. At their feet they placed warm bricks, and a jug of hot drink from which they sipped as they glided over the snow.

"Bees" were often held, in which a number of neighbors resorted to the inviter's home, and there in one day hauled him as much wood as he would need for the year. Next day they would go to another home. This promoted much good-will, kindness, and mutual assistance. In the summer they often helped their neighbors plow the land for summer fallow. At dinner they always gave the visitors the best victuals the farm afforded. Then in the evening the girls and lads came from their respective homes and partook of the general good time. Each family returned home happy and satisfied that they had helped others and enjoyed their friendship.

THE FAMILY PRIESTHOOD

THE members of these good old homes were quite generally believers in God and the power of prayer. Each morning and evening the family would gather around the fireplace and read aloud from the word of God. They studied the Bible daily. When the Sabbath came, the entire family went to church. As one writer of earlier times says: "I do not know where an American farmer can possibly enjoy more dignity as a father or as a citizen than when he thus carries with him his wife and family, all clad in good, neat, homespun clothes, manufactured within his own house, and trots along with a neat pair of fat horses of his own raising."—*Crevecoeur*.

What glorious proof those old colonial homes of days past gave of the stamina and the sturdiness of the stock. Ever they were face to face with much discouragement and peril. Truly their founders were men whose lives were crossed with hickory and bred in granite.

But with the trend cityward a different type of home has developed. In the revolutionary days fully ninety per cent of the population lived on farms. A hundred years later found sixty-five per cent still in the rural districts, while in 1920 less than half the population of the nation — forty-nine per cent to be exact — remained on the farms — a change of forty-one per cent moving cityward. In 1928 six cities of the United States had estimated populations of more than one million. The cities now claim over fifty per cent of the nation's popula-



By Ewing Galloway, N. Y.

Is the old-fashioned close relation between parents and children passing away?

tion, and the trend is still toward urban life.

With this flow of humanity cityward there has come a new type of home — not the old-fashioned home that was all-powerful, claiming the strength of entire self-support. It is as if a landslide had passed over the whole country from east to west. With few exceptions, these old homes have been wiped from the map. These changes which have taken place may be even threatening the institution of home and family, for verily thousands of homes are no more than a place to sleep and eat.

THE FAMILY CONGESTED

THE family now tucks itself away in snug quarters. The land values have grown until the city rents are enormous. Consequently, thousands of families rent small two or three-room apartments, conserving every foot of space possible. The bed and other articles are folded up out of sight, to pop out when need demands their reappearance.

This cramping of the family home inevitably has much retroactive influence on the dignity of the home institution. The cultural level must be lower, for human life requires space to be decent. With

insecure, cramped quarters the members of the family tend to be unstable, neurotic, and highstrung. The close proximity of the home causes its inmates to become bored with each other. There is not room enough for solitude where one can retain a balance of mind. So instead of remaining at home for an evening of reading, out the members go for their entertainment. God warned against such dire results: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!"

"The home itself has yielded," declares the *Forum* for December, 1930, "and has ceased to afford any sense of permanence and security. In the old days a home was expected to serve for generations. In the South, property was frequently entailed and the family was assured of a continuing center where it could cluster. A year ago, on October first, a hundred thousand families in New York City moved from one apartment to another, in many instances for no better reason than that they were bored with the one they had occupied a twelvemonth."

The great industries have invaded the home and made possible many devices (Continued on page 31)

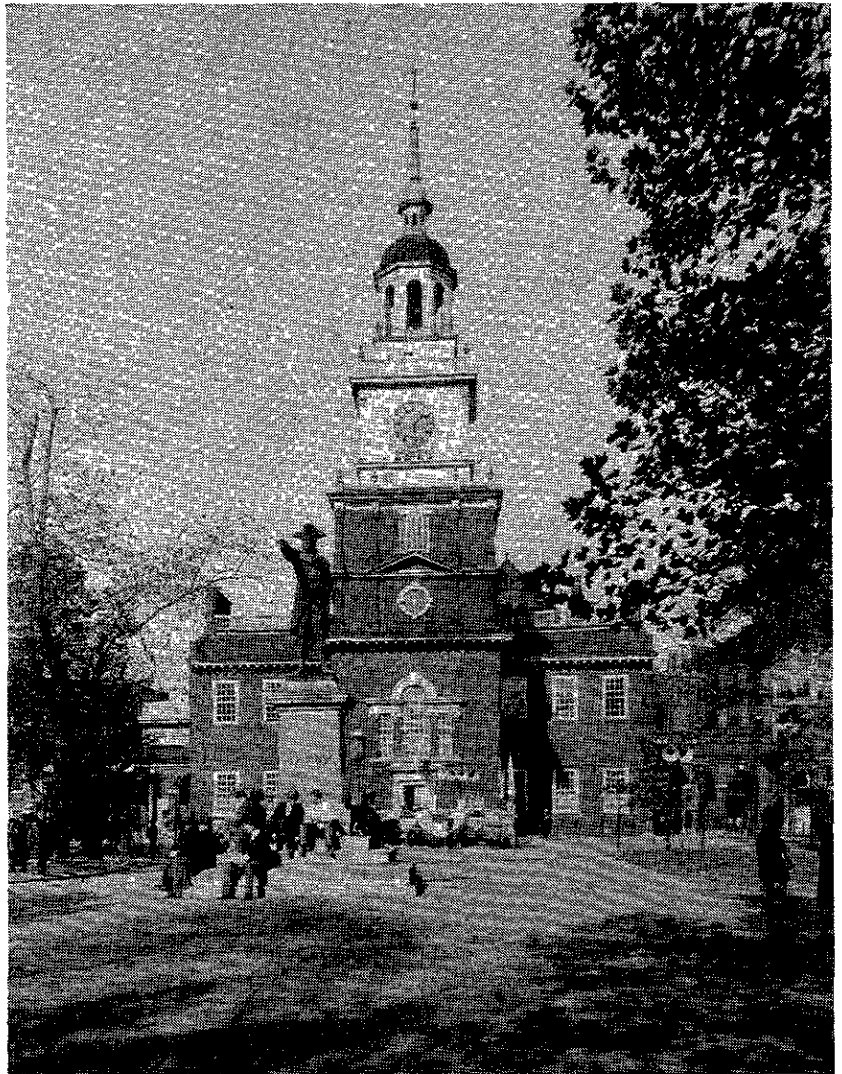
Save Our Religious Freedom

*A PLEA
for An
Unfettered
Conscience,
Uttered before the Congress
of the United States*

▼

(A bill for the closing of all barber shops on Sunday in the District of Columbia fell short of being passed by Congress at its latest legislative session because it was crowded out at the last moment. We here quote a speech against this bill given before a Senate committee.)

By
CHARLES S.
LONGACRE



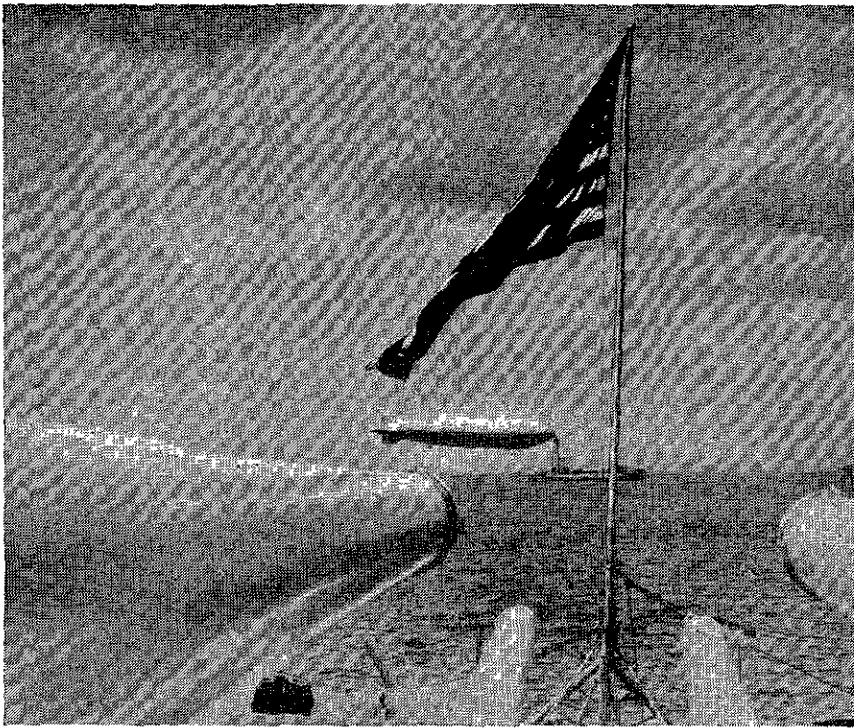
Publishers Photo Service
Independence Hall, Philadelphia, the traditional birthplace of civil and religious freedom in America.

I WISH to give you our reasons for opposing this measure which in itself is apparently a very mild Sunday observance bill and innocent looking upon its surface. But compulsory Sunday observance enforced by state authority has couched in it most serious consequences. This proposed Sunday law has in it no exemption for those who observe another day than Sunday as holy time, requiring them to be idle two days in each week. Seventh-day Adventists, whom I represent, believe that they are divinely commanded to work six days each week, and to rest on the seventh day of the week. This proposed law, therefore, not only interferes with their divine right to work six days each week, but unjustly discriminates against them and all others who observe another day than Sunday, of which

there are many orthodox Jews and Seventh Day Baptists.

In some of the States, where compulsory Sunday observance laws are now on the statute books, our people have suffered untold hardships and religious persecution as fierce as any that was ever inflicted in medieval times. These drastic Sunday laws are the offspring of very mild Sunday laws, which were enacted in the beginning. Just as sure as the night follows the day, so more drastic Sunday laws will follow this first Sunday law ever enacted by Congress. It will establish a precedent, which every Congress in the past has studiously avoided to establish for fear of its ultimate consequences.

Let me give you a few concrete illustrations of real suffering and religious persecution which some of our people had to endure in very recent years in



International Newsreel

We are prepared to fight by sea and air to defend our liberties in the face of foreign aggression. Are we as eager to defend our religious liberty from the aggression of bigotry within?

the States of Arkansas and Tennessee, as samples of a dozen other States where similar religious persecutions were inflicted upon conscientious, God-fearing citizens.

A Mr. Swearingen and his family, God-fearing Seventh-day Adventists, lived in Arkansas on a farm four miles from town and far away from any house of worship. He faithfully observed the Sabbath of his people (Saturday) by abstaining from all secular labor, he and his son of seventeen years of age. On the first day of the week they went quietly about their usual vocations on the farm as they had a divine permission to do after resting on the seventh day. They disturbed no one and interfered with no one's rights. A jealous neighbor observed them and reported them to the grand jury. They were both indicted, arrested, tried, convicted, fined — and having no money to pay the fine, these moral Christian citizens of Arkansas were thrown into the county jail and imprisoned like felons for twenty-five days — and for what? For daring in this so-called land of liberty to worship God according to the divine plan.

BARBAROUS CRUELTY

BUT this is not the end of the story. After they were turned out of jail, the sheriff came and levied on the old man's only horse, his sole reliance to make bread for his family, to pay the fine and costs, amounting to \$38. The horse was sold at auction for \$27. A few days afterward the sheriff came again and demanded \$36, \$11 balance due on

JULY, 1931

fine and costs, and \$25 for board for himself and son while in jail. And when the poor old man — a Christian, mind you — told the sheriff, with tears, that he had no money, he promptly levied on his only cow, but was finally persuaded to accept bond, and the remainder of the fine and the \$25 for board while in jail were paid by the Religious Liberty Association of which I have had the honor of being general secretary for the past eighteen years. All this injustice was the result of the operation of a Sunday law prohibiting farmers from following their usual vocations on Sunday, just as the present bill for the District of Columbia proposes to outlaw all barbering in the District of Columbia on Sundays.

In the words of Hon. Robert H. Crockett, a member of the Arkansas Legislature, let me repeat the sorrowful experience

of another young family of seventh-day Sabbath keepers who moved over from Ohio to Arkansas, and purchased a little farm. They were just married. The young girl had left father and mother, brothers and sisters, and all the dear friends of her childhood to follow her young husband to Arkansas — to them the land of promise and opportunity. The light of love sparkled in her bright, young eyes. The roses of health were on her cheeks, and her silvery laugh was sweet music of which her young husband never wearied. And soon the little farm which they had purchased through tireless industry and frugal thrift, blossomed like a rose in the wilderness. After awhile a fair young babe came to them to brighten the sunshine and to sweeten the bird songs. They were happy in each other's affection and in their love for the little one. For them "all things worked together for good"; and in their humble, trusting way, they faithfully worshiped God and loved their fellow men.

JEALOUS PERSECUTION

THE State of Arkansas had an exemption clause in the Sunday law for those who observed another day than Sunday as holy time. Under this exemption these Sabbatarians enjoyed equal privileges before the law. This exemption was repealed. And then what happened? Suddenly, like a flash of lightning out of a clear sky, all their bright flowers of hope were blasted. Under the repeal of that exemption, persecution lifted its ugly, venomous head. Some jealous neighbor saw this young farmer quietly working, as he believed (*Continued on p. 28*)

PAGE THIRTEEN

The dictum of God in just

SEVEN WORDS

decided the destiny of government in medieval, modern, and future world empires

By Joel M. Coward

ONE of the outstanding features of the Bible that distinguishes it from the sacred writings of all other religions is prophecy, foretelling the rise and fall of nations thousands of years ahead, and not in general or ambiguous terms, but giving minute details by which the fulfillment can be easily recognized by the student of history.

In fact, this is the challenge of the God of the Bible to all the false-gods and religions of the world: "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isaiah 46: 9, 10.

In the second chapter of Daniel is a history of the world from the days of Nebuchadnezzar to the end of time, and in this prophecy is a sentence of just seven words that has proved to be the undoing of the greatest military machines built up in medieval and modern Europe.

The king of Babylon, realizing the uncertainties of life and that the great empire he had builded must soon pass from his hands, found it very natural that he should think upon how long great Babylon should last and what should follow its breaking up.

A FORGOTTEN DREAM

ON A certain night, while engaged in this line of meditation, he fell asleep and the Lord gave him a dream that was designed to make known these very things, not alone for the satisfaction of the king, but to be a chart for the people of God throughout all time.

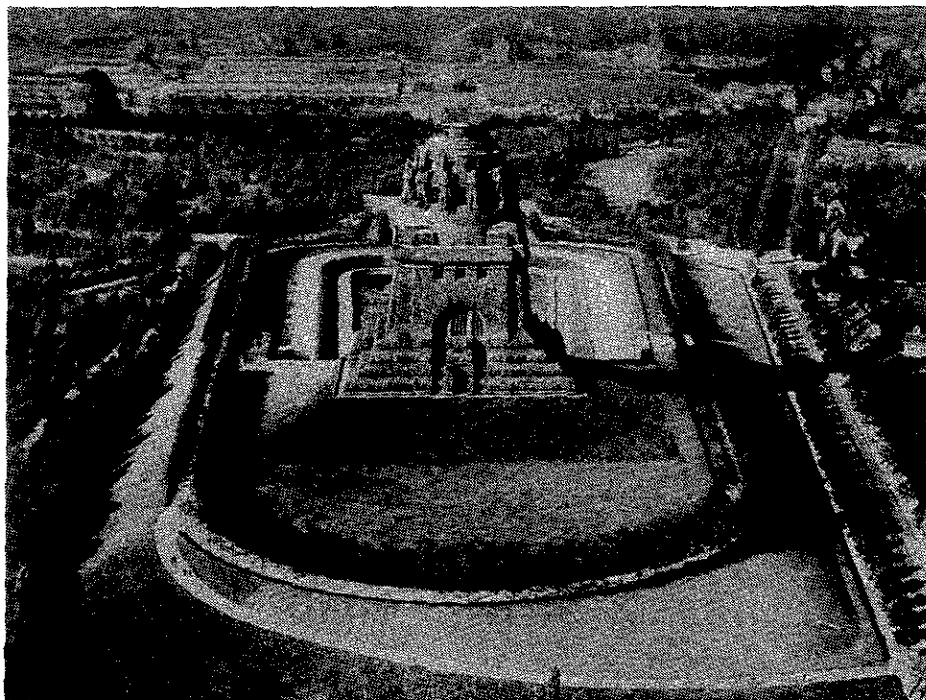
The dream was so out of the ordinary that the king believed it to have a message for him. His sleep, in consequence, was fitful for the rest of the night, with the result

that when day came he had forgotten the dream.

"Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king."

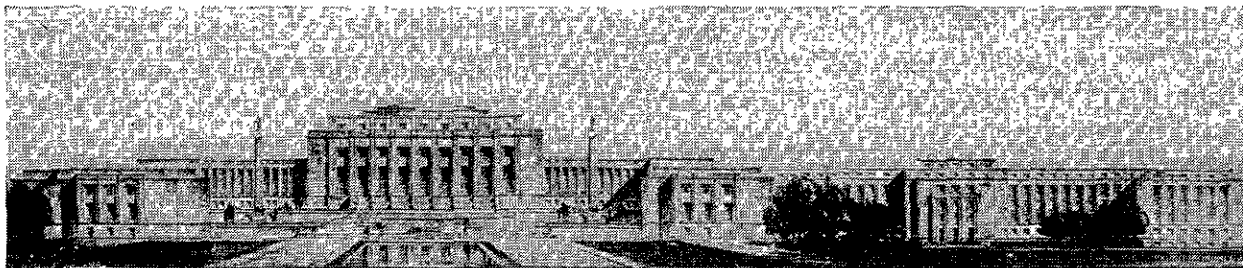
THE VISION REVEALED

WHEN he told them that he had had a dream that troubled his spirit, the Chaldeans said: "O king, live forever: tell thy servants the dream, and we will show the interpretation. The king answered and said to the Chaldeans, the thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill." But the wise men insisted that he tell them the dream, knowing full well that with this knowledge a plausible interpretation could be devised. But the king told them flatly that he knew they were prepared to deceive him, and that if they could tell him the dream he would then know that



Herbert Photos, Inc.

An imposing monument which stands on an artificial hill at Leipzig, Germany, and marks the battlefield of what is known as the Battle of the Nations, where Napoleon of France met his first great defeat. He defied the divine dictum as to another world empire and thereby decided his own destiny.



International Newsreel

The proposed new home of the League of Nations, Geneva, Switzerland. Will this great federation of nations succeed in uniting the world under one head where all have failed since Rome's universal empire?

their interpretation was correct; otherwise, there was only one decree for them.

Thereupon the wise men uttered a great truth, that "there is not a man upon the earth that can show the king's matter," and that "there is none other that can show it before the king, except the gods, whose dwelling is not with flesh."

But this only angered the king, and he ordered that his decree be executed at once. But when the executioner came to Daniel, Daniel asked, "Why is the decree so hasty from the king?" He then went in to the king and asked for time, with the promise that he would tell him both the dream and its interpretation. He then went to his companions and they, together, laid the matter before the God of heaven with the result that the thing was revealed to Daniel that night in a vision.

When Daniel went before the king the next day, he took no credit to himself, but said that only the God of heaven was able to make known the future.

In his dream the king had seen a great image, or statue, in the form of a man. The head was of gold; the breast and arms were of silver; the belly and thighs were of brass; the legs were of iron, while the feet and toes were part of iron and part of clay.

Then followed the interpretation. Babylon was the head of gold. After Babylon there would be another kingdom somewhat inferior as represented by the silver, and that would be followed by a third kingdom of brass, and the fourth world power, represented by the iron, would be stronger than them all. It will be noted that each succeeding kingdom was to be inferior but stronger than the one preceding it as is indicated by the metals. But the feet and toes were part of iron and part of clay, indicating that the iron kingdom would not be followed by another universal empire, but would finally become weak and be divided into smaller states.

HISTORY ANSWERS PROPHECY

WAS Daniel actually permitted to look down into the future? Have we any proof that this was a revelation from an all-wise God? Or, in other words, have these things come to pass? Let us stand back there in old Babylon, six hundred years before Christ, and look with Daniel down through the twenty-five centuries to our own day.

The prophet of God said that another kingdom would succeed Babylon, and just sixty-five years
JULY, 1931

later we see the Persians claiming great Babylon as their own.

The prophet of God said that still another great kingdom would overthrow the Persian empire, and some two hundred sixty years after the conquest of Babylon by the Persians we see Alexander the great, head of the Greeks, master of the world.

The prophet of God said that after Greece there would arise another universal kingdom, more powerful and more corrupt, breaking in pieces and destroying everything before it. The answer of history?

We see the Roman Empire growing up out of the seven-hilled city, hear the tramp of her conquering legions in every land, and finally hear the decree of Cæsar Augustus that all the world should be enrolled for taxation. (Luke 2: 1.)

The prophet of God declared that Rome would finally become weak and enfeebled and would break up into ten smaller kingdoms according to the toes of the image.

A FUTILE AMBITION

THE answer of history? About 1000 years from Daniel's day we see the hordes of Teutonic peoples pouring down upon the Western empire and forming just ten separate kingdoms for themselves. Next? The prophet of God declared that these divisions would never be reunited, and no other world power would ever be formed out of the ruins of Rome, and these seven words: "They shall not cleave one to another" have proved to be more powerful than all the armies of the world.

The dream of forming a fifth world-dominating empire, or of reuniting the old fragments of Rome, has intrigued the hearts of popes and kings and enlisted the greatest military geniuses of medieval and modern times, and, while the frontiers of these little states have changed somewhat from time to time, yet each still rules in his own territorial limits, and the more powerful ones, represented by the iron, will brook no encroachments upon the weaker ones, represented by the clay.

To reunite western Rome was the dream of Charlemagne, Charles V, and Louis XIV. Napoleon also devoted the greatest part of his spectacular life to that same hopeless enterprise; but this single verse of prophecy was too much for all his armed hosts and military genius, (Continued on page 30)



The News Interpreted



International Newsreel

During the past few months America has been entertaining royalty from abroad. Herewith are their Imperial Highnesses Prince Nobuhito Takamatsu of Japan and his bride, Princess Kikuko Takamatsu.

Calendar Revision

GEORGE EASTMAN, of Kodak fame, staunch proponent of calendar reform, reports to the State Department at Washington that the Cotsworth thirteen-month calendar, with the wandering Sabbath and Sunday, is gaining new adherents all the time. Mr. Eastman is chairman of the National Committee on Calendar Simplification, and his report is in answer to the request of the League of Nations through our government for information on calendar reform. A preparatory committee on simplification will consider the question on June 8 at Geneva, and in October will report its findings to an international conference at that world-unity center.

Mr. Eastman states that 140 large manufacturing, merchandising, and other business concerns are now using the thirteen-month calendar; but he neglects to add that they are not using the Cotsworth plan and that their adoption of a revised calendar is only in business and nothing else. Many of them do not advocate applying it to government, religious, and social time records.

And further, we believe the advocates of this kind of calendar reform that scout the interests of religion are due for a rude awakening as to the 82 per cent of clergymen who will favor it, when these religious leaders realize what it all means. And clergymen are not the only voters. Will their congregations follow them?

The latest news brings us the report that calendar reform committees from Holland and Italy have already reported adversely on the Cotsworth scheme. It appears that October will see a battle of Geneva on the calendar question that will be far from an unconditional surrender on either side. These current developments in the controversy add interest to the canvass of the whole

Mr. Eastmansays further (we quote from the New York Times): "A survey of sentiment among Protestant clergymen as to the proposed calendar reform showed that, exclusive of two Saturday - keeping sects, 82 per cent had no religious objections." This is a specious way of putting it. The "two Saturday-keeping sects" are Seventh-day Adventists and the Jews. While the former are not numerous they are very active against his plan; and the latter are very numerous and influential indeed. Then, there are the eighteen million Roman Catholics in this country, whom Mr. Eastman does not

matter that is being given by two articles appearing in this and next month's WATCHMAN. See page 3.

Against Every Man

ONE of the most striking and accurate fulfillments of Bible prophecy may be seen in the Arab of history and of today. An angel sent from God said of his forefather Ishmael: "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Genesis 16: 12. The Bedouin has never been tamed or civilized, though from ancient times civilization has been all about him. He does not migrate, but dwells "in the presence of all his brethren," content at home in Arabia's inhospitable desert sands. So hostile and exclusive is he, that only recently a white man dared to cross a vast region of Arabian sands for the first time. Men discovered the poles before they discovered parts of Arabia.

The Arab has always fought everybody, and consequently everybody has always fought him. His hand is even against himself, for he fights his fellow Arab even more fiercely than he does his traditional enemies. Implacable hatreds, blood feuds, and inherited vengeance



International Newsreel

President Hoover and Mr. James C. Ray with the first airplane ever to alight on the White House grounds. Mr. Ray accomplished the feat in so small a space by means of the autogiro, which gives promise of being the coming type for airplanes.

The News Interpreted

characterize his life. Yet he possesses in certain matters one of the highest codes of honor known to man. He will feed the murderer of his son if the killer claims his hospitality, and then fight him to the death as soon as the claim is released. He will calmly shoot his own daughter when she breaks the Bedouin law and shames the tribe. In him is a peculiar blending of the high integrity of Abraham his father and the unforgiving spirit of Hagar his mother, the "bond woman."

We have not seen a more striking comment on all this than is found in a recital of actual experience given in *Asia* magazine for June, 1931. Here a British officer, under the title "Bedouin Tragedy," gives an eye-witness account of a stark desert feud and its tragic outcome. It is too long even to sketch here; but it is deserving of careful thought by the student of God's hand in human destinies.

Not all Arabs are blood feudists and vengeful murderers, thank God. Many of them are turning to all that was good in both their foreparents. Eschewing the unforgiving religion of Allah and Mohammed, they are espousing the loving religion of Christ.

Time's Sabbath

THE editors of *Time*, "the weekly newsmagazine," may know the times; but clearly they do not know Sabbath time. In its cocksure manner the issue of March 30 disposes of the whole Sabbath question as quoted below. We will place our comments in alternate paragraphs.

"The Sabbath day, according to Genesis, was not established in Paradise. God ended his work on the seventh day, and blessed it and sanctified it. He did not command Adam and Eve to observe that day as a day of rest."

God ending His work on the seventh day does not mean that God worked on that day, for the record says He rested. To sanctify means to set apart for a holy use. For whose use? Assuredly man's. No Sabbath command is recorded there, but it must have been given, for "the Sabbath was made for man." (Mark 2:27.)

"There is no evidence that Noah, Abraham, Isaac, Jacob, or any of the other Patriarchs observed the Sabbath."

On the contrary, God had laws then, the Sabbath law among them; for there was sin then and without law there is no sin. (Romans 5:13.) The patriarchs kept God's law. (Genesis 26:5.)

"Nor is there evidence that when the Israelites came out of Egypt they had ever heard of it. Hence their

surprise on receiving double rations of manna on the sixth day (Exodus 16:22), so that they might rest on the Sabbath of the Lord as commanded through Moses."

Let *Time's* editor read Exodus 16 again. God told Moses privately to test Israel to see if they would keep His law, showing He had a Sabbath law then, and this was before Sinai, where the Decalogue was given. The great host of them was not surprised at the double portion on the sixth day and none on the seventh. Only "some of them" were ignorant, and these God soundly rebuked, saying, "How long refuse ye to keep My commandments?" indicating that they had always known about the Sabbath,

had kept it, and at times had broken it. Plainly Moses taught them to keep it in Egypt, for Pharaoh said, "Ye make them rest [keep Sabbath] from their burdens." Exodus 5:5.

"Sabbath day observance was, to the Christians, a ceremonial law of the Jews and not part of the moral law which was accepted by them after the coming of the Messiah. Its status was like that of the Passover and the Day of Atonement. After the coming of the Messiah the Old Testament ceremonies were revoked, so far as Christians were concerned."

We challenge the accuracy of this. The truth is, the Sabbath command is a part of the Decalogue, and was never classed with the ceremonies, which were done away at the cross. The Christians of the first century kept the seventh day and emphasized the necessity for keeping the whole law. (James 2:10-12.) So also Christ kept the Sabbath, taught its keeping, and never taught anything regarding any other day of rest. (Matthew 5:17; Mark 2:23-28; Luke 4:16.) There is absolutely no evidence that the early Christians classed the seventh-day Sabbath with the Passover, and the Day of Atonement. These two, and other



International Newsreel

King Prajadhipok of Siam acknowledges a cordial welcome to our shores.

"feasts" were revoked, but not the Sabbath. Later, so-called Christians changed the day, but not by God's command.

"But even in the New Testament there is no divinely appointed day of rest. In fact, Saint Paul said: 'Let no man therefore judge you in meat, or in drink, or in respect of any holyday, or of the new moon, or of the sabbath days.' (Colossians 2:16.) Clearly the Sabbath is a matter of convenience and adjustment."

There was no need in New Testament times, as at the Exodus, to proclaim a Sabbath, for the old Sabbath law was to remain in force. Christ's example of keeping the seventh-day Sabbath Himself, and His provision for it to be kept long after His death, are sufficient divine appointment to perpetuate it. (Matthew 24:20.) There is no divine command for Sunday keeping; and a law stands forever unless it is repealed. Paul's "Sabbath days" were not the Sabbath day, but ceremonial holy days. See Leviticus 16:29-31. That the Sabbath is a matter of convenience and adjustment is as clear as ink. When God said, "The seventh day is the Sabbath," He meant it, and He has never changed.

IF He Were Here Now---

WHAT WOULD CHRIST I



ANY eyes are turned toward the League of Nations, hoping that celebrated body will recommend to the civilized world a so-called "simplified calendar." But careful study of the suggested new calendar shows that it would not only simplify but confuse, that it would disarrange the weekly cycle, and send the Sabbath scurrying about among the other days with no certain resting place.

Now if the League of Nations and all of the governments on earth should call Thursday the Sabbath throughout one year, and Wednesday the Sabbath during the next, what will the devout Christian do? Should he say, "Well, I recognize which day is the true Sabbath; but the nations have taken the responsibility to change things, so I am compelled to work or lose my job"?

First, let it be observed that the weekly Sabbath is of divine appointment, and all the parliaments and legislatures on earth have no more power to change it than they have to stop the revolutions of the planets. Accordingly, when any state transcends its authority and sets up human laws and arrangements in conflict with divine, loyalty always declares: "We ought to obey God rather than man." With Joseph, Daniel, Peter, Paul, and Christ himself, the child of God will not yield his faith, even though defied by hunger, persecution, or death. His privilege is to do right, then leave the results with God.

"But," says one, "is the Sabbath so important a matter as that?" To answer this and determine what Jesus would do, let us find out what Jesus did, and how He regarded the Sabbath.

Christ, the great Personage of the Bible and the central theme of gospel story, was associated in the beginning with the Father as Designer and Architect of the worlds. "By Him were all things created. . . . He is before all things, and by Him all things consist." "He spake, and it was done; He commanded, and it stood fast." And since Christ labored on the first six days of creation week, it follows that He rested on the seventh day and established it as the great memorial rest day for all mankind. Colossians 1: 16, 17; Psalm 33: 9. See also Hebrews 1: 2; John 17: 5; Genesis 1: 26; 2: 1-3.

LORD OF THE SABBATH

NOT only is Christ declared to be the One "upholding all things by the word of His power," He is likewise the Person of the Deity most intimately associated with human affairs. He revealed Himself to Abraham. He was the Leader of ancient Israel in the wilderness wanderings; and according to the inspired testimony of Stephen, it was none other than Jesus Christ who stood upon Mount Sinai and proclaimed the law of God, in the very bosom of which reposes the Sabbath commandment. (Acts 7: 37, 38.) The Bible presents Jesus as Creator, Lawgiver, and Founder of the Sabbath. Our Saviour's words, "The Son of man is Lord also of the Sabbath," accordingly appear as a statement based upon historic fact. Since He had established it, He is its sovereign Lord; in verity it was, and is, "the Lord's day"; and it is pre-eminently His right to set forth how it should be observed and honored.

In New Testament times, the people were surfeited with an



Herbert Photos, Inc.
The tomb of Ramses II at Luxor, Egypt. Empires
heaven, and have passed into oblivion, but the Sabb
imperishable monument

BY ROY F. COTTRELL

O WITH THE SABBATH?



ever-multiplying volume of religious laws, forms, ceremonies, and traditions; and the Jews had so hedged about the Sabbath of the Lord with a senseless mass of requirements that its spiritual value was obscured and well-nigh lost. If on the Sabbath a man accidentally stepped upon a head of ripening grain and shelled out the kernels, his act of "threshing grain" was considered Sabbath breaking. If a person broke an arm or a leg during the Rest Day, he was prohibited by religious ordinance from having the broken bone set until the devoted hours were past. In this way the law had fallen into disrepute and dishonor.

Speaking of Christ's mission, an ancient prophecy declared: "He will magnify the law, and make it honorable." Isaiah 42: 21. True to this word, Christ came to the rescue of the Sabbath, and casting aside the accumulated rubbish of centuries, taught that His holy day should be one of spiritual delight and loving ministry; also that the dealing of bread to the hungry, the alleviation of physical suffering, and similar acts of mercy, are in true accord with the spirit of real Sabbath keeping.

SEVENTH DAY NOT CHANGED

WHEN because of His acts of healing He was charged with Sabbath breaking, Christ replied to His accusers: "It is lawful to do well on the Sabbath days," and further declared: "The Sabbath was made for man [not *against* him, but *for* his highest good], and not man for the Sabbath." Matthew 12: 12; Mark 2: 27.

For this teaching, the Scribes and Pharisees repeatedly sought to put Christ to death. Note carefully: *The controversy was waged, not concerning the day of the Sabbath, but as to the proper manner of observing it.* Both by precept and example, Christ kept and honored the day that He had instituted at creation. It was "His custom," the word declares, to attend the synagogue services on the Sabbath days. And looking forward with prophetic vision to the time when Jerusalem would be destroyed nearly forty years afterward, He bade His disciples pray that their flight from the doomed city would not occur upon the Sabbath and thus cause them to desecrate hallowed time. (Matthew 24: 20.)

Likewise all the disciples of Christ followed His example in observing the original seventh-day Sabbath. The record of the crucifixion bears this testimony: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment." Luke 23: 54-56. We observe that this inspired Gospel, written many years after the resurrection, mentions the day preceding the Sabbath as "the preparation day," and designates the Rest Day itself as "the Sabbath according to the commandment." In all the Bible there is but one Sabbath commandment; and since this declares "the seventh day is the Sabbath," it follows that the seventh day stands forth as the one and only New Testament Sabbath.

Subsequent to the ascension of Christ, the Bible mentions but one meeting upon the first day of the week, (*Cont. on page 29*)

ve risen, opposed the institutions of the God of memorial of creation and redemption, remains an the power of the Creator.

\$ \$ A Certain Rich Man \$ \$

By P. LAMONT THOMPSON

WE WERE walking along, his mother and he and I. He wasn't exactly walking, though; for he had decided to step only once on each block of cement in the sidewalk, and so was finding himself compelled not only to take some long steps but to do some jumping also. He was busy with the self-imposed task, as busy as I with my maturer tasks. Apparently he was not concerned with what his mother and I might be saying or thinking.

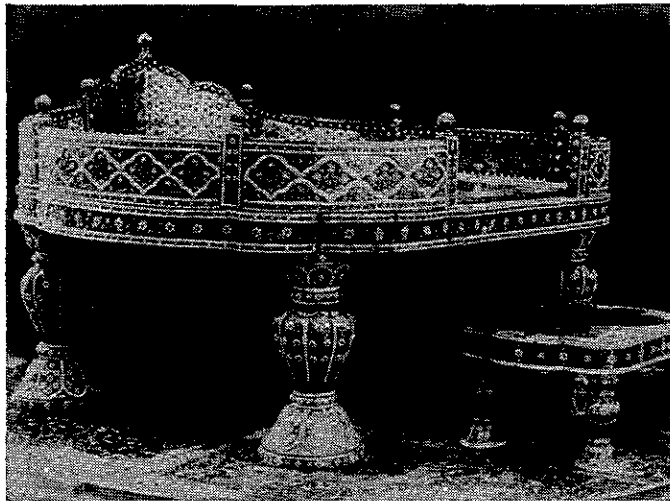
It was a beautiful part of the city where we walked. We liked to see the homes of the wealthy—wonderful homes set in spacious lawns, with all that gardeners and landscape artists could do in flowers and shrubbery to bring nature into league with skill and art in the making of residential beauty. Costly homes of graceful architecture built all unmindful of the fact that grandchildren and great-grandchildren tear down or discard the homes of their grandparents. Houses built to defy centuries, but soon to be outmoded and forgotten. But today they are beautiful.

We have no such house in which to live, and worse than that we must forego many average comforts, and even then we wrestle with financial problems that seem to work in relays against us. And so we talked a bit anxiously of our own problems while we enjoyed without envy, I hope, the homes of the rich. But what relief it would be to be able to afford things without worry! Wouldn't it be splendid to have even enough of the wealth of this world to afford common comforts without painful pinching and too much shopping? If one could only hudge the budget once in a while! Not much, but enough, is all we would care for. This we said, and more, as we walked by the palaces of the rich.

And ahead of us Buddy hopped along past the same rich homes, counting under his breath the sections in the sidewalk.

Presently and abruptly he said, as he waited for us, "You know, mamma, I don't believe rich people are any happier than we are. Lots of them aren't happy at all. You know that Jimmie Welch up at the sanitarium that plays with us sometimes. Well, he quarrels all the time and his parents are always scrapping and quarreling. They aren't happy."

"Why aren't they happier than we



Herbert Photos, Inc.

The famous throne of the Shah of Persia. It is encrusted with 22,000 pearls, rubies, and sapphires, and is estimated to be worth \$10,000,000. Riches may dazzle, but they seldom satisfy.

are, Buddy?" his mother asked the boy.

"I think it is just the way we think about things. If you are happy, you are. Why, Jimmie Welch has a lot more things to play with than I have, but I am happier than he is. And he doesn't like to hike in the mountains and I do. And I have many more friends than

fidences that only children have the inspiration to understand. And he said as we came near; "Did you every do this, daddy? You can hear music, and things, that way."

And in our hearts there was a new heaven and a new earth, which even budgets couldn't mar.

he has. And besides, his family isn't happy like they ought to be."

And our nine-year-old philosopher—hopped on down the street, humming a tune—a tune that seemed to sing its tingling way right into our dumber hearts, and we were happy because we knew that the homes of the rich are not richer than ours.

Down the street, Buddy, who had made us suddenly rich, had come to the end of the block. His enterprise was completed. Now he knew how many sections of cement were in that block. And looking for new joys, he pressed an ear against a telephone pole to hear the winds of heaven hum through the wires their whispered con-

Stanley's Ride with the Ice Man

By Edith Smith Casebeer

ANOTHER story! Well then, pull up the covers smooth and lie quite still while I tell you.

Stanley was a very little hoy, but old enough to understand that he should not play outside his own pleasant yard; or ever, ever climb into cars or trucks out in the street. But one very warm summer day, when the ice man came with his big, covered truck to deliver ice in the neighborhood, Stanley got into some real trouble because he did not mind what he had been told.

As it was such a very warm day the ice man saw many cards. That meant many people wanted ice, and it took him a long time to go to all of the houses.

Stanley stood on his sidewalk and watched several children, all older than he, playing in and around the ice truck and eating the small pieces of ice that had been broken off.

The ice looked so cool and good! He wished his mother would let him play in the street and climb into trucks like the other children did. He turned and

looked toward the big window in the front of the living room, but his mother was not looking out of that window. Then he looked towards the windows in the hall and the breakfast room, but his mother was not looking out of either one of those windows. Then he ran very fast, as fast as his little legs would carry him, out to the big ice truck and asked the children for a piece of ice.

But the ice near the end had all been eaten; so they helped Stanley tip into the truck and told him to go up toward the front and he could find plenty of ice. He did find many pieces, and how cool and pleasant it was in there!

He began eating. Soon he forgot all about his mother, and what she had told him, and he thought he was having a very good time, until suddenly he heard the engine start up. When he looked out, he saw that the truck was halfway down the hill below his house, and he could see the children running to their houses.

But they did not go and tell Stanley's

THE WATCHMAN MAGAZINE

The Making of the Home



Would you suggest that evening worship in the home be held immediately after supper or at bedtime?

Evening worship should not come so late that the children, and perhaps the older ones, are too sleepy to enjoy it. It may be very well to have it as soon as the evening meal is finished and the dishes done, or it may be at the close of other activities of the evening. But let it be while minds are still awake and the interest good.

Is it advisable for a mother to try to have family worship when the father is not a Christian, and opposes it?

Yes. We ought to obey God rather than man. God, who made man and woman, husband and wife, has first claim upon the affections and services of both. The mother, as well as the father, has a duty to train her children for God. But she should seek not to arouse the anger and opposition of the father. No general advice can be given for specific cases. Some men lose their opposition in the face of a firm determination to serve God; other men are enraged and hardened. Whether the worship hour should be held openly or secretly will depend upon the circumstances.

Do you think that other people should correct children when the mother or father is present?

Not ordinarily; though for a fact, in view of the course of some parents, about the only alternative a person may have in the face of children's misbehavior is to turn his back and walk off. But it is of course true that some persons are hypersensitive about the behavior of children, and see misdeeds where there are in fact none. In any case, it must be recognized that God gives the parents the primary responsibility for the disciplining of their children; and the occasions will be few when the proprieties permit the interference of either aunts or uncles, grandparents, teachers, or friends of the family. Ordinarily, to do so is to make oneself obnoxious not only to the children and the parents, but to other observers as well.

Perplexing questions on married life, home management, and child training will be answered in these columns by a specialist on the home and its ideals. Readers may address queries to the editor of the Watchman.

Should we set the example before our children of going after our mail on the Sabbath day?

I suppose this means going to the post office for it. In these days of city and rural delivery, the majority of people have their mail placed at their doors. If we are in a proper spiritual state, and have more than a feeble intellect, we shall find no difficulty in putting aside until after the Sabbath whatever secular papers may come in the mail, and also all business letters. It may not be out of place to open and read letters the character of which comports with the occupations and thoughts of the Sabbath day; but in this matter individual judgment and conscience must rule. I wouldn't go to the post office, no; both because of the effect on myself and the influence on others,— unless, of course, I could find nothing pleasing to do on the Sabbath day; and in that case I might just as well give up the pretense that I am keeping it.

Let us get away, however, from the idea that Sabbath-keeping consists of prohibitions — that we can't do this, and we mustn't do that, and it's wrong to do so-and-so. Sabbath-keeping is companionship with God, a week-long experience that culminates in that blessed day of rest at the end of the week. The soul through whom is flowing the life of God will not be troubled with the dry rot of formalism. The Christian has too much to do on the Sabbath day to be hankering after Monday's job.

Is it right for children to be permitted to run about in church?

No; and if parents fail in keeping their children in place, the church authorities should see to it. During the service mere decorum demands quietness and good behavior. Some latitude as to noise and movement must be accorded babies and small children, but it should be as limited as possible. A crying baby should be taken out; also a child that cannot be hushed. In no case should a child be allowed to run about in church.

If children are present in the church building when services are not in progress, their parents should teach them due reverence. There should be no loud talking, no playing. Sometimes children are allowed at such times to run about, and even up into the pulpit. This is sacrilegious. The sacred desk is consecrated to the ministry; it should not be lightly invaded, even by adult members, and children should be taught to regard its sacred character.

Do you think it is wrong for our children to spend time playing marbles "for keeps"?

The essence of gambling is in the playing of marbles "for keeps." Marbles is a game of skill and not of hazard, but both kinds of games are used for gambling; and when there is any stake, as there is in playing "for keeps," there are present the spirit and practice of gambling. Marbles may be an innocent game when played only for pleasure and sociability, though the craze for it often involves a great waste of time, and the rivalry is usually bad. It is well to have our children under conditions and absorbed in interests, both of work and of recreation, that will lead them to escape from the marble craze. The schools, if they would, could lead in the obliteration of marbles, and the homes should back them up. It cannot be done, however, by mere forbiddings; it can be done only by introducing more healthful forms of occupation and pleasure.

mother just then; and after a little while, when she came out to find him, she called and called but no little Stanley answered.

He was riding away down through the city streets, crouched down in a scared little huddle, too frightened to make a sound, and the man drove on and on.

Finally Stanley stood up and tapped ever so lightly on the little glass window behind the driver, but the driver could not hear him. Then he called, louder and louder, but still he drove on and on.

At last they stopped in a big yard, where there were many other yellow ice trucks. Just then Stanley cried out his very loudest, and the driver turned, and saw through the little glass window two big brown eyes full of tears and two tiny fists beating on the glass.

He was very much surprised, and he went to the back and lifted Stanley down. Just then some one came out of the office and said that a lady had telephoned, saying that her little boy was lost, and she had just heard that he

had been taken away in the ice wagon.

"Well, I think we have him right here safe and sound. Go tell her I will take him straight back home," said the kind ice man, and he placed Stanley in the seat and drove back very fast through the long streets and up the hill to Stanley's house again.

How glad Stanley was to see his dear mother. He promised her he would never again climb into strange autos or trucks out in the street.

And now, good night, sleep tight!

BALANCE YOUR DIET

And win the health and happiness you covet



THE selection of a well-balanced diet—one that contains all the elements of nutrition, arranged in a way to supply these in the right proportions to meet the needs of the body—is not as complicated or difficult a problem as we might think. It does not demand a high-school education, or an extraordinary intelligence. If it should demand either, the live stock on our farms would speedily die off, for they have neither. Animals left to themselves instinctively select the foods that have within them muscle, nerve, brain, and bone-forming material arranged in a way to supply their needs. They usually have strong muscles and good, sound teeth, which seldom demand the attention of dentists or tooth brushes and tooth pastes.

Some time ago I visited a zoo. While standing in front of a cage in which was housed a huge gorilla, the keeper came and supplied him with his daily meal. It consisted of bread, bananas, and a head of lettuce. Here was a creature that possessed the agility and strength to dispatch a lion, the king of the forest, with one blow. Whence did he derive his great strength? His teeth were like pearls. Whence did he obtain the enamel out of which to build such fine teeth? It is evident that the simple foods furnished him possessed all these elements.

Some years ago I was entertained by the chief of one of the Pacific Islands. Both he and his son possessed magnificent physiques. They were muscular and well proportioned, standing half a head above me. Their teeth had never known a tooth brush, yet they were sound, and not one of them was missing. I

By Daniel H. Kress, M.D.

had the opportunity of eating with them. The meal was a simple one, very similar to the one served the gorilla at the zoo. These happy children of nature never had attended a school of dietetics. They, in fact, gave the matter of diet very little thought or attention. They simply plucked the fruit from the trees, and gathered the other foods that nature so abundantly furnished them.

Dr. McCarrison who was stationed by the British Government in a remote part of India, where were located several races far removed from the refinements of civilization, in his lecture before the Society of Biological Research of the University of Pittsburgh said in reference to these remarkable people:

"Certain of these races are of magnificent physique, preserving until late in life the characteristics of youth; they are unusually fertile and long-lived, and endowed with nervous systems of notable stability.

"The people live on the unsophisticated foods of nature: milk, eggs, grains, fruits, and vegetables. . . . We see, then, that as exemplified by certain

Himalayan races, and as I find from recent reports in the medical press, by such races as those of upper Egypt and northern Nigeria, enforced restrictions to the unsophisticated foodstuffs of nature is compatible with fertility, long life, continued vigor, perfect physique, and a remarkable freedom from digestive and gastro-intestinal disorders, and from cancer. . . . These natural foods—"the protective foods" as McCollum has named them—provide in proper quality and proportion the proximate principles and vitamins necessary for nutritional harmony, and the proper vegetable residues for the healthy evacuation of the bowels."

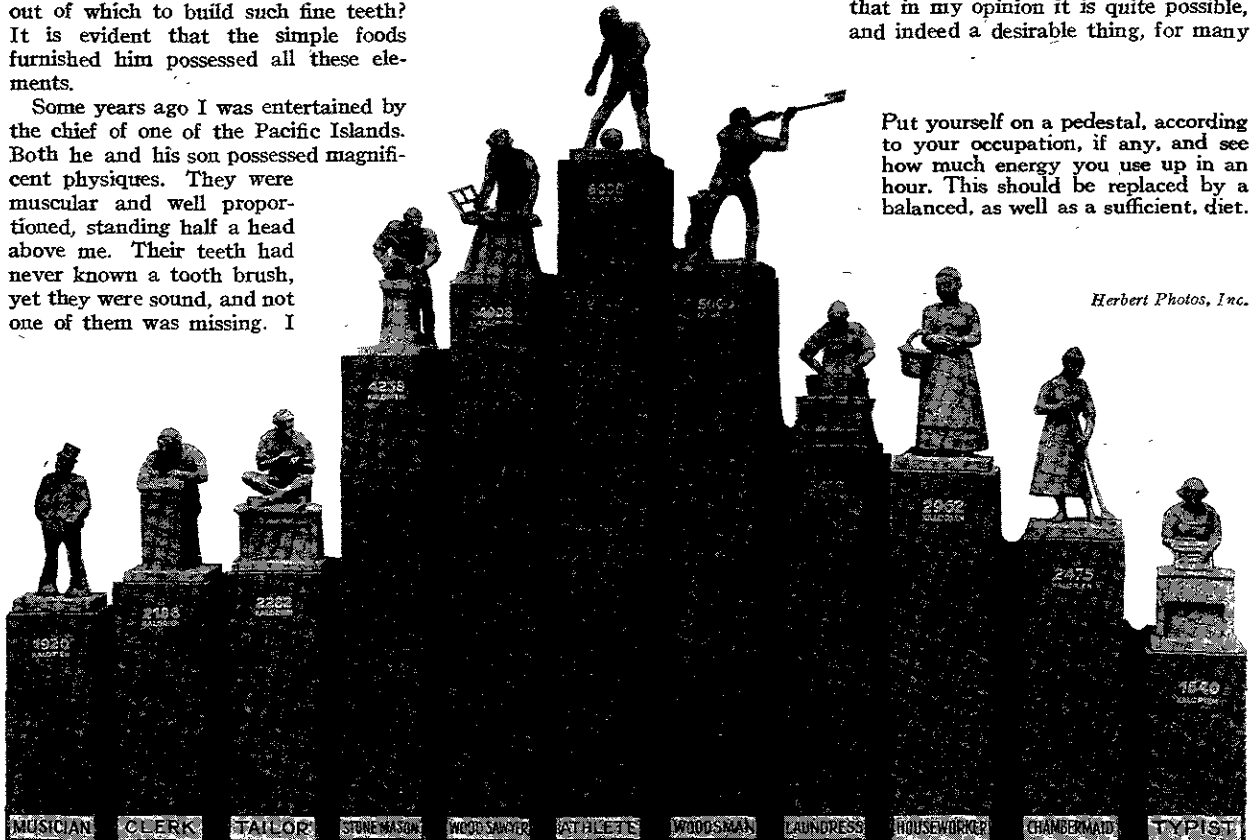
LACTO-VEGETARIAN DIET

Dr. Kahn, of the Beth Israel Hospital of New York City, some years ago addressed a communication to some of the leading authorities on nutrition in which he propounded the question: "Is it possible to prepare a well-balanced meatless diet that would also contain the vitamins and salts necessary for nutrition?" Some of the replies received are here quoted.

Professor Russell H. Chittenden, of Yale University, said: "In reply to your letter of June 9th, I beg to state that in my opinion it is quite possible, and indeed a desirable thing, for many

Put yourself on a pedestal, according to your occupation, if any, and see how much energy you use up in an hour. This should be replaced by a balanced, as well as a sufficient, diet.

Herbert Photos, Inc.



reasons, to establish a lacto-vegetarian dietary in the wards of your hospital. There is no question in my mind that such a diet can be made nutritious and healthful. I suppose you can supplement it by eggs, if necessary. But with vegetables of all kinds, with milk, bread, and butter, you have at your command all the necessary resources for a nutritious diet."

Dr. Graham Lusk of Cornell University Medical College, replied: "I believe that the lacto-vegetarian diet could be established in any hospital without detriment to the health of the patients."

Dr. Lafayette B. Mendel, Sheffield Laboratory of Physiological Chemistry, said: "I have given some thought to the advisability of introducing a meatless dietary into your hospital regime, and have reached the conclusion that there will be no objection to this upon physiological grounds."

Dr. E. V. McCollum, an authority recognized the world over, of Johns Hopkins University School of Hygiene and Public Health, unhesitatingly said: "I have not the slightest hesitation in saying that a vegetarian diet, supplemented with fairly liberal amounts of milk, is the most satisfactory type of diet that man can take."

This led the Board of the Beth Israel Hospital to adopt the following resolution:

"WHEREAS, Such a dairy diet has all the advantages and none of the disadvantages of a meat diet, and

"WHEREAS, From intensive study and by correspondence with the leading authorities on nutrition in America, the Committee has been convinced of the desirability of a meatless diet:

"Therefore, It is the sense of the Committee that such a diet is scientifically correct."

DISTORTED PROPORTIONS

THE statement made by Dr. Hindehede, the eminent authority on nutrition, before the Race Betterment Association meeting in the year 1928, is of interest in this connection. He said:

"As a result of all my studies and experiments, I draw the conclusion that the best diet (Continued on page 32)



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.

Remnant of tonsil.— *If a small part of the tonsil is left from a tonsillectomy, is there still much danger from poisonous infection?* F. F. P.

There is very little danger from poisonous infection from a small part of the tonsil remaining after a tonsillectomy. There is the danger, however, of this small piece growing and causing trouble, and for that reason it should be removed if it shows signs of growing and becoming troublesome.

Rhubarb.— *Is it harmful to eat rhubarb or pieplant?* M. H.

Rhubarb contains oxalic acid, which has poisonous properties, and for that reason it is harmful to eat it. Oxalic acid is eliminated very slowly from the body, only about a thirtieth of a grain daily. One fourth of a pound of rhubarb contains about four grains of oxalic acid, a great many times more than the body can eliminate in a day. Of course, once eating of rhubarb would produce only temporary effect, but the daily eating of it would produce very harmful effects.

Choking pains.— *I have recently experienced some discomfort in the way of pains in my chest. These come on occasionally when I am sitting and reading an hour or so. They give a somewhat choking effect. What do you think is the cause, and what should I do about it?* W. S.

Your feeling of discomfort and the choking sensation are quite probably due to an accumulation of gas in your stomach. Eat more slowly, masticate your food more thoroughly, do not eat when tired or worried, or late at night, or between meals; drink less water at your meals and more between meals; eat more roughage, and see that your elimination is improved.

Weeping and eyesight.— *Does prolonged or frequent weeping injure the eyesight?* R. M. H.

Prolonged or frequent weeping might not injure the eyesight, but it usually is harmful to the eyesight because of the rubbing of the eyes that accompanies the weeping, and many more times because of the worry and fretting that go with it. Prolonged weeping is an abuse of what we might call a natural function, and thus is an overstrain, and cannot help but in the end cause at least a temporary injury to the eyesight.

Cold compresses to the eyes will relieve the heavy feeling that comes with a spell of weeping.

Dry skin and nettle rash.— *I have been bothered with dryness and irritation of the skin in different places over my body. I have been told that this condition is nettle rash, and that it was caused by eating strawberries or tomatoes. But as I had not eaten either of these at the time, I was puzzled to know the cause. Can you tell me the cause, and suggest a remedy?* S. A. R.

Your system needs more fluids. Drink a quantity of water and fruit juices. Take an eight-ounce bottle and fill it with a saturated solution of common salt. Then take a teaspoonful of this solution in a glass of cold water three times a day. Try this for a period of several weeks and notice results.

Nervous indigestion.— *What is "nervous indigestion," and how may it be cured?* B. L.

Disease of any organ of the body may be either organic, or functional. In an organic disorder, we have symptoms due to disease of the organ itself, as for example, cancer of the stomach, ulcer of the stomach, etc. But a functional disorder is not due to disease of any organ, but due to some cause that influences the organ not to function normally. "Nervous indigestion" is functional rather than organic. It may be due to an unbalanced nervous system, causing the disturbance of the digestive processes. Now the way to a cure for nervous indigestion, is to find a cure for the general nervous condition. The causes of the general nervous condition may be many. Worry, overwork, nerve strain, toxins, lack of nourishment, auto-intoxication, and anemia are among the most common causes. Usually a rest and change for a few weeks works a marvelous cure for general nerve exhaustion, and in particular, nervous indigestion. Methods of treatment directed more especially to the symptoms are: Eat slowly, and only when rested and free from worry. Eat plenty of fruits and vegetables; and after a meal lie down for one hour with a hot water bottle over the region of the stomach. See that you have thorough elimination. Be particular to get plenty of rest and sleep at night.



Herbert Photos, Inc.

A tableau in Glasgow, Scotland, depicting David Livingstone at prayer in an African village, typical of his missionary work in the Dark Continent. The greatest miracles of all time are accomplished when God brings men out of the darkness of sin into the glorious light of the gospel of Jesus Christ.

The Day of Miracles Is Here

By ROBERT L. BOOTHBY



HE Bible abounds with stories of how God's people have moved forward by faith, and how God in response to this faith worked mighty miracles. For many centuries these messages of God's marvelous working have been believed and have engendered faith, courage, and confidence in God in the hearts of thousands.

But today we are living in an age of materialism. An attempt is being made to explain everything according to the working of natural laws. God is left out of the reckoning. Evolutionists tell us that the earth came by the laws of evolution over a process of many million years. They deny that this world and all things in it are the direct creation of God in six literal days of time.

The Bible tells us that the children of Israel under the leadership of Joshua, and by the command of God, marched around the city of Jericho once each day for six days, and seven times on the seventh day, and when they had marched around the city thirteen times, they blew their trumpets, shouted, and the walls fell flat. Paul tells us: "By faith the walls of Jericho fell down, after they were encompassed about seven days." Hebrews 11:30. He did not try to account for the crumbling of those walls on

any human, materialistic hypothesis, but rather he assigns faith in God's miracle-working power as the cause.

A group of British archeologists who have been excavating in Palestine declare this event no miracle, but rather that the Israelites walking around the ancient city merely distracted the attention of the inhabitants while several Israelitish engineers were digging under the walls, and cutting into them, replacing portions of the walls with logs, and that on the seventh day they set fire to these logs and hence the fenced walls gave way, and the city was open to capture. Now either it was a miracle, as Paul claims, or the Bible is not a true book, but merely a collection of fables.

The Rev. Clifton Merrit Gray, pastor of the Unitarian church, in Topeka, recently in a Sunday morning service gave out the following statement; "In many orthodox church schools, children are taught that there are two worlds, one of magic and miracle, and the other of reality. They are taught that fire did not burn the children of Israel in the fiery furnace, that Elisha's axe floated on the water, that the Red Sea parted for the chosen of God, and closed on their pursuers. They are taught the outgrown dogmas of the fall of man, the virgin birth, the bodily resurrection: and all of these are taught, completely

ignoring, or actively denying, the facts of evolution and of scientific investigation. To take a little child and steep his plastic mind in the drivel of such a church school, and rear him in the atmosphere of miracle and magic, and then turn him loose in the world of reality, is nothing short of a crime." Thus we have another preacher making light of miracles and relegating the Bible account of God's mighty workings to the class of fables and myths.

THE MIRACULOUS SCRIPTURES

IF WE are to believe Peter in his epistle, the writing of the Bible was a miracle, for he says: "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. It is easy to see that if the working of miracles is going to be overthrown, then with it goes belief in the inspiration of the Bible. By denying its history of miracles, they impeach the veracity of the Bible, and destroy its claim to supernatural origin.

Hence it is not to be wondered at that the Rev. John Haynes Holmes of New York City said, "We don't need the Bible; we can each write our own Bible. The modernist has to throw away all these things. He knows that Jesus never rose from the dead; that the belief is founded upon hearsay and gossip of excited women and ignorant men."

By repudiating the resurrection of Jesus, Mr. Holmes must deny the resurrection of our dear and beloved ones; for if Christ be not resurrected, what reason have we to believe that any of the dead shall ever come forth from the dusty graves?

The virgin birth of Christ has been the subject of much controversy, which is to be expected if we are to discount the working of miracles; for truly Mary's conceiving by the Holy Ghost and giving birth to the Son of God, who previous to this time had been in heaven, is a great miracle.

PRAYER FOR RAIN

SOME few months ago the United States passed through a great drought. Many churches prayed God to send rain. A questionnaire was sent out to several preachers by the *Christian Century*, (undenominational) which asked them, "Does prayer affect the weather?" and "In what way is this influence exercised?" Dr. Harry Emerson Fosdick in replying said: "Of course prayer does not affect the weather. No imaginable connection exists that I, at least, can think of between a man's inward spiritual attitude and a rain storm." And he said further: "The crude, obsolete supernaturalism which prays for rain is a standing reproach to our religion, and will be taken by many an intelligent mind as an excuse for saying, 'Almost thou persuadest me to be an atheist.' The tragedy is that the real meanings of God are so indispensable to human welfare and the power of prayer to effect spiritual results is so indisputable and so necessary, that these ignorant travesties are disastrous to religion."

Dr. Walton M. Horton, of the Oberlin Theological Seminary, Oberlin, Ohio, in answer to the same questionnaire expressed himself thus: "It is only in pious legend that tempests are stilled at a word of command, and rain descends in answer to prayer."

Dr. Dillworth Lupton, pastor of the First Unitarian Church, Cleveland, Ohio remarked: "Were I a farmer in a period of drought I could not conscientiously pray for rain."

How different these declarations sound from the thrilling answers to prayer recorded in the Bible. Prayer closed the mouths of the lions for Daniel, delivered Peter from prison, raised the widow's son to life in answer to Elijah's petition, caused dew to fall upon the fleece one night and to refrain from falling upon it the next for a sign to Gideon, brought rain in answer to Elijah's prayer; and if we understand prayer as being a simple talk with God, then it quieted the tempest on Galilee when the disciples petitioned, "Carest Thou not that we perish?"

This modernism which has taken possession of Christendom, which denies the miraculous and tries to account for



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.

Marriage

Christ did not marry, and He is our example that we should walk in His steps.

The Bible teaches that marriage is voluntary, not a matter of law. (Matthew 19: 10-12; 1 Corinthians 7: 8, 9.) Christ had a great work to do in a short time; He chose to remain unmarried that He might give Himself more fully to it. So also Paul. (1 Corinthians 7: 32, 33.) The normal life is to marry and rear a family of children. Christ sanctioned this, else He would not have graced a wedding with His presence, blessed children, and told us to be like them. Again and again in the Bible marriage is used as a symbol of the relation of Christ and His church. (Ephesians 5: 25-33.) "Marriage is honorable in all." Hebrews 13: 4.

Casting Out of Satan

At what time was Satan cast out of heaven?

Lucifer (called Satan afterward) was first cast out of heaven some time before the creation of this earth. For he was ready to tempt Adam and Eve, in the form of a serpent, very soon after they and the world were created. See Genesis 3, and Revelation 12: 7-9. We understand, however, from Job 1: 6, that he had access to heaven from time to time after this, as representative of this earth. Christ recognized him as the prince of this world. (Matthew 4: 8, 9; John 12: 31.) This latter scripture indicates that there was a further casting out of Satan by the triumph of Christ on the cross. The cross marked the defeat of Satan, and no doubt from that time he has not been allowed to leave this earth. He is again cast down by his binding during the millennium as recorded in Revelation 20: 1-3, and finally when he is destroyed. (Revelation 20: 10-15.)

Baptism for the Dead

Please explain 1 Corinthians 15: 28-30.

The verses read: "And when all things shall be subdued unto Him, then shall the Son also Himself be subdued unto Him that put all things under Him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour?" No doubt the questioner refers to baptism for the dead. There are some who find in this passage a warrant for baptizing a living person for one who has died without baptism, and thus saving the latter; but such a practice has no foundation in Scripture. In fact, the whole teaching of the Bible is that each must be accountable for himself to God. No human being can possibly take the place of another in God's requirements. Death closes man's probation. Christ is the only One who has ever taken man's place to save him from death. He "tasted death for every man." So we conclude that this verse refers to Christ and His death in some way. We interpret it in the light of Paul's teaching on baptism and the dead. As to Paul's expression, it refers to the resurrection of the dead. That is, we are baptized into Christ's death and resurrection. See Romans 6: 3-5. Greek expositors explain the expression "the dead" as equivalent to the resurrection of the dead. Baptism is an expression of belief in the doctrine of the resurrection. By reading verses 16-20 of this chapter in Corinthians we get Paul's argument. In effect Paul says in verse 29: If the dead do not rise, why are people baptized for Christ's death and their own death to sin? In baptism, one not only goes down into the water, but also comes up again. If we stayed down it would not be baptism, but drowning. The very fact that we are baptized into Christ's death means that Christ not only died but rose again. And we also who die will rise again at the last day by the power of His resurrection. (Philippians 3: 10.)



everything according to cold, stern laws of materialism, affirms many of the stories of the Bible to be mere fiction: and consequently it attempts to rob the Holy Book of its inspiration, denies the virgin birth and physical resurrection of Christ, and subsequently the resurrection of the righteous, and leaves prayer shorn of its power of accomplishment. It leaves the pall of death over the human race with no hope to dispel its blackness. It leaves the world without a balm for the aching heart in the hour of bereavement. It robs us of a God who works in supernatural power, and leaves us to a God who isolates us to suffer our fate. In fact it takes the power out of Christianity and leaves only the cold formalism. It takes the spiritual dynamics from religion and leaves it powerless. It clips the locks of strength from Samson's head and leaves him weak and helpless. It leaves Christianity nothing better than Confucianism, Mohammedanism, or any of the other "isms."

It is a battle over the validity of the Bible. If the Bible is true, we must believe in miracles. If we discount the miraculous, we must surrender our faith in the Bible and all the great fundamentals of Christianity. Nearly everything in the Christian teaching savors so much of the supernatural that to man it is miraculous. The one who is in close touch with God is constantly receiving such wonderful answers to prayer that to him it is nothing incredible for God to work miracles. Thousands today can testify to the fact that God has not only sent rain and withheld rain, but worked many mighty works equally as miraculous. They can witness to the fact that the God of Elijah, Daniel, Peter, and of Israel lives and works today.

SIGN OF LAST DAYS

IT IS not surprising to the Bible student to hear of ministers and laity both casting away the ancient truths of the Bible. It is a sign of the last days. It is the fulfillment of Bible prophecy. The Scripture has declared that in the last days professed Christians would have a form of godliness but deny the power thereof, and that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Timothy 4: 3, 4.) Surely we, like Christ, can say today, "This day is this scripture fulfilled in your ears."

The condition is sad, but to the Christian it should be the omen of a soon-coming Jesus, and the triumph of Christ and all the great truths of His teachings.

In a study of causes of youthful delinquency, the *National Educational Association* has found automobiles, movies, public dance halls, and trashy magazines to be more responsible than Prohibition.

Change Our Calendar

(Continued from page 5)

lunar year of 354 days, nor did it recur at any fixed season. In B.C. 713, to correct this error, Numa Pompilius added two months—January and February—to the year, fixing its beginning at the winter solstice. This made the year consist of 354 days, or twelve lunar months, to which an additional one was added every two or three years. As Numa's calendar was not based on a knowledge of the true length of the year, the error arising from it accumulated as the years went by and began to confuse the seasons. In Julius Cæsar's time, for example, spring came about the first of January.

This confusion led to the reformation of the calendar by Cæsar in the year B.C. 46. Sosigenes, an Alexandrian astronomer and mathematician, was sent for, who made calculations showing there was a discrepancy of about 80 days in the old reckoning. Cæsar then decreed that the year B.C. 46 should have 445 days, and that the year B.C. 45 should commence on the first day of the new moon following the winter solstice, which date was to be the first day of January. The year B.C. 46 with its 445 days was well named, "the year of confusion." In the Julian calendar thus established, each fourth year was known as a leap year or bissextile, because, instead of adding an extra day to February, as we do now, the 25th day of February was duplicated.

The error in the Julian calendar is only 0.00776 of a day a year, and in 129 years it would amount to one day. But this little miscalculation in the exact number of hours, minutes, and seconds in a year gradually threw off the calendar until in 1600 years, the 21st day of March, the day on which the light and dark parts are equal in length, came the 10th day of March instead of the 21st. This was in 1582.

Pope Gregory XIII therefore issued a decree adjusting this difference and introducing the present calendar, which we follow and which is known as the Gregorian Calendar. Under this present reckoning we have the exact number of hours, minutes, and seconds in the year, or so nearly that it would take about a thousand years to throw us off just a few moments. Thus we reckon 365 full days, holding up the quarter day for four years, and putting it in the shortest month as a day of the month.

WEEK NOT CHANGED

BUT notice, in all this adjustment of the calendar to the real length of the solar year, there was no attempt to change the order of the days of the week. In 1582, when the change from the Julian to the Gregorian calendar was made, *Thursday*, Oct. 4, was followed by *Friday*, Oct. 15. Ten numbers were

dropped out, but the order of the days was unchanged.

You ask, "Didn't France have a ten-day division of time?" Yes, during the French Revolution, the Revolutionary Calendar was adopted in 1793 as part of the Reign of Terror and the general revolt against Christianity. The year was divided into twelve months of thirty days each. The extra days were set apart as holidays. The months were divided into "decades" of ten days each, and the days were numbered in each decade from one to ten. The calendar was part of the French Revolution, was never used outside of France, and was abolished, along with other antisocial actions of the Revolutionary government, by Napoleon in 1805. It had no real effect on the calendar observed by the rest of the world. As the one attempt in the past to interfere with the order of the week it is a "horrible example," instead of something to copy.

TIME NOT LOST

WE HAVE people who say there was time lost, and they refer to the adjustment of time between the old-style calendar and the new—the Julian and the Gregorian. This change was made in October, 1582. It came in the middle of the week. On Thursday the people went to bed at the close of the fourth day of October, 1582. You couldn't lose a day if you wanted to, as long as the earth keeps the time, could you? Friday, the morning the people would have usually called the fifth, they called the fifteenth. How much time was lost? None. Just the change of calling it the fifteenth instead of the fifth. It brought the 21st day of March down to where there were twelve hours of darkness and twelve hours of light.

The English-speaking world didn't accept the Gregorian Calendar for a great many years. Finally, because of the difficulties of having two calendars in Europe, Parliament voted to adopt the reformed calendar, and the British nation and its colonies made the change in 1752. But this time they made the change in September, and since this was 170 years later, they had to have eleven days change at this time. On Wednesday, the second of September the English-speaking people went to bed, and awoke on Thursday. Suppose they called it some other name, it would still be the next day. Now when they awoke, they called that day Thursday, September fourteenth, in place of Thursday, September third. But it was Thursday—it didn't change the order of the week, and when they came to the end of the week it was Saturday and the first of the next week was Sunday just as it had always been. How futile it is to suggest that we could even lose time. Changing the name or number doesn't change time. The recurring seventh day that comes to us each week is the same from creation.

A Petition to the League of Nations

In Regard to the Revision of the Calendar

WE, the General Conference Executive Committee of the Seventh-day Adventist denomination, representing the entire membership throughout the world, having given serious consideration to the movement for revision of the Gregorian calendar, which has been so directly related to your august body since its appointment of a special Calendar Committee in 1923, do hereby solemnly petition you not to endorse any calendar change involving the blank-day principle.

Your petitioners take note of the fact that your special Calendar Committee in rendering its report in 1926, revealed that it was definitely aware that there were "certain religious difficulties, arising mainly in Protestant and Jewish circles, in connection with the introduction of the blank day." (Report, p. 17.) We also take note of the recommendation of this Committee that "there should, in particular, be a fresh examination by the opposing religious bodies of the principle of a blank day." (Report, p. 20.) We conclude, therefore, that as a religious organization we will be considered in order in addressing you on a subject which confessedly has religious aspects and to which we have been urged to give a "fresh examination."

We are aware that "powerful propaganda movements" (Report, p. 20) are on foot to obtain calendar revision, and we grant that revision in terms of a fixed calendar with a blank day would possibly prove more or less advantageous to the business world; but we challenge the implied premise of the revision advocates that mercenary gain should be the criterion by which such a question is measured.

There is an inspired declaration, whose truthfulness has been attested by the wise in all ages, that "man doth not live by bread alone." There is the religious factor that cannot be ignored. There are few who will deny that there has ever been a close correlation between religious conviction and moral stability. Now it is a matter of common knowledge that to a very great degree the religious worship of both Jews and Christians is closely related to certain fixed days in the weekly cycle, and that this is due, in the great majority of instances, to the profound belief that a particular day has been divinely set apart as sacred from the other days in the week. This peculiar and inseparable relation of religion to a fixed day of the weekly cycle spans the centuries back to Bible times. The preservation, unbroken, through millenniums, of this unique septenary cycle, and its adoption by the majority of nations, is in itself a most striking proof of the indissoluble relationship of religion and the week. (cf. Report, pp. 51, 52, 74, for astronomers' statements regarding antiquity of week.)

Indeed, your petitioners believe that the weekly cycle was instituted by God at the creation of the world and that the seventh-day Sabbath, which marks off the weeks, was designed of God to be kept holy as a perpetual memorial of His creative and redemptive power.

In connection with the one calendar change made in the Christian era, from the Julian to the Gregorian, when "every imaginable proposition was made: only one idea was never mentioned, viz., the abandonment of the seven-day week." (Catholic Encyclopedia, Vol. 9, p. 251.)

The adoption of a calendar employing the blank-day principle would break this time cycle and thus make meaningless the religiously-loaded phrases "the first day of the week" and "the seventh day of the week," for the "week" would then be a unit of time arbitrarily correlated with the year, and as arbitrarily adjusted once each ordinary year and twice each leap year. All easuistry aside, the historic week and the "week" under a blank-day calendar, are two different and distinct things, and therefore to consider as sacred some particular day in this new "week" would be to adopt the view that a particular day owes its sacredness, not to an unalterable Divine fiat, but to the decision of a legislative body or of a commercial conference.

This fact is so obvious that the masses of

the people would quickly discern it. And when there has thus been implanted in the minds of men the idea that no fixed day has been set apart by God as sacred, but that the matter of a holy day is simply a human affair, a most vital blow has been struck at religion. For if the weekly holy day, which has ever been considered as probably the most sacred and central feature of worship, should be dealt with by statesmen as though it were but a form of clay, subject to annual remodeling by human hands, would not the masses of the people be tempted to conclude that all other features of religion are but earthly also? And to the degree that they succumbed to that temptation, would not religion disintegrate and its wholesome restraints dissolve, thus bringing irreparable injury to society and civil government?

On the other hand, if a portion of the religiously-minded of the population refused to stultify their consciences by adjusting their lives to such a calendar, civil government would be in the unhappy position of penalizing in various ways a group whose only offense was their conscientious adherence to age-old religious practices. And your petitioners wonder whether, in an age when the forces of law and order are gravely in need of all possible support, it would be considered in the interest of good government to alienate that portion of society whose conscientious adherence to principle was their only offense. And, seeing that conscience is unable to compromise, we wonder, too, whether in an age when the tranquillity of states is so seriously affected by discordant groups, it would be considered in the interest of stable government to create still another group.

That the conscientious opposers would be penalized and become a class apart, is surely patent. To illustrate: There would be the stern problem of employment. What employer would wish to hire a man whose Sabbath came on a different day of the new-calendar week each year and on two different days each leap year? When the United States [of America] Chamber of Commerce held its nation-wide referendum on the calendar question, September 6, 1929, it called particular attention to this point. In the official document that accompanied the referendum ballots, in the section devoted to "arguments in the negative," is found this paragraph:

"The present calendar has the great advantage of having the week days follow one another in their seven-day cycles without any break. Because of religious or other special significance which has for centuries attached to the seventh day of the week or the first day of the week, this continuity of the week days has great significance to some people and to some sects. The introduction of a blank day or days into any part of the year, this introduction necessarily interrupting the continuity of the week days, will cause these people and sects to adhere to a calendar in which the continuity of the week days is not interrupted. Consequently, the Sabbath of those who insist the days of the week must have continuity would wander about in the new calendar. The effects for employers of such persons and all that have business or other relations with them would be most unfortunate, to say the least."

Yet calendar revision, in terms of the blank-day principle, is set forth as a mighty boon to the business world. Your petitioners believe that such aid as it might give would be at the expense of the religious convictions of conscientious employees. And we wonder whether business men wish to drive from their factories the employee who values conscience above all else.

But the problem that would confront the conscientious father in obtaining employment would equally confront his children in the matter of school attendance. Attendance upon a secular school is no proper activity for the Sabbath day. But if the children absent themselves from school, they and their parents would immediately come in conflict with compulsory school laws. And if, by chance, these laws were amended to allow such absence, these children would suffer a handicap because they

would lose one day of school each week during most years — certainly a serious loss.

Other perplexities from a religious standpoint might be cited, but we believe that more than sufficient has been set forth to prove conclusively that a blank-day calendar would have a most disastrous effect upon all those who place conscience first in their lives.

Your petitioners are of course aware that certain militant advocates of calendar revision endeavor to neutralize such a protest as this by the casual declaration that the protestants are but a small minority. Granting for the moment that this is true, we would earnestly inquire whether the value of a protest based on such reasons as are given in this petition, can be properly measured in terms of majorities or minorities? Do not the bills of rights, and other similar documents, of various states testify to the fact that enlightened nations believe that one of the purposes of government is to protect the minority against possible encroachment by the majority in certain matters? And we would inquire also whether history provides many instances where, in a question of conscience, right was in the majority?

But while your petitioners concede that possibly a majority would not be found in opposition to blank-day revision, we challenge the claim of the calendar advocates that the opponents of such revision consist wholly of a negligible minority known as Sabbatarians. Such a claim has been built largely upon the comparative silence of most religious bodies on this question, or upon their passive response to specially worded questionnaires sent to them by calendar proponents. We believe that despite "powerful propaganda movements," the religious world in general has not as yet been sufficiently aroused as to the relation of calendar revision to religion, to make many definite pronouncements.

In an appendix to this petition are found typical statements from some religious journals that have spoken in opposition to blank-day calendar revision. We believe that these accompanying statements indicate something of the opposition on religious grounds that will develop when religious people in general become fully conversant with the import of blank-day calendar revision. And we would respectfully call attention to the fact that these statements are made by those who worship on the first day of the week.

Your petitioners wish to make very clear that they are not in opposition to calendar revision, per se, but only to such revision as would employ the blank-day principle, thus breaking the weekly cycle.

We also wish, in closing, to state unqualifiedly that nothing in this petition should be construed as arguing that the state should protect any one creed or denomination as against any other, for your petitioners hold, as one of the tenets of their religion, that church and state should be separate. And thus believing, by a parity of reasoning we believe also that the state should make every endeavor to avoid adopting or endorsing either laws or policies that would embarrass, harass, or penalize any religious sect.

The world has taken centuries to come to agreement on the present calendar, the Gregorian. From the great body of the people comes no appeal for revision. The business world, which, it is declared, would receive the chief benefits from revision, has not been greatly hampered, under the Gregorian calendar, from making phenomenal gains—at least no economist holds the present calendar responsible for any of the current ills of business!

Your petitioners would therefore plead that in this troubled era, already filled with a multitude of grave international problems, your honorable body do not yield to the pressure of "powerful propaganda movements" that represent, not the masses of the people, but a minority, so as to endorse a blank-day calendar, which would not only throw the world into confusion in time reckoning, but would bring religious dissension, with accompanying hardships for conscientious groups, in every land.

Save Our Religious Freedom

(Continued from page 13)

God had commanded him, on Sunday. He was reported to the grand jury, indicted, tried, convicted, and thrown into jail because his conscience would not let him pay the fine.

Week after week dragged its slow length along. Day after day the young wife, with baby in her arms, watched at the gate for his coming. But he came not. The little wife and babe were left all alone without friends and sympathy.

Then her little baby sickened and died. She sent word to the sheriff to let her husband come home and share her deep sorrow with her during the funeral. He wouldn't even communicate to her husband the sad news of the death of the baby. The wrath of that cruel Sunday law had not yet been appeased, and he must stay in prison until he had served full 90 days under the sentence imposed. Those jealous neighbors who were responsible for putting her husband in prison, did help her bury her dead baby. Still she waited late every night at the gate for the home-coming of her husband, but he came not. The light in the young wife's eyes faded out in tears—her silvery laugh changed to low, wailing sobs. Pale-faced misery snatched the roses from her cheeks and planted in their stead her own pallid hue. Her beaming countenance turned pale as a sere leaf. Then she sickened and died of a broken heart, alone in the stillness of the night.

A few days after her death the cruel, dastardly Sunday observance law was appeased in its relentless wrath, and this inoffensive citizen (except that he loved God and sought to obey Him) was released from prison and alone dragged his weary feet from the county jail to the happy home he had left 90 days before. He met his neighbors, who had sent him to prison, at the gate bearing a coffin. He asked no questions, his heart told him all. No, not all! He knew not—could never know—of her lonely hours, of her bitter tears, of the weary watching and waiting, of her appeals to God for help, for whom she had suffered so much in the hour of her extremity, during her baby's sickness, death, and funeral, carrying the heavy load of sorrow all herself. He could not know of these.

INDESCRIBABLE TRAGEDY

BUT he went with them to the quiet country burial place and saw beside the open grave a little mound with dirt freshly heaped upon it, and then he knew that God had taken both his heart's idols, and he was left alone. His grief was too deep for tears. With staring eyes he saw them lower the body of his young wife into the grave. He heard the clods rattle upon the coffin, and it seemed as if they were falling upon his own breaking heart.

PAGE TWENTY-EIGHT

They had done their cruel work, they could do no more. The wrath of the Sunday law had now been appeased. They had wrecked and ruined his home, so they departed to their homes and left him alone with his dead. And then he threw himself down between the graves, with one arm across each fresh mound, and the tears came in torrents, and kept his heart from breaking. And then he sobbed his broken farewell to his darlings, and left Arkansas forever, as hundreds of others left it.

WHAT MAY BE AGAIN

SENATORS, believe me, this is not a fanciful sketch but real facts, and just such a thing as this could transpire under this proposed Sunday law for the District of Columbia. Suppose a seventh-day sabbatarian should open his barber shop on Sunday after closing it on Saturday, this proposed Sunday law would at once subject him to a similar penalty as the Arkansas Sunday law, and the stage is set for a similar tragedy if a man's conscience does not permit him to pay the fine.

One more example of how Sunday laws operated in Tennessee and I am through: Under the drastic Sunday observance laws in the State of Tennessee several years ago one hundred and twenty Seventh-day Adventists were arrested, tried, convicted, fined, and imprisoned for working on Sunday after they had faithfully observed the seventh day as the sabbath of Jehovah. All this happened within a period of five years. These one hundred twenty persons paid in fines more than \$2,500. Eighty-seven of them were cast into prison in which they were confined for a total of seven hundred and twenty-two days. Twelve of them were put in the chain gang, where they had to crush rocks and build bridges, side by side with the most hardened criminals. Some had done nothing more than ordinary chores on their farms on Sunday. One man placed his screen door on the house. Another mended a screen door. Another cobbled the shoes of his own children within his own house. Another dug some fresh potatoes out of his own garden behind his house for a meal on Sunday. Another hoed his corn in a cornfield behind a forest two miles from the public highway. Some jealous neighbors who observed Sunday made it a business on Sunday to do detective work and went around spying out the Adventists to see if they were observing Sunday after their notions or not, and for these and other minor things the Adventists were accused before the grand jury and indicted. The Tennessee courts did the rest, and put the most drastic construction upon these Sunday blue laws of Tennessee.

One of these men, R. M. King, of Dyer County, Tenn., who had been seen working in his own field on Sunday, was arrested, tried, and convicted of

violating the Sunday law. He was fined \$12.85 by the magistrate. Later he was indicted by the grand jury for working on the same Sunday and other Sundays the fine of which he had already paid on the first conviction by the magistrate. He was tried and convicted by a jury for this same identical offense for which he had already paid the penalty, and was sentenced the second time to a fine of \$75 and costs, together with a prison sentence.

He appealed his case to the Supreme Court of Tennessee, where the decision of the lower court was affirmed. He then appealed his case to the Circuit Court of the United States, and again the decision of the lower court was sustained. He then appealed the case to the Supreme Court of the United States, but it never came to trial before the Supreme Court for the reason that all this time he was refused bond and was kept in prison, subjected to the most cruel hardships and exposed to the most unsanitary conditions, without proper shelter, warmth, and covering to protect his body from the extreme cold in the winter, and as a result this otherwise strong, robust, and healthy young man, just in the prime of life, caught pneumonia in prison, and through neglect and improper care he died in prison, leaving a young wife and little babe to the mercies of a cold world.

MURDER

ALL through this case, Mr. King was pursued with the relentless ferocity supposed to be characteristic of demons, until death came to his relief as a messenger of mercy. He and the eighty-six other fellow victims of his faith who languished in the prisons of Tennessee for no other reason than that they dared to worship God in harmony with the dictates of their own consciences by obeying the law of God as it is written, belong to that chosen band of royal souls who in all ages have been persecuted by religious bigots for conscience' sake.

The Seventh-day Adventists have suffered all kinds of religious persecution in Arkansas, Georgia, North Carolina, Maryland, Delaware, Virginia, and Pennsylvania under the drastic Sunday blue laws now on the statute books.

It is only in recent years that the civil courts have become more lenient in their attitude toward sabbatarians—both Jews and Adventists. As long as these religious laws remain on the civil statute books, the religious liberty of Jews and Seventh-day Adventists will be in jeopardy. The spirit of religious persecution may be revived at any moment by religious fanatics intrusted with power and civil authority. These religious laws should be repealed, instead of extra ones put on the statute books.

So far Congress has turned a deaf ear to every proposal to place a Sunday law

THE WATCHMAN MAGAZINE

upon the statute books for the territory over which the Federal Government has jurisdiction. We exhort this Seventy-first Congress to follow the worthy example of its predecessors.

We do not protest against this particular Sunday bill but against all Sunday observance bills. We would protest if Saturday was selected as the day, because that would be an unjust discrimination against the Sunday observer, and the Mohammedan who observes Friday as a holy day. We stand for the protection of every man's religious faith, and for the rights of the man who makes no profession of religion.

We believe that the working man should have one day of rest out of every seven, but do not select the day for him. Let him choose his own day, which is most sacred or agreeable to him.

We would suggest that for the mutual benefit of all concerned, so no one's rights are infringed upon, that the proposed Sunday barber bill, which is now purely a piece of class legislation and therefore unconstitutional, be so drawn as to guarantee twenty-four consecutive hours of rest a week to each employee in the District of Columbia. If such a bill is drawn we will give it our hearty support, for that will protect the rights of every man and will not be an interference with any one's religious convictions.

We shall be glad to give our hearty co-operation to such a humanitarian plan.

What Would Christ Do with the Sabbath?

(Continued from page 19)

while at the same time it records eighty-four religious gatherings upon the seventh-day Sabbath. These are given as follows:

Date	Church meetings	No. of	Proof
A.D. 45	Antioch	2	Acts 13: 14, 42-44.
A.D. 53	Philippi	1	Acts 16: 12, 13.
A.D. 53	Thessalonia	3	Acts 17: 1, 2.
A.D. 54	Corinth	78	Acts 18: 1-4, 11.

Accordingly, if conducting religious services on a stated day is accepted as evidence of its sanctity, we have eighty-four times more evidence from the Book of Acts that the seventh day of the week is sacred to rest and worship this side of the cross, than is offered for the first day. Observe, too, that all of these meetings were held by Paul and his associates, who were God's chosen ambassadors to the gentiles.

Of their second evangelistic effort in Europe, we read: "And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts

17: 1, 2. This indicates that Paul's manner and Christ's "custom" were identical. Both observed the Sabbath of the commandment.

In the New Testament, the first day of the week is mentioned eight times, but in no instance is it recognized as a day of rest and holiness. The first six of these refer to the day upon which Christ arose from the dead. (Matthew 28: 1; Mark 16: 2, 9; Luke 24: 1; John 20: 1, 19.) These inform us of events that occurred on the day of the resurrection. Christ had been crucified on Friday. While His body reposed in the tomb on the following day, His followers kept the Sabbath. But very early on the first day of the week, when the women came to the sepulcher to anoint their crucified Lord, they found an empty tomb. The account shows it to have been a day of labor and travel; and in the evening when Jesus presented Himself to the disciples, He found them convened, not for a religious service, but with closed doors and "for fear of the Jews." He met them again "after eight days." Reckoning from Sunday night, this would place it not earlier than Monday evening of the following week. Thus the New Testament account clearly reveals that *neither by word nor act* did Christ ever sanction or so much as hint concerning a change of rest day from Sabbath to Sunday.

The next reference is as follows: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Acts 20: 7, 8. According to Jewish usage, the setting sun marks the beginning and ending of the day. (Leviticus 23: 32; Mark 1: 21, 32.) And since this was an evening meeting convened upon the dark portion of the day, it was accordingly held upon what is now termed Saturday night. Says *Conybeare and Howson*, a standard authority: "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate that feast of love which the last commandment of Christ enjoined on all His followers."—*"Life and Epistles of the Apostle Paul," Chapter 20.*

SECULAR BUSINESS ON SUNDAY

THE eighth and last reference is addressed to the church at Corinth, and states: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him that there be no gatherings when I come." I Corinthians 16: 2. This instruction from the Apostle Paul suggests no public gathering; neither does it convey any hint of Sunday sacredness. Quite the reverse. To determine the amount one

has been prospered requires the keeping and balancing of accounts. The most careful scrutiny of all these texts convinces the candid scholar that throughout apostolic times, the first day of the week was consistently and regularly devoted by Christians to secular toil, and business matters.

Certain novices in the Greek language may attempt to build up an argument for Sunday based upon their amateur translation of certain New Testament texts; but all of these stand rebuked by the ripest New Testament Greek scholarship represented by the translators of the Authorized, the Revised, and the American Revised Version. No genuine Greek authority has ever attempted to prove Sunday sacredness through a manipulation of the original Greek.

Likewise Biblical scholars, irrespective of creed or practice, generally agree that "there is not on record any divine command issued to the apostles to change the Sabbath from the day on which it was held by the Jews, to the first day of the week."—*"Watson's Theological Institutes," Vol. 2, page 511.*

NO REPEAL OF THE SABBATH

FROM the mass of other testimony that might be presented on this question, we cite but one more, the statement of Dr. Lyman Abbott: "The New Testament nowhere treats any part of the law as abolished or repealed. The popular idea that it repeals the Jewish Sabbath and re-enacts a new one has no warrant in Scripture. *There is no repealing clause in the New Testament*, and nothing in it to set aside the Old Testament, or any part of it, as obsolete, common, old-fashioned, and useless."

Now for the vital questions: What would Jesus do? And what will you do? The Bible presents Christ as the divine Personage by whom the worlds were framed. He instituted the Sabbath as creation's memorial, proclaimed the law from Sinai's heights, and called the Sabbath "My holy day." He was, and is, "the Lord also of the Sabbath"; and the seventh-day Sabbath is the only "Lord's day" recognized in Holy Writ; and it is designed as a supreme blessing to those of every nation, kindred, tongue, and people.

As our example, Christ kept the Sabbath; and without exception, the records indicate that all the apostles and all the early churches in Asia and Europe, observed it. And why should anyone presume to do otherwise? For so long as the truth remains that the Son of God is Creator and Redeemer, so long will the Sabbath stand as an eternal monument to His matchless power and love. Shall we not reciprocate that love, surrender our all to Him, renew our pledge of loyalty, "call the Sabbath a delight," and welcome it as one of God's transcendent gifts to all mankind?

Death Is Sweet Sleep

(Continued from page 9)

unconscious in the grave is terrifying in the extreme; and because they do not like to think of it, they refuse to believe the plain statement of the Scriptures, preferring the imagination of their minds to the clear teaching of revelation. But what is terrifying about sleep? Old and young alike find it a boon. Tired out at play, the babe falls asleep among its toys. The adult, worn by toil, welcomes repose. A night of unbroken sleep is an experience that many in this nervous age crave. But who has not at some time experienced a night of sleep so deep that between retiring and awakening there seemed but a moment? Who has never slept so well that it was difficult to recall the last waking thought?

As in perfect sleep there is no consciousness at all, and of course no consciousness of time, so it is in death. Time is nothing. As death is compared to sleep, so the resurrection is compared to an awakening. What other earthly experience can compare to the thrill of returning to activity after a night of unconsciousness? Most to be pitied is the one who cannot recall the joy of living he felt when the voice of mother called him from sleep to a world of spring blossoms and singing birds and an abundance of energy. The resurrection will bring life, and bring it more abundantly than mortals have ever before known. Every weakness, every ill, will be gone. For this experience the children of God have all waited. Hear Job, Paul, and David: "If a man die, shall he live again? . . . Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14: 14, 15. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thessalonians 4: 16, 17. "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17: 15. "Precious in the sight of the Lord is the death of His saints." Psalm 116: 15. Therefore,

"So live, that when thy summons comes to join

The innumerable caravan, which moves To that mysterious realm, where each shall take

His chamber in the silent halls of death, Thou go not, like the quarry-slave at night,

Scourged to his dungeon, but, sustained and soothed

By an unfaltering trust, approach thy grave,

Like one who wraps the drapery of his couch

About him, and lies down to pleasant dreams."

PAGE THIRTY

Seven Words

(Continued from page 15)

and he died in exile a lonely, disappointed man.

If any one of these men had succeeded, the force of this prophecy would have been broken, but Jesus said, "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24: 35. Not one line, or one word, can come to nought.

This same delusion — world empire — lured the former Kaiser of Germany to his defeat. He was not fighting merely against the armies of the world, neither was Napoleon fighting against the armies of Europe, but they were fighting against the word of God, which declared that "they shall not cleave one to another," and that settled the matter. They could not win, for "the Scripture cannot be broken." (John 10: 35.)

When the German army invaded

A Glimpse of the August WATCHMAN

Who Lighted Flaming Youth?

Changing Our Calendar

You Can Live Longer

Washington, Champion of Religious Liberty

Can Our Civilization Stand?

Belgium on its drive for Paris, "They shall not pass" became the slogan of the allies, and millions of men and supplies were rushed from beyond the seas. Peoples who had nothing to gain and much to lose were drawn into the maelstrom without apparent cause. Why? The word of God was at stake. They must be stopped.

The prophecy says further that they will seek to bring these states together by arranging marriages between ruling families—"They shall mingle themselves with the seed of men: but they shall not cleave one to another." What do we find? Every royal family in Europe is closely related to every other royal family. Yet, these intermarriages, instead of bringing these countries together, have resulted in family jealousies and national prejudices that are absolutely insurmountable. "They shall not cleave one to another," as in the very nature of the case iron cannot be welded to clay.

There remains only one specification of this prophecy to be fulfilled: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall stand forever." Daniel 2: 44.

And just as surely as Babylon, Medo-Persia, Grecia, Rome, and the present

states of Europe have come upon earth's stage in the order of this prophecy, just so surely will the God of heaven set up His kingdom in the days of these kings,— these divisions of Rome. All the signs given by Jesus himself as sure indications of His soon return have been fulfilled; and Jesus said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 31.

Therefore we can confidently look for it in the near future for "the dream is certain, and the interpretation thereof sure." (Daniel 2: 45.)

Prejudice

(Continued from page 9)

can arrive at the truth, than ignorance." —Author unknown.

We dare not blindly accept of new ideas. We cannot accept any idea or doctrine until we have proved it true according to the guidebook, God's Holy Word. But we must be ever ready to modify, discard, or replace our beliefs, as additional truth, new light, further facts, and greater knowledge come into our possession. Paul expressed it all in just nine words: "Prove all things; hold fast that which is good." 1 Thessalonians 5: 21. On account of the general tendency to refuse to give new ideas a hearing, we must ever be on our guard against allowing prejudice to enter our minds.

A new truth has to make its way by smashing the old shells of views already fixed — a slow and painful process. Every apostle of truth has met with bitter opposition and ridicule from those who in prejudice and self-satisfaction refused even to hear or investigate new truths, which were contrary to what men had followed for many generations.

When Noah proclaimed the new doctrine about a coming flood, he was ridiculed and disregarded by the world.

When Jesus appeared in the world declaring new truth to the people, He was openly rejected by the popular and ruling religious authorities of that time. The very men who claimed to possess the oracles of God blocked the way. While Jesus was absolutely "the truth," He was commonly declared to be a deceiver. (Matthew 27: 63; John 7: 12.) They wanted to kill Him, because He told them the truth. (John 8: 40, 45, 46.) He was God manifest in the flesh, yet the people declared that He was possessed of the devil. (John 8: 49.)

During the Dark Ages, millions who stood steadfastly for the truth of the gospel were put to death by the order of the popular and ruling church of that period. The exalting of human authority to rule the conscience has been a terrible curse to the church in all ages.

When Martin Luther came before the world with a new doctrine of truth,

THE WATCHMAN MAGAZINE

he was bitterly opposed and derided by the popular religious leaders.

Religious teachers often presume to be religious censors over the minds and consciences of their subjects. If a new religious idea is introduced, which is unacceptable to popular authorities, steps are taken at once to suppress it. Today the idea prevails that no man and his message is worthy of attention or a hearing unless the universities and authorities have approved of him.

It is right that the burden of proof should be upon the one who advocates a change, or advances a new truth. This must always be the case. But on the other hand the duty to be ready to weigh, analyze, and compare rests on those to whom a new truth is presented.

There never will be a creed written big enough to contain the whole truth. Truth is a living, growing, constantly expanding plant. The light of truth is to shine more and more even to the end of time. (Proverbs 4: 18.) If we would make progress in the way of truth, our opinions must always be held subject to revision upon fuller information.

Nothing much will thrive in hard-baked and hammered-down soil. So it is in the mind hammered-down with prejudice and hard-baked in one's own preconceived opinions. The seeds of truth cannot take root in a prejudiced mind, any more than lima beans can grow up in a place where a layer of concrete has been placed on top of them. The seeds of truth need the favorable soil of an open mind, an honest heart, and an obedient spirit.

BE A TRUTH SEEKER

BE A real truth seeker as long as you live. Prejudice against the truth never dwells in the mind of one who approaches all questions with the thought of learning if possible something helpful. Remember that no man or no people have a monopoly on the truth. Every real truth seeker will ever have an open mind.

We need to keep the mind plastic, otherwise it will get into a rut and become static. The static mind has not even the merit of being stationary. It tends to regress. It goes backward.

Investigation of new ideas contrary to the established belief may sometimes lead us into new worlds of truth, as Columbus discovered a new world when he sailed westward.

"A little learning is a dangerous thing" only when a man permits himself to be lured into a false satisfaction, where he closes his mind against further truth. Beware of conceit from partial knowledge. Someone has said: "Whoever is wise is apt to suspect and be diffident of himself, and upon that account is willing to hearken unto counsel; whereas the foolish man, swallowed up in conceit, will seldom take any counsel but his own, and for that very reason, because it is his own."

JULY, 1931

When a man's heart is really in tune with truth, he will ever be on the alert to find more truth. The deeper and more intensive our knowledge of any worthwhile subject, the freer we shall be from the prejudice and intolerance that so often accompany mere superficial information. The water lily, in the midst of waters, opens its leaves and expands its petals at the first pattering of showers, and rejoices in the rain drops with a quicker sympathy than does the

If You Meet This Girl---



Ruth Howlett

during the next three months wearing a little white ribbon on which appear the words, "Official WATCHMAN Scholarship worker," you may know that she is our authorized representative and that she is selling THE WATCHMAN to earn a scholarship to a Christian college.

Miss Howlett is just one of many worthy students who spend their vacation in this way. The publishers make them generous concessions, and the editor bespeaks for them a liberal response from the public. The purchaser of a Magazine gets full value for the price, and aids the struggling youth besides. It is a good investment.

parched shrub in the sandy desert. May God help us to keep an open mind and to ever press on in the search for more truth, so that our path will be like "the shining light, that shineth more and more unto the perfect day."

The Changing Family

(Continued from page 11)

that perform the duties for the family—duties that once used to draw its members together in mutual responsibility. The modern bakery turns out bread and pastries at such a rapid rate and at such minimum cost that it does not pay to bake bread, when machines can do all the drudgery of mixing, rolling, and wrapping without so much as the touch of human hands.

The large mills turn out cloth until it is quite absurd to think of spinning and weaving the fabric for long, tedious hours. Invention has gone on and on until there is scarcely any article that cannot be purchased ready-made. These functions have literally robbed the home of its many duties and its monopoly as a self-sustaining unit. The children

are deprived of almost every possible task. There is seldom even a wood-box to be filled.

Even recreation no longer goes on within the walls of the home. Theaters, baseball, football, fights, and dozens of other amusements empty the home evenings and holidays, and often the Thanksgiving and Christmas dinners are taken out in hotels, clubs, or tea rooms, instead of the former assembling of the family group around the long table. Besides, there is hardly room for a party or a gathering in the tiny bungalow or apartment. The inmates have already become bored with each other from their cramped quarters, and are anxious to be away. There soon ensues a diversity of interests, and the home circle is broken.

Father's business is all away from home, and the family know scarcely anything about it except to spend the money that he earns. Thus the family loyalty ebbs. There is not the kindred spirit as when the group did everything in life together. Says George Fisk, in his book "The Changing Family": "Continuous association with parents in the projects of real living binds the family together and educates the children in a most practical way."

DIVISION REPLACES UNITY

WHEN families had to depend on themselves for amusement and diversion, unusual benefit accrued; for a community of mental interests bred a kinship stronger even than the ties of blood. It cemented the father and mother with the children in a wonderful way. But in this modern age, when Jack must go to the corner movie, Edna to her dancing club, Jim to the boxing match, mother to her bridge party, and father almost anywhere, the family become practically strangers to one another.

Educators are more and more assuming the tasks that have hitherto belonged to parents. There has been an entire change, for instead of the children helping the parents, the parents help the children and supply their boys and girls with all necessary money, and in many cases a ruinous surplus. The parents think their children can thus secure a better education by not having to work so hard during the process of exposing their lazy brains.

This type of family presents a difficult challenge to the religious life of the members. Some one has said that in this hurried life, "it is difficult to get an American family together long enough to say the Lord's Prayer." The daily habit of prayer and grace at meals accustoms the children to an attitude of thankfulness to God for His goodness, but when such a custom is entirely omitted, home religion is unlikely to survive. Parents cannot fool the children. In order to convince them of the true value of religion, the mother and father must have a genuine belief in

PAGE THIRTY-ONE

God of which they are not ashamed. There is no substitute for home religion.

The family does not gather around the wide, roaring, blazing wood fire to listen to father read aloud from the Bible, or hear him pray, these days. Naturally, the young folk decide there is nothing in religion and prayer, for if it were worth anything, father and mother would have it. Seldom do the parents set their feet inside the church, but often send the children off to Sunday school to get all the good possible. Youth must see religion lived in order to believe in it. If parents wish to have their children take an interest in church and religion, they must live it themselves, for seldom are the young people more religious than their parents.

Over many a modern home is written "Ichabod," for truly "the glory is departed," when the home lacks true religion. God spoke to Jacob with a severe reprimand for his neglect in the spiritual needs of his children. "Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." Genesis 35: 1. Then Jacob journeyed on to Bethel, established the family altar, and the Bible states that the Lord blessed him, and his family. "A father's honest faith in God and the Bible is the greatest stabilizer for the family—next to a praying mother," declares a modern writer.

"The greatest need of America is religion—the religion that centers in the home," once uttered President Coolidge. America does not need to go back to the old frontier days with its hardships and perils, but the nation must go back to a new center in the home for the family—the nation must go back to a life with its movement around the family hearth.

"The real test of a working religion is found in prayer." Prayer is the channel through which the perplexed mother and father can find wisdom and strength to be equal to the great task of bringing up their heritage after God's pattern.

The Bible is the clearest fountain of hope and wisdom that the world has ever found. In it can be found the greatest inspiration for doing good, and exerting love toward others. Lord Bacon declared, "There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible."

To many thinking people it has become evident that the only hope of saving the institution of home and family is in religion. Each family must take the Holy Word as their textbook; they must search it from cover to cover, and make it the vitalizing force in the family life. The family must come together to pray and study—religion must be the center of the home, if we would save this sacred institution.

Balance Your Diet

(Continued from page 23)

should be composed mainly of whole-wheat or whole-rye bread, barley, oats, potatoes, butter or margarine, some green vegetables, and some fruits as relish."

He added: "One notices the terrible death toll in America due to Bright's disease. I can no longer doubt that the high meat diet ruins the kidneys, especially in view of experiments, proving that we may produce Bright's disease even in rats by placing them on a high meat diet.

"Allow me to present a picture that you must all be familiar with. Comments, I believe, are unnecessary. It is what we in Europe call just an innocent slip in proper proportions—ten pounds of meat to six potatoes! But allow me to make a small correction and change it to sixty potatoes and one pound of meat. If you will do that, I can promise you that you will save each year about 200,000 lives between the ages of twenty-five and sixty-five years, that is, 200,000 men and women in the prime of life now dying needlessly because of faulty diet."

These conclusions were based on years of experimentation on the part of Dr. Hindehede, not with animals, but with human beings, including himself.

CIVILIZED FOOD IMPOVERISHED

IT IS only in civilized countries that the problem of obtaining well-balanced meals becomes a real problem. The natural foods in the process of preparation for the table are robbed of some one or more of their important elements. White flour and polished rice are demineralized. Potatoes, beans, and other similar foods are boiled, and the water that holds in solution the mineral salts as calcium, iron, etc., is poured down the sink. Meat itself, which forms such a staple article of food, is deficient in bone-forming material. In countries like Australia, New Zealand, and America, where dependence is placed on these foods for nutrition, dental decay and other deficiency diseases are prevalent. To make up a well-balanced meal where dependence is placed on these foods becomes a problem that ordinary minds cannot satisfactorily solve. Attempting to explain how to make up a well-balanced meal often leads to a feeling of discouragement and despair on the part of ordinary mortals. The food problem is made an intricate and perplexing one. None but those possessing brilliant intellects are able to bring together the various food elements in the right proportions to meet the body's needs. This whole problem, however, becomes a simple one by merely getting back to the natural foods derived from the vegetable kingdom—the fruits, grains, nuts, legumes, and greens in their most natural state. Let us learn a lesson from the gorilla, whose anatomy approaches

the nearest to that of man. "Ask now the beasts, and they shall teach thee." Job 12: 7.

The human family has gone astray on the matter of diet. We have wandered away from our Father's house, and from the food originally given to man when in his Eden home. The purpose of the gospel is to lead us back toward Eden restored. There will be no pain there. There will be no slaughterhouses, nor bloodshed. The former things shall not be remembered nor come to mind. Until that perfect state is reached let us continue to pray, "Thy will be done in earth, as it is in heaven." Eventually we shall all be vegetarians; if eventually, why not now? The nearer we approach this regime and select natural foods the less perplexity will there be about the selection of well-balanced meals.

Obedience to Law

(Continued from page 7)

One-way-street traffic rules, speed limits, laws governing the manufacture, sale, transportation, and importation of food, are all to the point. No one has the right to sustain only the law he likes. Every law, no matter how good and just, will be unsatisfactory and work a hardship to the man who wishes to violate it. Personal liberty ends where public injury is threatened. As another has said, "All government involves some restraint upon individual liberty. One function of government is to preserve individual liberty when its exercise does no injury to society. Another, and no less important, function is to restrain individual liberty when its exercise does harm to society. The use of alcoholic liquor as a beverage has proved to be within the latter category." The Christian conscience of this country, for over a hundred years, was under the growing conviction that the liquor traffic was an outlaw and a menace to the public welfare of the nation. It was so written into the Constitution.

The gang will not admit that there is no such thing as personal liberty to violate law. The lawless elements of the nation are carrying on propaganda that is intended to undermine the morale of law observance and law enforcement, and are so degenerate in their crooked thinking that they hold that the law itself, rather than the thing it prohibits, is responsible for the crimes done by those who break it. The Good Book says that "the law worked wrath"—that is, to the law-breaker. Again, we repeat, the law is not oppressive, nor is it a yoke of bondage, to the law-abiding, clean-living American citizen. Essential to maintaining our national honor and the enforcement of the law against the criminal element which violates the law is the observance of the law by good citizens who give it their support and accord it a willing, and, if need be, a self-denying observance.

Do You Make These Mistakes in English?

Sherwin Cody's remarkable invention has enabled more than 70,000 people to correct their mistakes in English. Only 15 minutes a day required to improve your speech and writing

MANY persons say, "Did you hear from him today?" They should say, "Have you heard from him today?" Some spell calendar "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom," and how frequently the simplest words are mispronounced. Few know whether to spell certain words with one or two "c's" or "m's" or "r's," or with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, monotonous, humdrum.

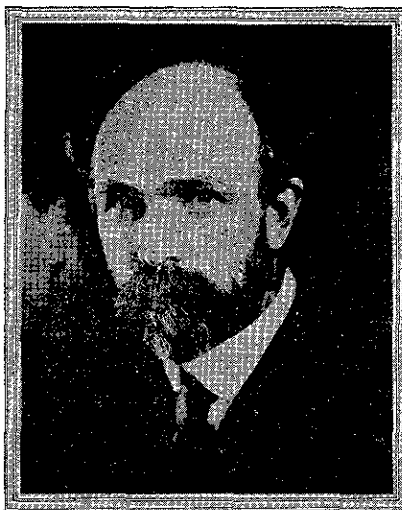
Why Most Persons Make Mistakes

What is the reason so many of us are deficient in the use of English and find our careers stunted in consequence? Why is it some can not spell correctly and others can not punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. Most persons do not write and speak good English simply because they never formed the habit of doing so.

100% Self-Correcting Device

The basic principle of Mr. Cody's new method is habit-forming. Any one can learn to write and speak correctly by constantly using the correct forms. But how is one to know in each case what is correct? Mr. Cody solves this problem in a simple, unique, sensible way.

Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That is wrong, it should be thus and so." In a



Sherwin Cody

short time you would habitually use the correct form and the right words in speaking and writing.

If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. He would, as it were, be an everlasting mentor beside you—a mentor who would not laugh at you, who would, on the contrary, support and help you. The 100% Self-Correcting Device does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

Only 15 Minutes a Day

Nor is there very much to learn. In Mr. Cody's years of experimenting he brought to light some highly astonishing facts about English.

For instance, statistics show that a list of sixty-nine words (with their repetitions) make up more than half of all our speech and letter writing. Obviously, if one could learn to spell, use, and pronounce these words correctly, one would

go far toward eliminating incorrect spelling and pronunciation.

Similarly, Mr. Cody proved that there were no more than one dozen fundamental principles of punctuation. If we mastered these principles there would be no bugbear of punctuation to handicap us in our writing.

Finally, he discovered that twenty-five typical errors in grammar constitute nine tenths of our everyday mistakes. When one has learned to avoid these twenty-five pitfalls, how readily one can obtain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple, it becomes clear that progress can be made in a very short time. No more than fifteen minutes a day are required. Fifteen minutes, not of study, but of fascinating practice! Mr. Cody's students do their work in any spare moment they can snatch. They do it riding to work, or at home. They take fifteen minutes from the time usually spent in profitless reading or amusement. The results really are phenomenal.

FREE--Booklet on English

If you are interested in learning more in detail of what Sherwin Cody can do for you, send for the free booklet, "How You Can Master Good English in 15 Minutes a Day." Merely mail the coupon, a letter, or postal card. SHERWIN CODY SCHOOL OF ENGLISH, 167 Searle Building, Rochester, N. Y.

SHERWIN CODY SCHOOL OF ENGLISH.
167 Searle Building, Rochester, N. Y.

Please send me your new free booklet, "How You Can Master Good English in 15 Minutes a Day."

Name.....

Address.....

.....
This valuable booklet cannot be sent to children.

SPECIAL NOTICE!

FOR a number of months the readers of this magazine have had their attention called to GRAIN-VITA, *The Wonderful Food Tonic*. As a result many have used this unusual product with more than pleasing effect. The smallest size that has been offered was one pint. Many desire to obtain a smaller amount to begin with. To meet this popular demand we are now offering our six-ounce trial jar at \$1.00, sent postpaid to any part of the United States. This size contains an approximate supply for two weeks for beginners, and is enough to be of real benefit in most cases. However, we do not recommend that this is a sufficient quantity to give permanent results. GRAIN-VITA is highly concentrated and a little goes a long way. If you have not yet given GRAIN-VITA a chance to prove its worth do not delay longer. GRAIN-VITA actually contains life-giving minerals and vitamins not obtained from the average diet, and builds up the system quickly. GRAIN-VITA is safe—contains no drugs, chemicals, or preservatives. Other sizes of GRAIN-VITA are pint, \$2.25; quart, \$4.00. All sizes sent postpaid. Write for free literature.

THE GRAIN-VITA COMPANY
Murfreesboro, Tenn.

The fact that all the "Internationale of the godless" are on the repeal side of the Eighteenth Amendment controversy, as well as the press, profiteering politicians, and liquor promoters, should arouse the American people to defend the constituted authority of our Constitution. We cannot believe, we dare not even think, that the "lesser breeds without the law" are the dictators of our national life.

The Constitution is the framework of our Federal government, which it has created, and the all-powerful, sovereign vote of our nation placed the Eighteenth Amendment in the Constitution. May the One to whom the founders of our government prayed, and from whom we have received the right to "life, liberty,

and the pursuit of happiness," protect us against the rising tide of the new order of tyrants who vilify this sacred document, and who are seeking to undermine the bedrock principles upon which our government is established.

In view of this most violently disorganized period in history, we must conclude that the "perilous times" of Holy Writ have arrived. In spite of every effort to salvage civilization, the very existence of organized governments the world over seems to be hanging in the balance; and our best thinkers and spiritual leaders believe that unless all signs fail, we are doomed to plunge headlong into the same abyss of oblivion as did the ancient civilizations of Babylon, Medo-Persia, Greece, and Rome. Isaiah, the prophet, foretold the present-day universal economic catastrophe and governmental instability, when he wrote: "It shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God." Every thinking man and woman should face the indisputable facts confronting us, and among these facts the all-glorious, soon-coming of Christ stands out as the only solution, the only remedy, the only way out. The outlook of the world's affairs and the increase of crime and lawlessness are dark and foreboding if we leave the coming of the Son of God out of the picture.

NATURE'S MEAT

Strictly Vegetarian

Attractive Prices

Write

NATURE'S ORIGINAL FOOD CO.
Brooke, Virginia

For Prices, Terms and New Catalog on

Art Lantern Slides or
Stereopticons and Supplies

Write

ALBERT F. PRIEGER

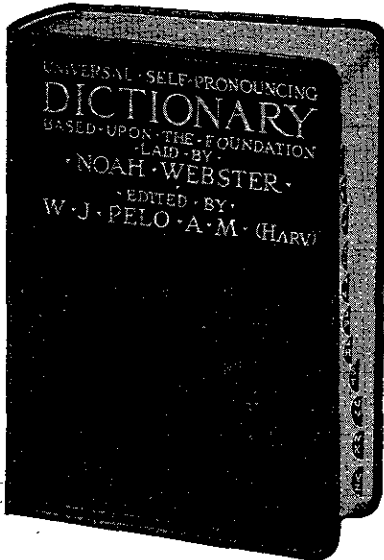
312 W. Louisiana Ave.

Tampa

Florida

The New Universal "Graphic" Dictionary

*Self-Pronouncing--1088 Pages--Large Type--
Embodies Every Modern Feature
in Dictionary Making*



Yours with the
WATCHMAN MAGAZINE
for One Year at Only
\$1.98 Postpaid

Based upon the foundations laid by Noah Webster and other lexicographers, this new Universal "Graphic" Dictionary is modernized by William J. Pelo, A. M. (Harv.). Published by The John C. Winston Co.

It includes thousands of new words in aviation, radio, and other fields of present-day activities that have recently come into use. An appendix containing valuable information, useful in the home, office, and school, is attached.

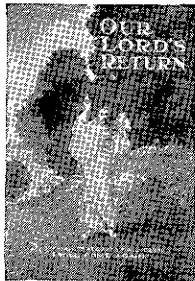
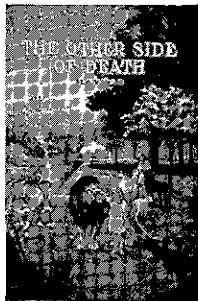
The dictionary, bound in durable red simulated leather, semi-flexible covers, and with red indexed edges is now offered with a one-year subscription to THE WATCHMAN MAGAZINE for only \$1.98, postpaid. To insure securing a copy, fill out the coupon below and mail with remittance at once.

THE WATCHMAN MAGAZINE, DEP. J.,
Nashville Tennessee.

Send the New Winston Dictionary at once postpaid and THE WATCHMAN for a year. I inclose \$1.98.

Name.....

Address.....



The World's Most Popular Series of Books

THE BUSY MAN'S LIBRARY

J Each book contains from 96 to 128 pages, on Bible and health topics, well illustrated, paper covers in colors

A Partial List of Titles:

ALONE WITH GOD
BATTLING THE WOLVES OF SOCIETY
BIBLE MADE PLAIN
CHRISTIANITY AT THE CROSSROADS
CHRIST THE DIVINE ONE
GREAT JUDGMENT DAY
HERO TALES OF THE BIBLE
IS THE END NEAR?
KEEPING WELL
LET'S EAT for Health—Beauty—Pleasure
MR. INGLE COMES THROUGH
ON THE EVE OF ARMAGEDDON
OTHER SIDE OF DEATH
OUR LORD'S RETURN
PREDICAMENT OF EVOLUTION
SATAN: His Origin, Work, and Destiny
STEPS TO CHRIST
THOUGHTS FROM THE MOUNT OF BLESSING
WHAT IS COMING?
WORLD ON THE MARCH

OVER 18,000,000 COPIES SOLD!

Single copies, 25 cents postpaid.
Special discount in quantities.
Catalog FREE.

Southern Publishing Association
Nashville, Tennessee

Atlanta, Georgia

Fort Worth, Texas

\$650 pays all expenses for a
BIBLE STUDY TOUR
to the **HOLY LAND**



*Leaving from New York October 22
 1937 on Steamship Company's "American People"*

HERE is an opportunity to combine a glorious vacation with the inspiration of Bible Study in the Holy Land. You now can take this trip of threefold interest. You will have a vacation — a trip halfway round the world, stopping at many ports in new and strange countries with sight-seeing excursions ashore. You will enjoy the blessed experience of visiting the Holy Land, of seeing towns where He lived and worked, of studying the Bible under the scholars, archaeologists, and historians of The Travel Institute of Bible Research. The Scriptures will be vested with a new vividness and life for you. And you will see for yourself present-day conditions of this, the most famous section of the world.

Through The Travel Institute of Bible Research, such a trip is now within the reach of all. \$650 pays all expenses. Everything is included — even visas for your passports.

This remarkable organization, the Travel Institute of Bible Research, was organized in 1927 by a group of well-known Christian laymen. Its only purpose is to conduct parties to the Holy Land for Bible study. The

Institute has an able staff of teachers, guides, and attendants in the Holy Land. Mr. Samuel H. Cuff, who was born in Jerusalem and studied the Bible at the feet of scholars, is the Director of the Institute. Every item of travel expense has been reduced to the lowest cost. The Travel Institute of Bible Research is an educational organization, strictly non-commercial, and is not conducted for profit. That is why it is possible to offer this Holy Land trip at the low price of \$650.

You Will See

- New York - Ponta Delgada (Azores) - Lisbon - Naples
- Athens - Alexandria - Cairo
- Lydda - Jerusalem - Jericho
- Hebron - Emmaus - Mispah
- Anathoth - Shechem
- Nazareth - Tiberius - Bethsaida - Damascus - Baalbek
- Beirut - Constantinople
- Constanza - Algiers

You can be home for Christmas, or you can spend Christmas in Bethlehem. If you prefer, you may return through Europe and spend Christmas in London.

From the time you sail until you disembark again in this country, the Travel Institute of Bible Research takes care of all details. Everything is thought of. There is nothing to worry you. You shall be free to enjoy to the utmost every blessed minute of your trip.

Do not miss this opportunity. Everything is ready for you. Institute guides in every port are waiting to show you around. Find out how you can enjoy this vacation trip halfway round the world and a chance to prepare for greater Christian service. Write today for full information.

The
Travel Institute
 of Bible Research

In Care of
The WATCHMAN Magazine
 Nashville, Tennessee

The Travel Institute of Bible Research
Care of The Watchman Magazine
 Nashville, Tennessee

Please send me, without obligation, complete information about this Study Tour to Southern Europe, Northern Africa, and the Holy Land.

NAME.....

ADDRESS.....