

NOVEMBER

*The*  
**Watchman**  
Magazine  
*AN INTERPRETER of THE TIMES*



Calendar Change  
page 6



# The Watchman

MAGAZINE  
AN INTERPRETER OF THE TIMES

Edited by Robert Bruce Thurber



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

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## Lies, Lies, Lies! Give Us the Truth

WE THINK King David said a little too hastily that "all men are liars." But he might have said with more assurance that all men hate lying — by other men. Lying is so utterly detestable, so hard to combat and overthrow, an iniquity so entrenched in human nature, that we are appalled as we face it.

We feel like the prophet, who longed to flee to a lodging place in the wilderness where he might be away from a people who lived by deceit. For he said, "They bend their tongues like their bow for lies: but they are not valiant for the truth. . . . Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant. . . . They have taught their tongue to speak lies." Jeremiah 9: 2-8.

Liars do not like to be designated by this "shorter but uglier word"; but all intentional deceit is lying, impure and far from simple. Call them prevarications, white lies, social lies, business lies, legal lies, diplomatic lies — they are all lies.

In certain circumstances, it is not wise to tell all the truth. We may keep part of it to ourselves, if no deceit is practiced and if to tell it would do more harm than good. Christ did not tell everything He knew. But we can always tell and act nothing but the truth.

The devil is the father of lies and liars. (John 8: 44.) His first lie, told to Eve in

Eden, was, "Thou shalt not surely die." And that primal lie has had a woeful progeny. Atheism, agnosticism, spiritism, devil worship, paganism, — all these and many more can trace their pedigree back to that first lie. An old Scotch proverb says: "Tell the truth and shame the deil [devil]."

Liars and thieves, no matter how skillfully they may excuse and defend their own deceptions, want to deal with honest people; for the worst as well as the best of us desire to have contacts with those on whom we can depend. A liar is a rotten staff.

The history of deceit is one long category of woe — of cruelty, disappointments, shattered hopes; of murder, suicide, and despair.

Instead of hiding from calamity and the trouble caused by sin, in the shadow of the rock, Christ Jesus, humanity has long fled to a safety zone of deceit. But not long hence God "shall sweep away the refuge of lies" with the besom of destruction. (Isaiah 28: 17.)

"Whosoever loveth and maketh a lie," will be without the gates of heaven when God makes up His jewels. There will be no room in paradise for liars.

And what is truth? God's "word is truth." And whoever loves, and lives by, that word is a truth teller. The love of truth and the hatred of lying become a passion with him.

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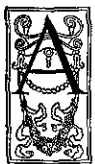


*International Newsreel*  
 One new and very clever trick of those who traffic in liquor is here depicted in a photograph of the sale of wine bricks in New York City. The brick is a concentrate of fruit juice accompanied by negative directions; that is, the directions tell the buyer how *not* to make wine of alcoholic content, and thereby tell him how to make it.

*The most glaring inconsistency that Americans have ever indulged in is the idea that*

# Whisky Does *the* Damage

*and Prohibition is to blame for it.*



SINISTER shadow stalks our highways. A masked face, a gun flash, a gleam of red — silence — and another shrewd killing spreads into the headlines of the newspapers. Bootleggers and whisky manufacturers have made their millions in a "hard-boiled" business. Parasites of the underworld, following the lure of easy money, have taken them as important victims. Violence has drawn its cap over its eyes. Men with wrinkled brows and gnashing teeth are demanding blood money.

We have gone down in the recorded opinions of many foreign spectators as a lawless nation, every city of which is crowded with desperadoes of the ugliest caliber. With many critics, crime and Prohibition have become synonymous. In reality, nothing could be farther from the truth. There are many causes, and shades of causes, for lawlessness. But whatever form of evil is the weightiest instigator of crimes and crime waves; however criminals group, systematize, and organize to hinder the course of justice; there is one demon-ally more powerful than a corrupt court or a swindling attorney, and that is *alcohol!* Abstaining from what is harmful, and only

By THEO. G. WEIS

moderately using what is not harmful, has lent no alluring colors to any form of crime.

Prohibition has made no criminals. But crouching, cringing, nagging, goading, gnawing, baiting for the easy money of *whisky* has cost the lives of hundreds.

As one writer puts it: "Small wonder that shrewd, bold, reckless men engaged in the liquor business have become multimillionaires almost over night; and small wonder, too, that word of their sudden wealth having been noised abroad, the cunning harpies of the underworld, cold-eyed and ruthless in their greed, have marked down many of the more conspicuous booze barons as legitimate prey for extortion, blackmail, and worse. To the ranks of the blind-pigger and the booze baron, and especially to the company of those who prey on the blind-pigger and the booze baron, the worst element in any large city's population naturally gravitates. The lure of easy money attracts the gunman, the hijacker, the vicious outlaw of every grade. In this business, bribery is mildly amusing, and theft with violence a form of sales promotion."

The liquor business is offensive; crime follows it

as naturally as cows follow a path. Alcohol is bad, whether the open saloon, government control, or semi-enforced Prohibition exists. Abstinence means none of these. No law makes alcohol any better than it is, any more than law can make drugs harmless. No honest citizen would want the product of the poppy peddled openly just to satisfy the cravings of a minority. Buying and selling alcohol is equally bad business. Using it is worse. You may oppose the *faults* in Prohibition, but you surely cannot be a conscientious Christian and oppose *Prohibition*. Neither can you be a conscientious citizen and honestly favor the open sale of alcohol.

#### FAILURE OF CONTROL

**E**VERYBODY admits the open saloon was bad. Not one sentence of good can be said about those days of "many steins of beer." Not even the market it created for the farmers' grain and the jobs it provided for idle hands were beneficial.

When it comes to government control, let us study the nations who are plagued with it. One nation uses \$1,500,000,000 worth of alcohol annually, more than the cost of a year's administration. The same nation exported \$23,816,789 worth of alcoholic beverages in 1928. At the same time you can read such statements as these in the columns of its dailies: "The police and the courts are unable to cope with the situation. . . . The courthouse corridors are crowded, the accused have to wait months for trial. . . ." "Drunkenness among women increased fifty-three per cent." "Bootlegging increased 111 per cent in the first year [of government control]." "Our greatest problem is moonshine in country districts." "Gunmen, thugs, and all the parasites that thrive on the miasma of the underworld are fostered by the policy now in force [government control]. . . ."

Many more statements like these might be quoted. They only emphasize the fact that government control is not the success many claim it to be. Senator Borah says: "There is not an element of disorder, not a form of vice, not an incentive to crime, not a crime charged under Prohibition that is not duplicated in any country and under any system designed to control the liquor traffic."

When it comes to Prohibition, we need but turn to the recent famous Wickersham report, which three-hundred-page document has already received nation-wide discussion, to find that we have failed in enforcement and to comprehend that we are semi-enthusiasts. Judge William S. Kenyon, of the United States Circuit Court of Appeals, who before he served as a member of the Wickersham Commission had a record of long and consistent advocacy of Prohibition, lays a sane charge at the door of enforcement when he says:

"Of course, there was corruption prior to Prohibition. The saloon was the center of political activity, but I think the corruption was not so widespread and flagrant as it is now. The amounts in-

involved were not so large. Corruption had not become such an established art, and racketeering was unknown.

"There are thousands of speakeasies operating in the large cities. Speakeasies cannot operate openly unless protected from prosecution.

"There has been a too free use of firearms by some Prohibition agents. Some of the shootings apparently were careless and unjustifiable and evidenced disregard of human life."

When a famous Chicago newspaper reporter was shot by gangsters, editors shouted rewards for the capture of the killer and then suddenly hushed. Why? They found the reporter had been in league with the criminals, and that pricked the pride of even a newspaper. Sam Low made his millions in liquor, and in 1928 he paid gangland \$35,000, with a low bow. Charles Williams, another whisky-and-ale man, gave gangsters \$40,000, and refused even to appear in court against his extortioners. The names of certain leaders of the underworld have become synonyms of murderer, desperado, hi-jacker.

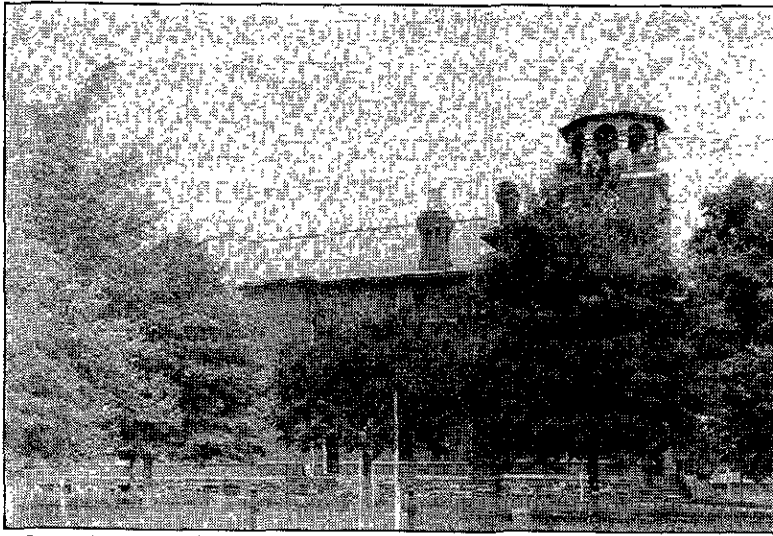
Every so often, good citizens of a community remove their coats, roll up their sleeves, and clean up their towns. Bootleggers selling questionable liquors in odoriferous dives take their hasty departures; wealthy and politically powerful gamblers, owners of roulette wheels, crap tables, and faro layouts, pry loose their paraphernalia with crowbars, and exit; road-house proprietors dispose of their rare liquors, dismiss their exotic jazz orchestras; and a temporary cleanliness rules with dovelike solemnity. But before a fortnight has passed we are again reminded of the fact that whisky and gangmen are still friends.

#### FAULTY EDUCATION

**S**HAKESPEARE said something about all the world's being a stage, and men the players. But judging from the state of mind of certain newspapers, only bootleggers and gang bosses are actors, and the rest of the American citizens are clowns — yokels — giggling at the antics of these clever shadows of the underworld. For eleven years, Prohibition has been alternately flayed and defended, with far more stress on the flaying. Boys and girls are taught by press and theater how Americans break an amendment to the Constitution. But very little stress is placed upon the thousands whose lives never rub against Prohibition agents. Senators, representatives, editors, and even preacher-priests, gowned in the "holier-than-thou" cloth of the church, have shouted in unison with Senator Millard E. Tydings: "The most damning consequence of Prohibition has been the graft, corruption, and lawlessness following in its wake."

Henry Ford said American women brought about Prohibition, and American women would keep it here. If American mothers want the home to remain uncontaminated by demon rum, it will be that way. Judge Kenyon says: "Nothing (Continued on page 28)

# “Monkey Legislation”



*International Newsreel.*

The famous courthouse in Dayton, Tennessee, where the so-called “monkey trial” was held some years ago.



RECENT decision of the Tennessee legislature to continue the State's policy of keeping her tax-supported schools free from religious issues has brought a renewal of newspaper smartcracks about “monkey” legislation.

And from dignified rostrums, sober reference has been made to what is termed the refusal of Tennessee to permit teaching of truth. Nor have magazines of high repute been free from articles based on the same erroneous assumption that Tennessee forbids teaching of what extreme evolutionists hold to be truth.

Such statements and articles reveal an unbelievable lack of the investigation and research commonly assumed to be prerequisite to the preparation of platform discourses, and above all, of magazine writings. Even casual research on the part of these speakers and writers would disclose the fact that Tennessee not only allows, but actually subsidizes, the teaching that man is descended from apes or other forms of animal life.

The most rock-ribbed Fundamentalist in the State pays higher taxes on his property in order that Tennessee may subsidize, by exemption from taxation, colleges teaching advanced evolutionary theories.

On the other hand, believers in the theory of evolution in its extreme forms — and, for that matter, atheists also — are taxed more highly to permit tax exemption for colleges teaching that our origin is from a divine Creator.

Tennessee steers a neutral course in regard to religious teaching. She impartially charters and grants exemptions and other favors to privately

*A statement of  
the case for  
Tennessee on laws  
against the teaching  
of evolution in tax-  
supported schools*

*By*  
Ralph E. Byers

maintained colleges and other schools. This State encouragement is given regardless of what the institutions teach about our genesis.

In this, Tennessee is like her sister States.

It is in the conduct of her own, tax-supported schools that Tennessee has called forth a storm of unscholarly ridicule.

She holds that the State itself, or its school districts, or other political units, may not engage in the teaching of religion. And she holds that any belief as to our origin and our destination is clearly within the realm of religion.

## IMPARTIALITY TOWARD ALL

THEREFORE, with the same impartiality with which she deals out favors to private educational institutions of all beliefs, she rules that her own, tax-supported schools shall not give instruction in any one of these beliefs.

The Catholic catechism may not be taught in a tax-supported school in Tennessee. Nor may Calvinism be taught in such a school. Nor the Lutheran belief. Nor Evangelical doctrine. Nor the Hebrew religion. No tax-supported school in Tennessee is permitted by law to teach any form of Fundamentalism.

No hue and cry has been raised in the Catholic press against Tennessee for her refusal to engage, as a State, in teaching Catholic belief.

The Reformed press does not caricature Tennessee legislators as having asinine ears, even though these lawmakers do not permit the State to engage in the teaching of Calvinism.

But because Tennessee makes separation of religion and state in her public (Continued on page 28)

# CALENDAR CHANGE

## --- A GROWING ISSUE ---



HE verdict of the Calendar Revision Committee in regard to the proposed Cotsworth Calendar (with thirteen twenty-eight-day months and an extra, unnamed day) is about to be revealed to the anxious and much interested public. The decision is under consideration and will soon be announced to the ears of the world's citizens. Following the convening of the Fourth General Conference of Communications and Transit in Geneva in June, an International Conference will be held in October. The result will spell perfect satisfaction, or it will embody much confusion. The religious, the economic, and the personal rights of individuals, which are of no little consequence, are at stake.

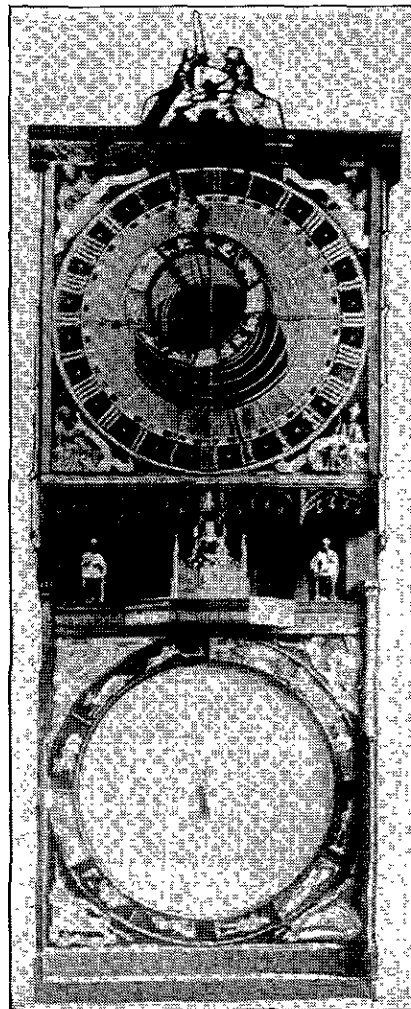
### IN PRACTICE

AT THE present time, the International Fixed Calendar League and the National Industrial Association for Calendar Reform are both seeking to secure adoption of the revised calendar. These different committees tell us that there are more than a hundred business firms in the United States now using the thirteen-month calendar. Many chain stores have adopted it. According to the report, Sears, Roebuck, and Company are finding it of great advantage in their business. The American Association for the Advancement of Science would approve of any adjustment of the calendar to modern conditions for the benefit of science and commerce, and for the promotion of international and national understanding. However, the plans for calendar revision positively make no provision for religious interests

PAGE SIX

*The League of Nations is due to make a decision on this momentous question. Here is a discussion of the interests involved.*

By Harold VOORHEES



*Herbert Photos, Inc.*

A noted measurer of time. The famous horologe in the Cathedral of Lund in Sweden. It shows the line of the tropics, the meridians, the horizon, and twilight line of Lund. It indicates the equinoctial hours, the solar, lunar, and sidereal day, the sidereal month, the moon's phases, the zodiac, and every phase of the calendar. The dial at the top is a chronometer, and a reproduction of the firmament.

or impulses. What does this mean? Shall the dogmatic jurisdiction of the state seek to tarnish and destroy the foundation principles and pure conscience of sincere religious men and women, who are the backbone of the nation?

### OPPOSITION BELITTLED

YES, the investigative committees for the proposed Cotsworth Calendar say that there has been no definite opposition from religious bodies, except from Sabbatarians and a small handful of Christian organizations here and there. But this is not true. The conscientious men and women of America — and of the world — are determined to safeguard their religious scruples. Does this mean anything to the business world? Evidently not, because the impression is given that every one is heartily in favor and in harmony with the Cotsworth plan of calendar revision.

Is it an insignificant fact that over 16,000,000 Jews in the civilized world are opposing it? All of the Seventh Day Baptists and every one of the Seventh-day Adventists are opposed to it. Likewise the Disciples of Christ are uniting in opposition to any radical change. Even the 400,000,000 Mohammedans in the world are voicing their contempt for such a measure. All of these religious organizations are reluctant to agree to the breaking of the continuity of the weekly cycle, which would result from the "year days" of Cotsworth's calendar. It is evident that there are many individuals of different organizations who will not sacrifice their faith for riches or scientific experiments. It should be un-

THE WATCHMAN MAGAZINE

derstood, however, that scientific advancement and economic convenience are worthy except when they crowd out conscientious faith and rise above the sacredness of the most high God. The Protestant church, as a whole, is rapidly arising to defend its rights by word of mouth and pen.

Conscientious Christians and Jews stand ready to pay allegiance to the God who lives and directs in their daily duties of life rather than to bow down to an idol of gold and silver. The *Sunday School Times*, which voices the sentiment of all the Sunday schools in America, has printed its disapproval of the new calendar scheme and declares it to be "anti-religious and the fulfillment of the prophecy of Antichrist who would endeavor to change the times and laws of the God in heaven." D. L. Moody made the decision that the desire for a business career should not hinder loyalty to his God. His spirit still lives today.

Big business claims that a more efficient means of accounting and comparing economic statistics would result from a well-planned revision of the present calendar of unequal months. Therefore, a thirteen-month calendar of twenty-eight days each and one or two "year days" is suggested. The insertion of such "skip days" will prove a vastly complicated problem. In this case, the leading sponsors of this revision would merely disregard the last day of each year — and two days on leap year — and call them "blank days." Now it is plain that the problem of comparison and accounting could not be solved when no provision is made to count this lone day as a day of the week. Thus the calendar is made very complicated and confusing while it is supposedly being made so simple to benefit business calculations.

#### NEW PLANS ALSO COMPLICATED

A COMPLAINT is made that the present system of observing holidays such as Easter is very irregular, yet the irregularity of the weekly cycle would not be any more convenient or logical. Mr. Glenn Griswold says in his *Chicago Journal of Commerce* column: "There must be something from a practical point of view that outweighs these objections, since hundreds of corporations have adopted thirteen months as the basis of all their internal accounting." The practical point of view is that these large business firms can operate more efficiently if comparison of economic details and better accounting may result. As mentioned before, Sears, Roebuck, and Company are using the thirteen-month calendar now, but they state: "In the matter of holidays and in all other contacts with the business world, we will, of course, follow the regular twelve-month calendar." Thus the advantage of both calendars is realized. Yet some of the largest business concerns and banking institutions are opposed to the thirteen-month calendar; they claim it will not simplify their economic procedure.

However, the greatest reason for opposition to the new calendar is that it would destroy the

weekly cycle. As one author says: "There is a deeper and more important objection made by religious bodies, which protest against the disturbance of church calendars; particularly those who celebrate the seventh day as a day of rest." Another man has said: "Sentiment fights a losing battle with expediency." Yet sentiment is not defeated so easily, and it may arise again to protest against a rash, so-called expediency. It is not advisable to change the calculation of time so as to destroy the continuity of the weekly cycle and thus endanger the sincere faith of good, honest, respectable citizens. The League Committee of Inquiry agrees that "the so-called advantages of reform cannot be secured by individual initiative." International agreement is required.

Backed by a formidable list of manufacturers, writers, educators, scientists, publishers, and business leaders, the fixed-calendar idea has rapidly spread; nevertheless, the interests of most religious bodies have been disregarded. If religion is exempt from the jurisdiction of civil power and dictatorship, then the command of civil authority cannot exalt itself above God, and trample on the religious scruples of Christian citizens.

#### NEVER ALTERED BEFORE

NEVER before in the history of the calendar have the days of the week been altered in their course in the week. Days have been added and subtracted from the month, but the days of the week have never been tampered with except by those nations that regard not any God nor respect a patriotic citizen who worships a God. Look at Russia today. She has changed the days of the week. Instead of the perfect number of seven, she has chosen five days to meet her own selfish industrial desires.

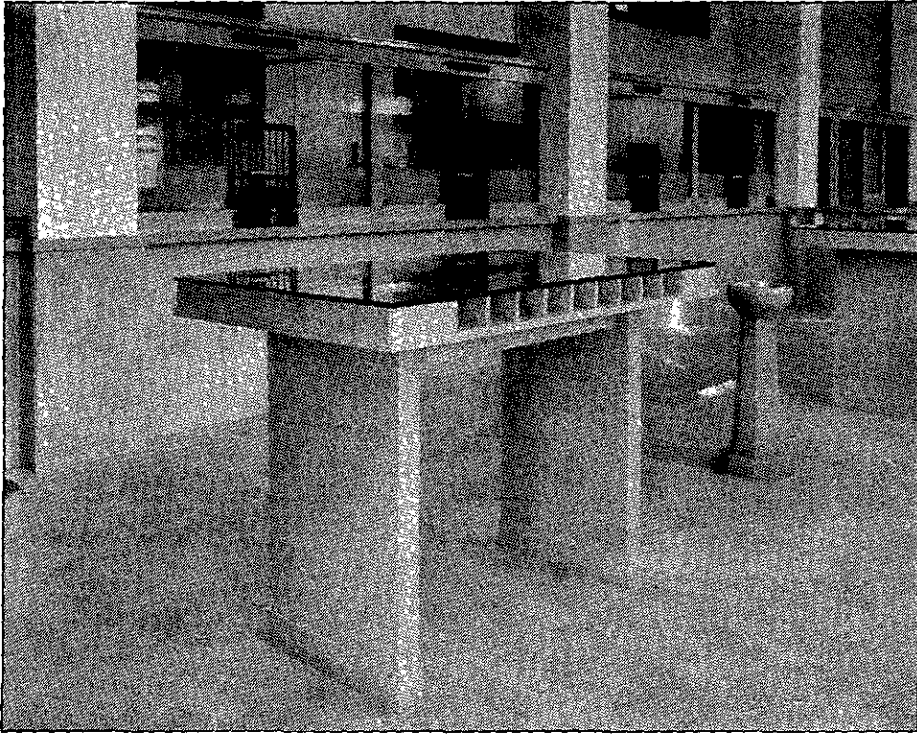
In 1582 Pope Gregory made an adjustment in the Julian calendar by extracting eleven days from the month of October. This task was to adjust the calendar with the seasons and to establish the rule for the insertion of leap years so as to prevent any further drifting of the calendar in the future. In considering the best way to make this adjustment it is said that "every imaginable proposition was made except one; that is, the abandonment of the seven-day week." Rabbi Abram Simon says of the Jews: "It is not true that anywhere in all our 3,500 years of experience have we inserted a day that broke into the continuity of the seven-day week."

Again let us emphasize that the virtue of the calendar lies in the fact of its exactness and simplicity. The calendar is not like a thermometer, which varies according to the weather conditions and will fluctuate by artificial means; but it is regular, and is not meant to be tampered with.

Everyone of us has a responsibility in life. The successful business men do not deal with the public merely for dollars and cents alone. Personality enters into every great business enterprise. Religious convictions help to keep men moral (*Cont. on page 28*)



# PLENTY and POVERTY



The palatial but empty bank as a symbol of the times.

**S**WAMPED with prosperity! That is what is the matter with the world today," states M. B. Morton, feature writer, in the Nashville (Tennessee) *Banner*.

Swamped with prosperity? How can that be, when we are facing a world-wide depression — a universal crisis? Is not the world in a condition of general bankruptcy? Listen to further comments by this writer and see what others have to say.

"The world is producing more food than its inhabitants can eat; more clothes than they can wear; more implements and conveniences than they can use," Mr. Morton continues. "We have so much machinery that it is not necessary for more than half of the population to work, for the other half do it all in about half time."

No other country than our own better illustrates the strange paradox that obtains in the world today. The United States is the richest country in the world. It is the world's leading producer, the great creditor nation, possessing almost unlimited resources. It has half the gold of the world, half the machinery, and all the skyscrapers. Yet this industrial giant has been passing through a time of unemployment and depression such as has never before been known.

A writer in the *World's Work* speaks of our country being "in the throes of a calamity as paradoxical as it is tragic. We have virtually limitless raw

materials, agricultural and mineral; our warehouses and granaries are glutted with them. We have an industrial plant capable of turning out at least twice what the nation requires. . . . Yet farms and mines are unable to sell their product at a normal profit, factories are largely idle, and untold millions of our citizens, handworkers and brainworkers, are living on their slender savings or are absolutely destitute."— *March, 1931*.

"Amazement at our national wealth for the time being replaces editorial reflections on the persistence of business depression," says the *Literary Digest* for April 4. The total national wealth of our country, according to the latest figures available, amounts to \$361,800,000,000. Figured roughly, this is not far from the combined national wealth of Great Britain, France, Germany, Italy, Soviet Russia, and Japan.

## STILL PLENTY OF MONEY

**W**HEN the United States recently offered \$800,000,000 worth of bonds at only three and one-eighth per-cent interest, there was an over-subscription that final reports show to have been nearly eight times the amount of the issue. Money came tumbling out of retirement and proved conclusively that there is plenty of buying power available if it can be persuaded to operate.

According to the weekly newsmagazine *Time*, "more life insurance has been written since the



# SIDE by SIDE

By Mable A. Hinkhouse

*The most puzzling economic situation the world has ever seen. The cause and the cure.*

break in the stock market than during the boom; and savings deposits, which were shrinking when so many were taking chances on stocks, began to increase at once when the stock market grew thin."—*December 8, 1930.* There are approximately thirty billion dollars in the savings accounts of the banks of this country.

"Here is a fact for the lamenters to chew upon," says Colonel Leonard P. Ayres. "Almost all the installment accounts that were due when the decline first started have now been paid off. . . . The collapse of the so-called installment bubble failed to materialize." He goes on to say that while there is no use making light of the fact that several million men are out of work, at the same time there are still left about forty million people at work, on the whole at about the same wages they were receiving the year before. Moreover their purchasing power has been much increased by the decline in prices. Thus these people are actually better off.

## EXTRAVAGANCE AND FOLLY

**D**ESPITE the fact that an unfortunate minority have been placed in straitened circumstances, many of them dependent upon the charity of others, the fact remains that the great majority of people still have money enough not only to buy their daily bread but their daily gasoline as well. The streets and roads are full of cars, and many of them are being driven for pleasure as well as for business.

According to the United States Treasury reports, over five billion dollars are spent each year on such unnecessary things as tobacco, candy, jewelry, perfumes, soft drinks, theater and movie tickets, etc. Mere luxuries, some of them harmful to body and soul. Chewing gum may seem to be a small item, but for that alone we spend ninety million dollars a year.

One commentator puts it: "Yes, we have unemployment, the Prohibition question, gangsters, bandits, automobile accidents, boll weevil, corn borers, etc., but a nation which can turn out crowds of fifty thousand and more, at a fairly high admission price [several dollars apiece], to see a football game, and can form lines two or three city blocks long to await admission to a movie palace when a favorite star is advertised is not one hundred per cent in need of sympathy."

Much money is lavishly spent for things that destroy, while meager amounts are grudgingly given for things that save. For the support of his church the average church member spends as much as the cost of a package of chewing gum a day, or a shoeshine every other day, or a cheap ticket to the movies once a week. There is plenty for pleasure, luxury, and speculation, but little for the Lord. Our so-called Christian nation spends six hundred dollars for luxuries to one dollar for foreign missions. Gold for the theater, copper for the church. Millions squandered in gratification of worldly lust, while the Lord's treasury suffers.

## SPIRITUAL POVERTY

**T**HE gospel of good times has largely replaced the gospel of Jesus Christ. Many worship the goddess of comfort instead of the God of heaven. Amusement parks, sport stadiums, pleasure parties, popular magazines, motion pictures, road houses, prize-fight rings, radios, and the universal automobile, all militate against the influence and activities of the church. The places of sport and amusement are crowded with pleasure-mad multitudes while the churches are left almost deserted. The prayer meeting and the family altar have become relics of a departed age.

Our nation has reached the highest standard of living in the history of the world—speaking of living conditions, not morals. In general, Americans are not an economical people. People in Europe are amazed at our extravagance and luxury. It has been said that Europe could live on what America wastes.

Yet in this land of plenty, there is poverty. In this land of the idle rich, we find the hopeless poor. Luxurious living on one hand, while poverty stalks the streets. Riches and rags within a stone's throw of each other. Warm houses filled with well-fed people, while hungry people shiver and suffer. Poor people living in hovels of hopelessness; rich people wallowing in wealth and waste. The rich becoming vain, while the poor struggle in vain.

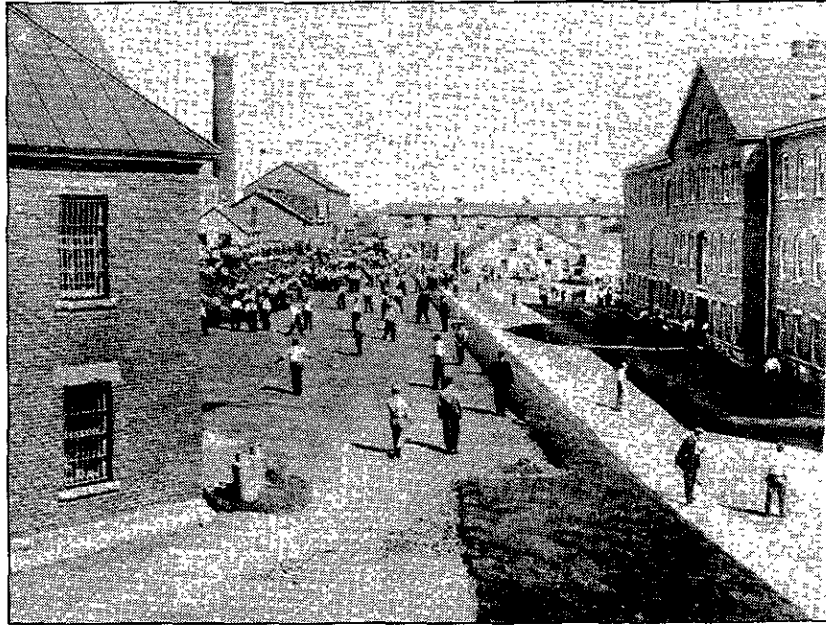
"What justification?" we ask. What price prosperity? Are those who have money any better because of their money? We fear not. Scrambling for wealth, their lives have become poverty stricken. They have accumulated expensive cars, magnificent mansions, precious jewels—everything that money can buy. But they still lack some things money cannot buy—faith, peace, righteousness, eternal life. They are sadly lacking in the true, inner riches of character—the only riches that will endure. They have failed to become "rich in good works."

In his epistle to Timothy, Paul clearly presents the situation and gives the (*Continued on page 29*)

# Crime, a Leading Industry

*The remedy for a national disgrace.*

By S. R. HEINTZ



*International Newsreel*

The prison yard of Dannemora, New York, the scene of a riot. Prevailing crime is overcrowding our prisons.



CRIME is one of America's leading industries—an industry that imposes its heavy burden upon each one of us. Crime, say the experts and statisticians, costs the people of the United States much more than public education.

Today it is an organized business. The figures show it is increasing. A comparison of the various records with those of other civilized countries shows this country to be in this, as in some other things, above the rest of the world in the cost of crime. Dr. Frank Moore, a student of penal methods in New Jersey, says that it costs on the average \$2,200 to find, prosecute, and punish a criminal in the United States. Thieves, burglars, bandits, embezzlers, fraudulent bankrupts, credit swindlers, check forgers, etc., get annually \$2,775,000,000, according to estimates made by the chairman of the National Surety Company. In addition to this there are the millions lost annually to the bootleggers and political grafters. The cost in human lives is appalling, there being more than 10,000 murder cases annually in the United States.

And yet while we have this reputation for lawlessness, we have myriads of laws on the statute books of the United States, and to them are added annually thousands of new laws. With all these laws, why is

this yet the most lawless nation in the world? What is the cause of this situation, and where does the cause begin? Is there a remedy that is sure?

The words of the Wise Man should ring in the ears of every parent: "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6. It takes more than four walls and a roof to make a home. Penitentiaries, reformatories, and insane asylums may have the outward requirements of dwelling places, but what untold misery within!

Lawbreaking homes cannot, and do not, produce law-abiding citizens. Judge Lindsey says that parents who violate the Eighteenth Amendment, traffic regulations, or any other law or ordinance, cannot expect their sons and daughters to do otherwise. Gunmen, thugs, and bootleggers are not made in a day. They are the fruit of the examples set by parents in law defiance and lawbreaking. "Whatsoever a man soweth, that shall he also reap."

## MISDIRECTED ENERGY

IN THE second place, the home is charged with robbing the children of legitimate outlets for energy, and in return permitting them energy-users that destroy them and others. It is estimated that the average child spends one thousand hours

a year in school, and more than two thousand five hundred hours in play outside school. Very often these hours outside of school are spent in the streets or elsewhere in practices that are destructive of property and of character, and violative of law. Parents are selfishly unwilling to invest good example, time, and effort in the establishment of law-abiding qualities in their children. And when the problem of lawlessness becomes unbearable, they pass it on to the State.

#### HAVOC PLAYED BY DIVORCE

**S**PLIT homes have contributed largely toward the delinquency of children. Eighty-five per cent of the criminals come from broken homes. The relation of the parents to each other shows itself in the children. A certain judge once said that broken homes breed crime, and the person guilty of breaking up a home should be punished as a criminal. Today there is one divorce to every five marriages, whereas twenty-five years ago there was one divorce to every thirty marriages in the United States.

The motto used to be, "God bless our home." Now it is, "Let's go!" And when they go, the parents go one way and the children another. And where? To all manner of amusement and entertainment. The children are left to grow up in ignorance of the fundamental principles that go to make a high type of manhood and womanhood. An empty and idle brain is often the devil's workshop. The home is forfeiting its homelikeness.

Chief among the causes of crime is the failure of the home to recognize and assume the responsibility of the religious training of the children. The ignorance of youth concerning the Bible is astounding. When parents learn properly to evaluate the religious influence of the home and set themselves to the task and duty of teaching religion — the real kind — to their children by precept and example, we will see the remedy of crime among the young people. Religion is a life to be lived. It is the word of God translated into daily actions. It enriches and disciplines. It will stand every test and does not wear out by use.

Study the home of Jesus as an example of an ideal home. From His childhood on, his mother taught Him the Scriptures. He worked at the carpenter's bench. By this home training and influence, He was protected from the wickedness of the city in which He lived. The greatest responsibility of every father and every mother is to train their children in the right way. Each one is responsible not only for what he is trying to do, but for what God has given him to do. Whatever parents can do, or can learn to do, for their children, is their God-given call to do. "An opportunity constitutes a call." Parents must not only see that their children have the advantages of training in religious institutions, but they must go with them and set before them the right kind of example.

A judge observed five thousand young people who

passed through his court and found that only twenty-four of these were in Sunday schools. The Bible is the best book to which man has ever had access, and it is the only book that upholds civilization. No matter how many laws and ordinances there may be, without the Bible civilization would fall.

A story is told of a father and his son who while traveling found it necessary to stay over night with a man living in the woods, far from neighbors. They were hospitably offered one of the two rooms in the cabin. Before retiring, they agreed to take turns watching during the night, while the other slept, for they feared this host of theirs, there being all manner of guns and knives on the walls. One of them, chancing to glance through a crack in the wall, saw in the other room the old man rise and take from the shelf near by an old, well-worn Bible. He sat down to read it. His unseen observer turned around and announced to his partner what he had seen. Thereupon they both slept soundly and peacefully that night.

Prevention of crime would be brought about by the creation of a condition that would lead to a change of heart and would produce a different outlook on life. "As a man thinketh, so is he." The character-molding process is partly carried out in school. But there must be education of the heart as well as of the head. The first step in insuring this end is having a godly home in which religion is a real power. It is an old-fashioned doctrine that there is no substitute for religion in the home or elsewhere. But it is one of those old-fashioned doctrines which will be true as long as time lasts.

If you can establish a God-fearing atmosphere in the home, if you can establish comradeship in the home, if you can establish in the school education of the heart as well as of the head, if you can teach young people to look at things from the moral standpoint of right and wrong — I say, if you can do this, you will do immeasurably much toward prevention of crime, which is the only true remedy.



Considering the present campaign to legalize beer, we would suggest casting a backward eye — and ear — to the days when beer was "on tap" on every corner. Theodore Roosevelt said then: "There is not a thought in a hogshead of beer. . . . Beer stupefies without invigorating, and its effect upon the brain is to stagnate thought." In 1870, Massachusetts altered a prohibitory law to allow malt liquor. An associate justice of the State Superior Court recorded the result: "Drunkenness increased, crime increased, poverty increased, the sale of strong liquor increased, the difficulties of enforcement of the prohibitory sections of the laws were vastly increased." The *Scientific American*, some years ago, brought in this report on beer: "It is our observation that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer drinkers."

# The END of the Wicked

{ First of a series of articles on a subject that  
concerns everyone, for "all have sinned" }

By Robert Leo Odom



YOUNG theological graduate of a well-known Southern university boarded the train and took a seat beside me. As we chatted, I learned that he had two charges in one of the large Protestant denominations of this country. We exchanged views on the Scriptures in the friendliest manner. One bit of theology that his church holds in common with many others had been puzzling me for some time. So I decided to take advantage of this occasion to ask this graduate of a theological course for a solution to the problem.

"I have one more question," I said, "about which I especially wish to know the position of your church. Do you teach that there will be a resurrection of the just and the unjust?"

"Indeed we do! Anyone who is familiar with the Scriptures knows it is a Bible doctrine!" he replied with certainty.

After discussing that point, I asked, "You also teach that there will be a future judgment day when every man must give an account of himself to God, do you not — that at that time men will be rewarded according to their works?"

"Yes," he answered, "that is held by our people as a fundamental doctrine."

Again we paused to discuss the point. And I inquired further, "What is your explanation of death—or, rather, of what happens to a man at death?"

"Well," he explained, "we believe that a man is made up of a dual nature; that a conscious, ethereal soul, or spirit, dwells in the earthly body of flesh. At death the body is dissolved, while the soul goes on to its reward."

"Do you mean that if the man is good, his soul will proceed at once to heaven; or if the man is wicked, he goes on to a place of torment?" I queried, to be sure that I had understood correctly.

"Yes, that is exactly what we teach," he assured me heartily.

## A PUZZLING QUESTION

"WELL," I went on to say, "here is the part of your doctrine that puzzles me most: You teach that there will be a general resurrection, and also a future judgment, at which time the rewards will be given. Why should either be necessary if the people who die go on to their rewards immediately at death? Will God bring up the souls out of hell fire, return them to the graves, raise them up, judge them, and return them to hell?"

PAGE TWELVE

Will the wicked go to hell twice? Or perchance some may be found in the wrong place, and then will be sent to heaven? Is it possible that some will have a taste of both places? Will the righteous be brought down from heaven, placed in their graves, raised up in the resurrection, judged, and finally sent back to heaven? Is it possible that at the judgment some of them may be found to have gone to the celestial abodes by mistake, and will then be sent to the infernal regions of the damned? If people at death pass on to torment or bliss, why should there be either a judgment or a resurrection? How do you explain that?"

The young minister was perplexed; in fact, embarrassed. He started to speak, but hesitated as if uncertain. He seemed to become more puzzled than I had been. Finally, he said, "Frankly, I have never thought of that before. Really, I have never looked up what our big men have to say about that."

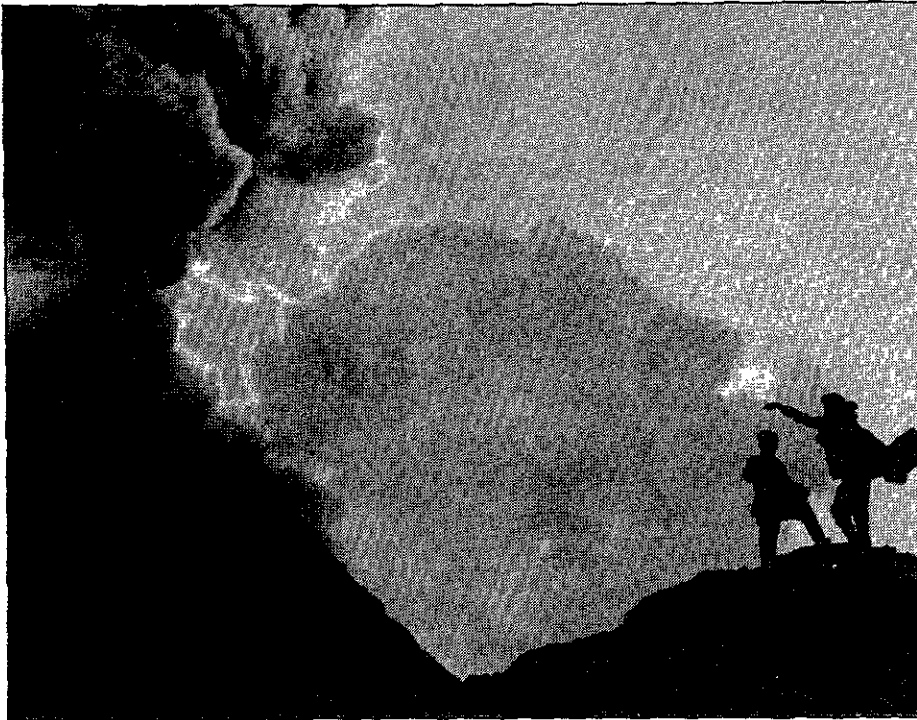
## AN IMPORTANT SUBJECT

THE subject which I have introduced may appear to some to be a matter of little import,—one for quibbling, one of insignificance,—when the all-important thing is to die right and all will end right. But a person of more thoughtful mind will not dismiss the subject so readily. Millions of people in the world of Mohammedanism, Buddhism, Zoroastrianism, Confucianism, Hinduism, Theosophy, Occultism, Spiritualism, ancestor worship, and myriad forms of pagan beliefs are affected by these religions, which are built chiefly upon some doctrine concerning the state of man after death. The Roman Catholic purgatory and saint worship; Protestantism's varied doctrines of man's condition in death; Christian Science's view of immortality; Spiritualism's doctrine of communication with the dead; the Russellite preaching of "second chance," or "fair chance," after death,—all profoundly affect the religious beliefs and life of the people. The very propagation of these varied doctrines commands the attention of people everywhere.

Christian workers meet questions and problems on this subject that are often perplexing. Infidels have long fiddled their tunes with this bow. And the time has come for a careful and prayerful study of the Holy Scriptures that will set forth a true and reasonable explanation of the subject.

To the ordinary Bible student the subject is one of difficulties at times. The Scriptures say of the wicked that they "shall be tormented day and night for ever and ever." (Revelation 20: 10.) They al

THE WATCHMAN MAGAZINE



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A pair of intrepid tourists getting a close-up view of the crater of Vesuvius in Italy. An idea prevails that hell is in existence at the present time somewhere inside the earth, of which volcanoes are probable openings.

say: "All the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4: 1. Again, we are told that God does "reserve the unjust unto the day of judgment to be punished." (2 Peter 2: 9.) And Jesus said, "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments." Luke 16: 22. Still, the same Book says, "The dead know not anything." Ecclesiastes 9: 5, 6.

#### NEED OF CAREFUL STUDY

**I**T CAN readily be seen that there is possibility of confusion, — for varied opinions and doctrines on this subject, — if it is not carefully studied. The Bible's teachings harmonize. With this in mind, let us proceed to the study in hand.

The word "hell" is one of the most familiar, the most abused, and the most misunderstood words in the modern vocabulary. Around it has clustered a great deal of theological controversy as well as common profanity. Preachers have waged verbal battles over it, and churches have actually divided in their attempts to interpret it. Nevertheless, much of the fog and contention that hover about this term may be dispelled by a careful study of the word as it is used in the Scriptures instead of in people's mouths.

The word "hell" comes from the word "Sheol" in the original of the Old Testament. "Sheol" is translated "hell" thirty-one times, "grave" thirty-one times, and "pit" three times, in the

"vale of Hinnom,"—found twelve times, and in every instance rendered "hell." While the American Revised Version gives "Gehenna" as "hell," the marginal notes always give the original word, "Gehenna." And finally, there is "Tartaroo," "to cast into Tartarus," found only in 2 Peter 2: 4, where it is translated "cast them down to hell" in both versions, the Revised giving the original word in the footnote, however. Such are the sources of the word "hell" in the Bible. Young's Analytical Concordance will supply every reference.

It can readily be seen that there are at least two good causes for confusion in studying the word: (1) there are several source words in the original Scriptures; (2) in the translation there are several renderings for each of the original terms; as, "hell," "grave," and "pit" for Sheol. It was hoped that in the Revised Version this difficulty might be avoided by leaving the original words untranslated. Had this been done in every instance, it might have been so; but, as we have already noted, sometimes the revisers attempted a translation, and sometimes they did not. There remains, therefore, only one safe course, — to determine the meaning of these terms by their actual use in the Scriptures.

First, Sheol and Hades are synonymous, — they mean the same thing. Take as an example: "Thou wilt not leave My soul in hell." Psalm 16: 10. Sheol is the original word in this passage of the Old Testament. But when this verse is quoted by Peter, as recorded in Acts 2: 27, the Greek word used by Luke is Hades. Take another (Continued on page 26).

Authorized, or King James, Version. It is rendered "pit" in Numbers 16: 30-33, the passage in which the faction of Korah, Dathan, and Abiram is said to have been engulfed in a chasm of the earth. The American Revised Version leaves the original word untranslated; as, "Thou wilt not leave My soul to Sheol." Psalm 16: 10.

In the New Testament (Authorized Version), there are three original words rendered "hell." "Hades" is the prime word, rendered "hell" ten times, and "grave" once. The American Revised Version leaves the word unrendered, except in 1 Corinthians 15: 55, where it is given as "death." Then there is also the figurative word "Gehenna," — literally



International Newsreel

The world's largest dirigible airship, the Akron, was recently dedicated by Mrs. Herbert Hoover, in the city after which it is named. The mechanical feats of men continue to impress us with the marvelous times in which we live.

## The Lion's Share

THAT the British lion is again having the lion's share of trouble there seems to be no doubt. All this talk of balancing the budget and saving the pound is quite puzzling to the layman in national and international finance. We will leave the intricacies of it to the secular journals. Suffice to say, British finance, and at the basis of that, British industry, is in a bad way just now, in spite of optimistic assurances that nothing fundamental in the life and character or ultimate prosperity of British citizens is at stake.

The English say of themselves that in great crises like these they always manage to "muddle through" some way. But just now the whole world has reached such a tragic phase in its economic history that no nation is going to get through by "muddling." It demands the wisest and widest kind of international co-operation to cure our depression ills. And more and more evident it is that that is the scope of co-operation we are *not* going to get.

Instead of the universal dilemma making nations turn to the League of Nations to straighten out the difficulties, since that is the most universally recognized instrument for peace and understanding that exists today, they are leaving the League high and dry, and

are at least *trying* to settle their own affairs, each for itself.

With the stark needs that now face the world, there can be nothing ahead but a long siege of unemployment, class struggle, poverty, starvation, and war. We might as well face the picture. There is one way to cure the economic ills: Let the rich give the poor a chance to earn a livelihood. There is plenty of money, food, clothing, even luxuries, for everyone. In some way, short of weakening people by giving to them when they are able to earn, a method or methods can be found to more equally divide the world's wealth.

But will it be done? *No.* We might hope so, if we did not know the prophecy of God in this regard. When Jesus comes, rich men will still be hoarding their wealth and oppressing the laborer. (See James 5: 1-9.) In fact, His coming will be the only thing that will put a stop to grinding the faces of the poor, and to every other evil. It may be said that this is putting off economic relief too long. But it won't be long. We are going to speed every effort to better economic conditions *now* and will share with the needy; but our best help is to cry: "Be patient therefore, brethren, unto the coming of the Lord." Like Christ, we will go about doing good, but "preach the kingdom."

## Sudden Things

SCIENCE is prone to scorn the idea of a sudden destruction of this earth by any means whatsoever, because it is said that nature doesn't work that way. For all great changes in the life and nature of things earthly, it says, came about gradually. There is no catastrophism. This is one of the bases of the evolutionary theory; growths and changes which, at the ordinary observed rate, would take millions of years to develop, must necessarily have taken millions of years to develop. So the Bible story of the Deluge is scouted, because it just simply could not be.

Have our readers noticed that occurrences here and around the world refute this whole theory quite completely? Hurricanes, pestilences, famines, floods and earthquakes come unexpectedly, unannounced, and unexplained satisfactorily. Earthquakes in divers places, hurricanes in the West Indies, famines and floods in China, are visited on earth's inhabitants like thunderbolts from a clear sky. With all science knows about them, it cannot save people from their ravages.

And the catastrophic things are not always "acts of God" either. Events of a destructive nature that men are supposed to understand and control come just as suddenly and just as unheralded. A war between nations, such as an incipient one in Manchuria recently between China and Japan, springs upon us before we know there is any likelihood of it; for there is fully as much friction that presages war in a score of other places as in Manchuria.

The financial crisis in Britain is another case in point. Captains and wiseacres of finance now claim to have seen it coming, but they did not announce it or take adequate steps to prevent it. And we have yet to hear or read a convincing explanation of it. All the cures seem to be put forward by theorists who know little about it. The financiers and statesmen who ought to know do not know the way out, nor can they say what is coming next.

Sudden and baffling calamities and situations multiply on every hand. The world's people, from seeing so many demonstrations, are becoming converted to catastrophism. They expect the tragic.

We are not asking or expecting men to control and eliminate these catastrophes. It can't be done by men, notwithstanding all modern inventions and intelligence. We ask that men acknowledge their own impotence in guiding world events successfully, and turn to God,





# The News Interpreted



who gives wisdom and who "rules in the kingdom of men."

We cannot hope that men generally will do this; for hope has an element of expectation in it. In the *World's Work* for October, an authority, H. G. Parker, asks and answers questions in this way: "Q.—What is the most important need to restore prosperity to the world in general and to this country in particular? A.—The restoration of public confidence, so that bankers and business men can plan ahead and put men and money to work. Confidence, or faith in the morrow, and in the other fellow, is the greatest need. It was Carlyle who long ago said that no one can take his next step in any direction without faith."

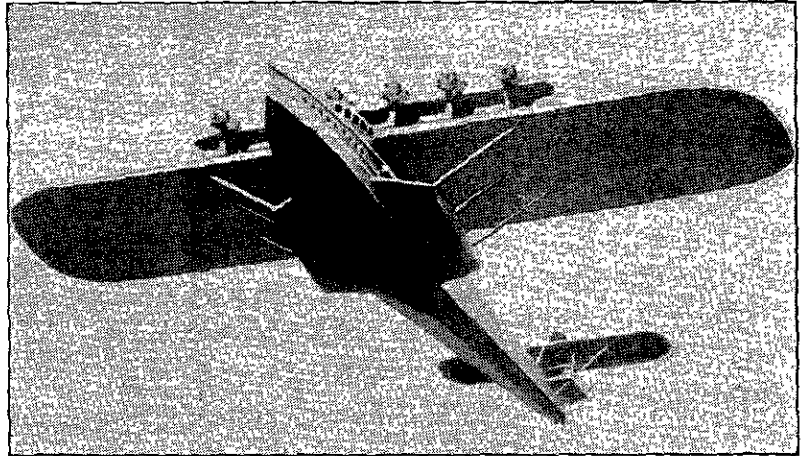
Very true. And we add that loss of faith in God and the verities of His word has brought about this lack of faith in men and circumstances. And it will grow worse, so that when the great catastrophe comes soon, there will be little, if any, faith left. We quote that eloquent question of Jesus, full of meaning for us now: "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8.

## Catholic America

"WILL America Become Catholic?" is the title of a recent book by John T. Moore, who claims Protestant antecedents. The volume seems to be an answer to the avowed purpose of Archbishop Ireland, expressed many years ago, "Our work is to make America Catholic." Mr. Moore finds that there is no likelihood of America becoming predominantly Catholic, and gives his reasons by citations of many facts and by use of good logic.

Since the archbishop made that statement Catholicism in America has grown from six to twenty millions of adherents, a hopeful sign that his ambition will some time be realized. But the author of the book in question points out that causes of Catholic growth that prevailed before—such as immigration, large families, and contributions to American society—do not prevail now. Consequently, Catholic increase is at present very slow.

As to Mr. Moore's arguments and conclusions, we are not so sure that his book is entirely anti-Catholic or even neutral, in spite of his claims as a Protestant. We have so long been accustomed to practices of millennium-old, world-wide Catholicism in astute diplomacy, the end-justifying-the-means policies, and political aims, that we are led to doubt if there is any one who cannot be maneuvered or influenced into serving Catholic ends. Archbishop Ireland is



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Another marvel of modern air transportation is seen in the Do-X, which recently arrived in this country after a devious flight from Europe across the South Atlantic and northward. Its capacity is 169 passengers, and its weight is 52 tons, the largest heavier-than-air airplane so far built. It presages regular passenger flights across the great oceans of the world.

thought in some quarters to have been rash in his outspoken wish, for it only stirred up Protestant suspicion and more strenuous opposition. Anything to allay that suspicion now, while Rome goes on to seek control of America, makes the path to power more easy.

We would see nothing out of the way for the Hierarchy to work to make America Catholic, if the Catholic church had no political aspirations and no history of religious persecution of so-called heretics. America, and we, stand for freedom in religion. If Catholics can make America Catholic in majority by legitimate, spiritual agencies, and will scrupulously protect the religious rights of even small minorities, none will say them nay. But the chronicles of Catholicism do not bear out the promise that America will be *won* (not *made*) Catholic, nor that religious liberty will be secure if that Church gains ascendancy. Current history in Catholic countries also attest this fact. Hence Catholic America means something altogether different from Protestant America.

And we are not so sure that in the end Catholic America will be worse than Methodist, Baptist, Episcopal, or Presbyterian America. Perhaps because Protestantism is divided, Protestant America is safe as to freedom in religion. Woe to liberty of conscience when any denomination is in the majority in any nation and uses that power to form a state church or influence legislators to make laws respecting religion.

After all, it is not Catholicism itself that will bring religious intolerance in

America. It will be a similar religious group, standing for the union of church and state, with the church dominant, which will enforce the boycott and death decree in America. It is known in Biblical language as "the image to the beast." Read about it and its work in Revelation 13. We are not fearing Catholic America. We are apprehensive of a Protestant America that will imitate Catholic methods and banish freedom of conscience from our land. But, thank God, it will end. The same infallible authority that forecasts its advent also forecasts its speedy destruction. Those who worship the beast or his image will be cast into the lake of fire. (See Revelation 14: 9-12; 19: 20.)

## War on the Hair Trigger

THOSE who maintain that another world war is impossible—and they are many—fortify their proposition with arguments on preparedness, war's awful tragedy, better international understanding, peace-mindedness, closer and quicker communication between nations, etc., but they forget that modern conditions tend to foster and promote war as well as to obliterate it. One phase of this other side of the question is presented in *The Journal of Adult Education* for June, and condensed in *The Reader's Digest* (September). The title is "The Answer Is Education," and it is written by Newton D. Baker, former Secretary of War in Woodrow Wilson's cabinet. Mr. Baker was our World War Secretary, and therefore worthy of attention. He says:

"In our modern life there (Cont. on p. 29)



WHAT would you think of a Sunday law that permitted farming but prohibited painting and carpentry, that allowed the news dealer to sell a vicious magazine but made him a criminal if he sold a Bible on that day, that gave a storekeeper the right to sell tomatoes but not lettuce, tobacco but not bread, and that sanctioned the repair of an auto in the open air, but not under the roof of a public garage?

"Wholly inconsistent," you say. But amazing as it may seem, these glaring absurdities actually exist in a proposed Sunday law being urged for enactment in one of our great American commonwealths. Religious laws on the civil statute books are always inconsistent. And all of this zealous effort in behalf of a day of worship whose ancestry is altogether questionable! Shall we investigate its "family tree"?

First, let it be known that the genealogy of Sunday cannot be traced to any part of the Bible. "There is no word, no hint, in the New Testament about abstaining from work on Sunday," declares Canon Eyton, an authoritative writer of the Church of England.

With this the Methodist "Theological Compend," agrees: "It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."

Likewise Cardinal Gibbons testifies: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday." — *"Faith of Our Fathers,"* page 111.

The celebrated historian, Neander, also writes: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday." — *Church History, page 186, Rose's Translation.*

#### HISTORY OF THE CHANGE

CHURCH men and historians generally agree that the seventh day is the only Sabbath of Holy Writ; yet the great majority of the Christian world observe Sunday. How, when, and by whom did the change occur? In making reply, Bible prophecy gives valuable information. Twenty-five hundred years ago, the God of heaven gave Daniel a vision of the rise and fall of the great empires, Babylon, Medo-Persia, Grecia, and Rome, also of the Roman Church that succeeded to control in the Seven-hilled City. Of that Church it was foretold: "He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws." Daniel 7: 25.

Similarly, the apostle Paul outlined the future of this religious power: "There [shall] come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God,

# A Popular DAY of Worship

*With a Tainted Ancestry*



By

ROY FRANKLIN COTTRELL

showing himself that he is God." 2 Thessalonians 2: 3, 4.

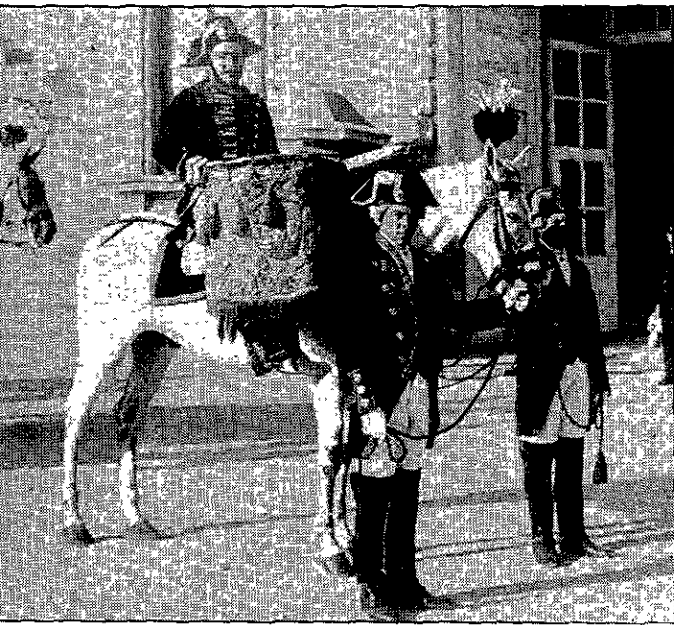
These remarkable prophecies were accurately fulfilled in the rise and development of the Church of Rome. Little by little, during several centuries, many heresies crept into belief and practice, among which were image worship, veneration of relics, prayers for the saints, infant baptism, sprinkling in place of immersion, the invention of a purgatory to frighten the credulous, the glorification of Mary, the putting tradition in the place of the Bible, of a man in the place of God, of penance in the place of repentance, of works in place of faith, and of Sunday in place of the seventh-day Sabbath.

It will be remembered that the Jewish nation was destroyed in A.D. 70, and throughout the Roman Empire the Jews were held in contempt; hence, the Christians sought to be clearly distinguished from the Jews and to appear as little like them as possible. Again, in their endeavor to conciliate their heathen neighbors and win them to Christianity, it was easy for Christians to compromise. Hence, the seventh-day Sabbath, held in esteem by the Jews, found a formidable rival in the popular pagan Sunday; and for a time both days were more or less regarded by large numbers of professed Christians.

This brings us to the "tainted ancestry" of first-day observance, the origin of which was thousands of years before the advent of Christ. Sunday, according to Webster, is "so called because this day was anciently devoted to the sun or to its worship." Says the historian: "Unto the day dedicated unto the especial adoration of the idol of the sun, they gave the name of Sunday, as much as to say the sun's



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 ceremony in Madrid, Spain, each year is the carrying of the papal bull  
 named the Holy Crusade. By means of the bull, or papal proclama-  
 various umbilical institutions, such as the Sunday Sabbath,  
 were forced upon the Christian world.

day, or the day of the sun."—*Verstegan's "Antiquities,"* page 68.

The *North British Review* styled Sunday, "The wild solar holiday of all pagan times," and defends the introduction of this heathen festival into the Christian church by saying: "That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath."—*Vol. 18, page 409.*

Mr. Chafé, a Church of England clergyman, states explicitly that the fear of "contempt, scorn, and derision," by the heathen, led the early Christians to discard the Bible Sabbath in favor of the Sunday festival. Likewise, Emperor Constantine exerted his powerful influence to promote a transfer of allegiance from Sabbath to Sunday by urging: "Let us then have nothing in common with the most hostile rabble of the Jews."

#### FATHERED BY THE CHURCH FATHERS

THE genealogy of Sunday keeping is furnished not by the word of God, but by the doubtful writings of the Church Fathers. Said Eusebius, priest and historian of the fourth century, A.D.: "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day [Sunday]."

Sir William Domville also declares: "Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A.D. 321."

NOVEMBER, 1931

See also "Encyclopedia Britannica," eleventh edition, article, "Sunday."

The Church of Rome assumes full responsibility and credit for making this change, as the following statements from her authorized spokesmen reveal:

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."—*"Plain Talk About the Protestantism of Today,"* by *Mgy. Segur, p. 213.*

#### UNCLAIMED MONEY

"I HAVE repeatedly offered \$1,000 to any one who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember that thou keep holy the Sabbath day.' The Catholic Church says, 'No: by my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week.' And lo! the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church."—*Priest Enright, C. S. S. R., Kansas City, Mo.*

True Protestantism was expressed in the celebrated protest of the princes at Spires, Germany. They declared: "There is no sure doctrine but such as is conformable to the word of God. . . . This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us."

In sharp contrast to this, Roman Catholic authorities assert: "Like two sacred rivers from Paradise, the Bible and divine tradition contain the word of God. . . . Of the two, tradition is to us the more clear and safe." And again: "Tradition, not Scripture, is the rock on which the church of Jesus Christ is built."—*"Catholic Belief," p. 45; "Catholic Doctrine," p. 159.*

The term "tradition," as here used, refers to that which has come down to us through the so-called "Apostolic Fathers" of the early centuries; yet according to the historian Neander, the writings of these men are so counterfeited and adulterated that no confidence can be placed in them. (See "Church History," p. 407.) "There are but few of them," says Archdeacon Farrar, "whose pages are not rife with error." "Yes, my brother," declared Doctor Wayland, to a young minister sorely pressed for Scriptural proof, "the Fathers are your stronghold. They are heaven's best gift to the man who has a cause that cannot be sustained in any other way."

Four times in the Bible, the Lord expressly calls the seventh-day Sabbath His sign, or seal. (Exodus 31:12-17; Ezekiel 20:12, 20.) Standing forth in opposition to this, observe these words from the Catholic "Abridgment of Christian Doctrine," p. 58: "Ques.—How prove you (Continued on page 29)

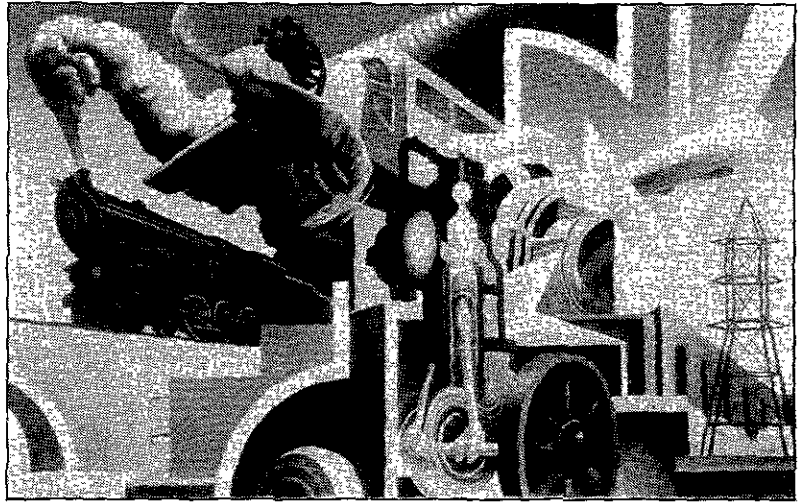
PAGE SEVENTEEN

How to

# KEEP OUT of the Insane Asylum

*Many of us are headed for that dreaded institution. Valuable facts on the relation of the mind to health and disease.*

By  
Clyde A.  
Haysmer,  
M. D.



Herbert Photos, Inc.  
A mural entitled "Power," which graphically pictures the terrific noise and speed of our machine age, which are helping to drive thousands of people into insane asylums.

**I**N STUDYING the subject of health, it is customary to consider the physical part of our being and to neglect the importance of the study of the mind. However, the mind has so much to do with peace and enjoyment, with our health, both physical and mental, that it is worthy of equal study with the other parts of the body.

In the United States the capacity of institutions for the treatment of nervous and mental diseases exceeds the capacity of the general hospitals by 66,310. However, this does not tell the whole story, because while the general hospitals only have an average of 64.7 per cent of their beds occupied, the nervous and mental hospitals have 94.8 per cent of their beds occupied. A bed in a hospital occupied for one day is called a patient day; the nervous and mental hospitals have 151 million patient days in the year; while the general hospitals have approximately 85 million patient days.

#### NO CURSE CAUSELESS

**A**S ALARMING as this condition is, it is seen to be even more so when we consider the rapid increase in the number of patient days spent in nervous and mental institutions; because, while in 1930 there were 151 million patient days, in 1927 there were only 127 million, making an increase of 24 million patient days in 3 years.

The Good Book tells us, "The curse causeless shall not come." Proverbs 26:2. That applies today to nervous and mental diseases as well as to other

phases of human experience; and usually we find that the cause for our sickness is in our wrong habits — both physical and mental.

There are certain mental habits that are leading to this increase of mental disease. The first of these is overuse. Modern life is intense as life never was before; in fact, it is so intense that we rarely take time to consider how it is affecting our health. The world today is rushing from one place to another, rarely taking time for rest, thought, and relaxation. Only one illustration is needed and that is the rapid increase in the use of automobiles during the past twenty years. In the years gone by, while going from one place to another, we either walked, which gave plenty of time for mental rest and relaxation, or drove faithful Dobbin, who rarely needed any serious thought while on the journey, unless we were in a hurry. However, today while driving we must be on a constant watch that we do not run into someone, and it is even more important that we avoid someone's running into us, which effectually prevents relaxation.

#### CAUSE OF EXCITEMENT

**N**OISE has a definite effect on the nervous system. With our multitude of common noises, which is attracting the attention of so many today, one more cause for disease has been added. Even the radio, while in many ways a blessing, tends to spoil what leisure a person would otherwise have, because so many will turn the radio on and thus distract the mind

while doing the simple duties of the home.

The second cause for the increase of mental disease is excitement. Excitement is a stimulant. Any stimulant, such as tea or coffee, first produces abnormal activity, followed by depression; a craving is engendered, but in order to secure the same wished-for effect, the dose must be constantly increased. The same is true of excitement. While under a stimulus, activity is greatly increased, but the system is depressed afterwards; and rather than securing proper rest, so many will seek alleviation in further excitement, both because there is a craving for it, and because so many people have actually forgotten how to rest and relax. In considering the favorite amusement, the movies, we see the modern trend for excitement. The movie that does not afford either a stimulus to the passions, or arouse excitement, is very rare today. The same may be said for the prevalent modern sports.

Reading today is more exciting than ever before. A great difference can be noted between the fiction of the past century and that of today. Not only in the type of reading is the change noted, but in the amount. As anyone can testify after a few moments' observation of a news stand, excitement is the demand of the hour in the choice of reading.

When a person has been indulging in this abnormal excitement and it is removed, he feels the same as would a tea toper who has had his stimulant removed. Many patients who have been

overstimulated and need rest above all other methods of treatment will refuse to cease exciting pleasures because of the craving for this type of stimulant, even though they know that it is the worst thing for them.

Third, among the wrong mental habits worthy of mention is that of wrong habits of thinking. After considering the intensity of modern life and the prevalence of excitement, the conclusion might easily be drawn that what is needed is a cessation from thinking. But this is not true; what is needed by many is real, calm deliberation and meditation. So much of our mental activity today is very superficial, and while it tires the nervous system, it does not give the deeper faculties of the mind proper exercise.

#### EFFECT OF BODY ON MIND

**I**F WE desire to avoid occupying beds in nervous and mental institutions, we should endeavor to lead quiet, orderly lives without undue stimulation. While it is hard to do this in the modern hustle and bustle, we want to remember that it is not always the show of activity we make, but what we really accomplish that counts.

In the foregoing has been considered the effect of mental activity on the mind, but of no less importance is the effect of physical activities on the mind.

When a person is suffering from some acute infectious disease, such as typhoid fever, one of the prominent symptoms is a wandering of the mind, manifested by incoherent speech and picking at the bed clothes. However, there are many milder grades of intoxication, such as autointoxication, which, while they do not produce such advanced mental abnormalities as are noted in typhoid fever, still keep a person from having the best use of his mental faculties. In other words, there are many degrees of disturbance between a completely sound mind and the entirely unsound mind, just as a person may have moderately abnormal vision, sufficient to cause eyestrain and headaches, without really knowing that he cannot see until he has his eyes examined and realizes how much better he can see with proper glasses. So it is with our mental activity. We may not realize how much mental harm a physical condition may cause until it has been corrected and we can thus see how much improvement has been made.

However, not only do physical conditions affect the mind, but improper physical habits, as well. This is illustrated by the effect of overwork and loss of sleep, which everyone knows render a person incapable of doing the best mental work. That common sin against our health—overeating—is one of the main causes of arteriosclerosis, which in turn will cause mental changes and loss of the mind. In the Orient,—and sometimes we do not have to go as far as that to see (Continued on page 25)

# 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.

**Oxalic acid in spinach.**— Will you tell us how to eliminate the oxalic acid from spinach without parboiling it, as this seems to lose a very large per cent of the juice of the leaves? W. A. Y.

We know of no other way to remove oxalic acid from spinach than by parboiling it.

**Formaldehyde for perspiring feet.**— Is it safe to use formaldehyde for perspiring feet? If so, how should it be used? I. B. U.

Formaldehyde, if used on the skin, should be used in very dilute solution. For perspiring feet, take one teaspoonful of formaldehyde to a quart of water, and bathe your feet. To disinfect your shoes, have two pairs of shoes, and put a few drops in each shoe of one pair, and set them away for forty-eight hours; then put them on, and treat the other pair of shoes in the same way. Treat your shoes about once a week. Your feet may be affected with some fungus growth, and if so, paint them with 10 per cent gentian violet once daily.

**Sinus infection.**— My head aches more easily in summer than in winter, and I have a dropping from the head. The ache is in my forehead, and is very annoying and painful at times. I tire quite easily and suffer some from constipation, but have had my eyes, teeth, and tonsils examined and am quite sure my trouble is not caused from them. What can be the cause of my trouble? C.C.J.

You seem to be suffering from infection in your frontal sinuses, and we would advise you to consult a nose specialist for your trouble. You need also to build up your general health, and to free your body from the poisons from autointoxication. See that your bowels move regularly, and more than once daily, if possible.

**Eating at bedtime.**— I seem to be able to go to sleep more quickly at night if I eat a little just before going to bed. I awaken later in the night and lie awake some, but am glad to get the first sleep. I am wondering if it is not best for me to eat at night? What else could I do to get to sleep? B. E. N.

The food draws the blood from the brain to the stomach region, and hence you are able to sleep, but at the expense of your stomach. The use of a hot foot bath or a moist abdominal bandage is

preferable to eating at bedtime as they will produce the same effects of drowsiness and sleep, because they draw the blood from the brain, but the stomach can also get its rest.

**Falling hair and itching eyelids.**— I would like to find out what causes the hair to split or divide into tiny branches. Is there any cure for it? Also, what causes the eyelashes to fall out? They itch and I have a sort of dandruff on my eyelids which bothers me quite a bit. What is the cure? E. K.

The cause of splitting hair is not always determinable, but may be due to some severe constitutional disorder as syphilis, tuberculosis, and diabetes, or it may be due to some local infection as ringworm or seborrheic eczema. For the splitting of your hair, keep your scalp clean, massage the roots of the hair thoroughly, and apply an oily dressing, as vaseline, occasionally. Cutting off the split ends may retard the process, but do not singe your hair as this is harmful.

The condition of your eyelashes is perhaps caused by ringworm or seborrheic eczema. Lowered vitality, indigestion, and large amounts of certain foods, as butter and cream, are predisposing factors in the seborrheic eczema. Build up your general health, and leave out all fatty foods in your diet. A sulphur ointment is good in treating the condition. Also painting the affected area with 5 to 10 per cent silver nitrate solution is beneficial.

**Coffee and cocoa.**— Please compare the ill effects on the body of the narcotic or poisonous elements in coffee and cocoa. M. M. S.

The poisonous elements in coffee are caffeine, tannic acid, and, if roasted, pyramidine, a smoke poison. The effects of these poisons are wakefulness, nervousness, excitability, and unsteadiness and twitching of muscles, also digestive disorders, such as flatulence, distress in stomach, and constipation.

Cocoa contains about the same amount of caffeine as does coffee, and also contains the nerve poison, theobromine, which causes the same evil effects in the body. Thus it is seen that the ill effects of cocoa and coffee are very similar.

# Adventures in Human Relations

## I

# She Loved Her Child, BUT ---

By Agnes Lewis Caviness



Shall a mother allow love for her child to extinguish the love of her husband?



LAST summer I was having tea at the Kursaal with a woman I had met traveling the week before. It was a rainy afternoon, and the room was not crowded. Our table was by the window, so far from the orchestra, and so far from the other people in the room, that we chatted comfortably to the accompaniment of the raindrops more than to the orchestra's music. So it isn't surprising that in the warmth and shelter from the storm, and in the comparative privacy that the music and our retired position gave us, we should have quickly found ourselves drifting away from the indifferent subjects casual acquaintances usually discuss and talking about ourselves.

She was one of those Americans who had been attracted to our city by the presence of a famous physician who has developed a fantastic method of making old people young and tired people fresh and unhappy people happy again. Marvelous! Isn't it? No wonder he has such a tremendous following. No wonder that when this specialist considered moving not long ago on account of the heavy taxes this city levies, one of the biggest hotels said to him, "Don't give yourself any concern, Herr Doktor; we'll look after your taxes. Just stay where you are!"

AS I was saying, she was one of those people attracted by this great man's name. She had a little afflicted child,—not simply a backward child, but a little abnormal mind that had never been right, and she thought never would be right until—but that's the story.

She had heard of this great man, and she believed for some reason that he could help her child. So she began to work on her husband's mind to let her bring the child here. One after another, she broke down his objections. At last he agreed that she might come for a year, but that she must come back at the end of the year even if the child should have to stay on.

SHE was stopping at this big hotel I've mentioned,—had a suite for herself, and another for the child and the trained nurse who cared for him. She had been pleased with the treatments from the first. What? No, she couldn't say there had been much improvement; at least, she could not be sure all the time that there'd been improvement. But the doctor had been so kind! A number of times he had called her attention to an encouraging detail that she had overlooked entirely. She would never forget his kindness. He had given her *hope*,—and that she had not had for six years before! And now, the year was nearly up and her husband was insisting that she come home! Just when the doctor was telling her that another year might give them just the progress they were looking for! "Why, the doctor told me himself," she went on, "with tears in his eyes, that another year might make my child almost normal! How can my husband be so cruel as to ask me to leave now?"

I asked if she was satisfied with her nurse. And when she said yes, I asked if perhaps she couldn't go home and leave the child here with his nurse. But she was horrified! Then I asked if perhaps there was another member of the family

(all appearances belied any pinch of poverty) who could take her place here for a few months so she could go home to be with her husband awhile. She said her mother had come over and spent three months with her, hoping to be able to relieve her and let her do that very thing, but she wouldn't be so selfish as to leave that poor, afflicted laddie! They couldn't expect it of her! "Mothers aren't like that! They just aren't!" she said.

The torrent of her emotion surged on. I was not talking. I didn't need to talk—and anyway I hadn't a word to say. I didn't know her well, you understand; so I hesitated to speak my mind. And when people seem so deadly sure of a course of action, it is always hard for me to take up the cudgels against it. It is something to be sure you're right. So many of my inward storms come because I'm not sure I am right. I see both sides—or sometimes all four sides—of the matter under consideration. So I waited.

PRESENTLY I ventured another question: If she stayed another year now as she wanted so much to do, would she then be able to take her child home and stay there? Would even the partial recovery be permanent?

N-o-o, that was the trouble. The doctor had said she would have to bring him back here to spend six months out of every year under treatment for a long while to come. But she didn't care, so she didn't! Her opinion was, that a child is the most precious thing in the world. What was money for, if not to care for one's children, she'd like to know! Her husband could let his old



# The Making of the Home



What would you do to make a child take a nap at a regular time in the day, and also at night?

Simply do it. First, explain to the child why he should take the rest period at noon — if he should. The age of the child, also his physical condition, determine that; and you must know what you are about. Then regularly, at the stated time, have him lie down, establish quiet about him, and have him rest with closed eyes. Perhaps he will sleep. In any case the rest will be good. In the evening, set a regular bedtime hour, avoid previous excitement, and send him away to bed at the right time. In all the child's life see that conditions are such as to build healthy nerve tone, with nourishing food, plenty of vigorous exercise at proper times, and the least possible wear and tear upon the nerves. A country environment is needed, with regular chores and duties suited to his age and strength, and with plenty of time for recreation. The healthy child will then want to sleep fast enough.

What can be done with a child who is quick-tempered and hard to reason with, flies into a passion over anything that crosses her will, is very nervous, afraid of everything, nearly faints many times from fright? She is a very light sleeper, and her muscles jerk in sleep.

An examination by a physician is necessary, with the child's physical history and habits taken into account. Modern conditions, especially city conditions, make for a disordered nervous system. The child who has quiet country surroundings, plenty of fresh air, sunlight, nourishing food, sleep, and romping exercise, has a good foundation for healthy nerves. If, moreover, he is not constantly interfered with by fussy, irritable, over-anxious parents, if he is given plenty to do of what interests him, and is allowed a good deal of freedom of choice and free course of action,

*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.*

he will tend to develop a good nervous equilibrium. But irregularity of living conditions, added possibly to a bad heredity, will develop an extreme type of modern nerves. A personal diagnosis and prescription of treatment by a competent physician is, however, necessary in this or any similar case.

How may we secure prompt obedience? Children will often refuse obedience until they are certain that punishment will follow as threatened.

Making allowance for different dispositions in children, which gives a wide leeway of behavior, these three principles apply universally in teaching obedience: 1. Consider well before you command. 2. Expect obedience from love rather than fear. 3. Follow up the command until it is obeyed.

You have to begin with the baby if you expect the child to be obedient. Disobedience is a rock rolling down hill; the longer it rolls the worse it is. But any place in the child's life is the best place you have left to begin the lessons of obedience.

Consider well your commands before you make them. Many parents are too impulsive, and speak without thinking either of the justice of their requirements or of the circumstances that may affect compliance with the command.

business go and come over, too, if he was so fussy! She wouldn't go now!

I hardly needed to ask another question, but still I would. Had she any other children, or only this one frail mite?

Any others? Not she! She'd been so shocked and grieved over this one that she'd made up her mind she'd never have another — just give herself absolutely to this precious!

The program was over; it had stopped raining, and we moved toward the doors. I searched my mind for some warning, some warning of the danger it seemed to me she was rushing toward, — a danger so much blacker and so much deeper than the elevator shaft we were approaching. Finally I began, hardly sure what I was going to say.

"Good-by," I told her, as I took her

hand. "I'm glad we had our visit. And I hope — I do hope — you will know just what you ought to do!"

The answer came immediately. "Oh, I know now! I know my child — my one child — needs me more than anyone else in the world!"

Then I blurted out, as I saw my tram coming: "Then your situation is different from mine. I have several children, and I think they all need me; but my husband, who is well and of a sound mind, sometimes needs me more than they all! This is my car. Good-by!"

So we parted. I've never seen her since, but sometimes I wake up at night cold to think of the danger toward which she was rushing in her blind devotion to an incurably deficient child. Such bits of humanity constitute a tremen-

Be a reasonable person, even if you are a parent. Some parents are too fussy, and continually irk their children by unnecessary demands. The less you have to interfere with your child's actions, the better. Some things that appear reprehensible from the parent's point of view are really very innocent. Children must get experience from experiment. Don't be a boss over your children.

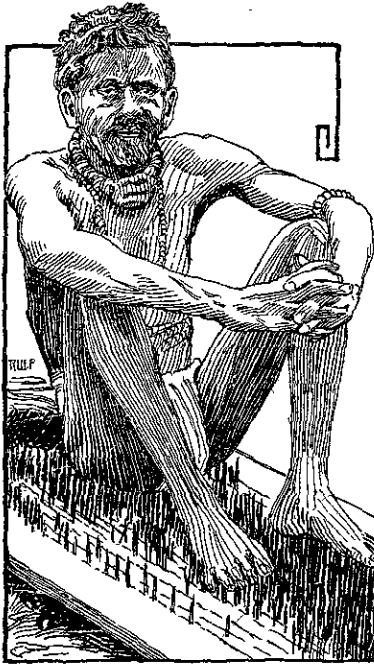
Take the attitude of expectancy when you require the child to do something. If you are thinking, "Now this child is going to be rebellious, and I must be ready to punish," if you look at him with the air of a chain-gang, — well, if he doesn't rebel, he hasn't much of the makings of a man. Rather, have a mind that is at peace with your child, because you love him and show him your love, and you know he loves you and wants to do what will please you. Have that mind, and it will show in your looks, your tones, your words. It gets obedience ninety per cent of the time. With a child old enough and able to think for himself, I have found it a fine thing to walk down the garden path with my arm about him — or in the window-seat, or on the river-bank — when there is no trivial issue on, and talk over with him a general policy of behavior and picture out his career, along this line or that. Teach him to choose the good path on broad issues, by showing him the reasons that work for his own good, and you will have his co-operation when it comes to the particular points.

And then, always, from babyhood on, when you have given a well considered, quietly expectant command, stay by it until it is executed. Threaten? Never! If you threaten, you have lost your poise, and may be even less capable than the child of choosing the right. Be in control of yourself, and you will have the greater ability to control your child.

dously heavy and sorrowful problem. Every mother who looks at her newborn baby and makes sure he has his proper quota of arms and legs breathes a sigh of relief. She utters a prayer of deeper gratitude as she watches the wonderful dawn of intelligence. If this fails to appear, he must have special care; and well it is when there are means at hand to make this care most efficient. But it is a tremendous question if that care should separate husband and wife for long periods of time.

Of course, she called this thing she was doing a manifestation of Mother Love. But there have been almost as many crimes committed in the name of Mother Love as in that of Liberty.

Don't let me even begin to express my opinion of that doctor and all his kind!



*WE HAVE a natural antipathy to any one who claims to be "holy," because of the hypocrites, who try to use sanctity for a cloak, but there is*

# A Holiness that Attracts

By JOEL M. COWARD

The holy man of India demonstrates the degree of his holiness by sitting upon sharp-pointed nails. True holiness is manifested in better ways.



THE first definition of "holy" is "set apart to the service or worship of deity," while "holiness" is defined as "state or character of being holy: sanctity."

"Righteous" is defined as "doing, or according with, that which is right; just; upright; equitable; especially free from wrong, guilt, or sin."

The root meaning of the word "sanctify" is "to set apart for a holy use, or service." Therefore, if anything is sanctified, or set apart, by the word of God for His service, it is holy. In this way the seventh day has been sanctified, or set apart, from all the other days of the week, and is holy to the Lord.

In like manner if men hear the word of God and believe, and as a result their lives are consecrated to His service, they are accounted holy or righteous. By this we can understand the prayer of Jesus: "Sanctify them by Thy truth, Thy word is truth."

## FALSE DISTINCTION

IT IS indeed God's word that sanctifies, or makes holy, notwithstanding the different teachings of men. By some it is held that there is no such condition as holiness possible; and as might be expected, this class generally hold that God does not require, nor expect, men to keep His law. An impossible task, they claim. Then there are those who claim that sanctification is a separate and second work of grace, manifesting itself by ecstatic feelings at some time after conversion. They therefore speak of some as being "saved" and others "sanctified" at the same service. To each class I would commend for their prayerful study Hebrews 12:14: "Fol-

low peace with all men, and holiness, without which no man shall see the Lord." This is too plain to need comment; for it is an evident truth that those who shall never see the Lord are not saved, and that holiness is a prerequisite to salvation.

## BIBLICAL DISTINCTION

THE Scriptures teach without doubt that sanctification, as to purpose, is instantaneous. The very moment that one hears the word of God and is convinced of his sinful condition and need of a saviour, and yields to the pleading of the Spirit of God, his life is set apart to the service of the Lord, or is sanctified; and as he strives from day to day to gauge every act of his life by the will of God,—or in other words, to keep all His commandments and His statutes,—he lives a holy life.

But as to accomplishment, holiness is a life-work, for we must "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Peter 3:18.) Again the apostle says: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2.

The psalmist, speaking of the ten commandments, says: "Thy law is the truth" (Psalm 119:142); and Paul speaks of these same commandments as "holy, and just, and good" (Romans 7:12). Then 1 John 3:4 defines sin as the transgression of this law, and therefore the conclusion is inescapable that true holiness or sanctification consists in living by faith in perfect accord with this law, or the word of God. It is an unqualified acceptance of the truth that converts and sanctifies, and God's word is truth. (John 17:17.)

Notice the instruction given the children of Israel: "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, . . . that ye may remember, and do all My commandments, and be holy unto your God." Numbers 15:38-40.

Now, again, the psalmist in speaking of God's law says: "All Thy commandments are righteous" (Psalm 119:172), while 1 John 5:17 says: "All unrighteousness is sin," bringing to bear upon us again that great truth that the righteous man's life is ordered by the word of God.

## FAITHFUL OBEDIENCE

MOSES, in Deuteronomy 6:4, 5, sums up the whole law of God in one great commandment thus: "Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," and then in verse 25 he adds, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us."

Now, no one can deny that Abraham was a holy man, so much so indeed that he was accounted as the father of all that believe. (Romans 4:11.) Then in what did his holiness consist? Galatians 3:6 says that he "believed God and it was accounted to him for righteousness." You see it was a belief or faith in the

promises of God that led him to put the commands of the Lord above everything, — even the dearest things in life, — and the Lord said of him: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26: 5.

In harmony with this, the psalmist gives a sure guide to a holy life, not for the young man only, but for all: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." Psalm 119: 9. And again in verse 11: "Thy word have I hid in mine heart, that I might not sin against Thee."

#### BASIS OF TRUE HOLINESS

**I**NDEED a man's life (or soul) is purified in obeying the truth. (1 Peter 1: 22) Notice that holiness always implies service, and never an abstract condition, or an emotion, or feeling.

Now, while the ten precepts of the Decalogue are the basis of all true holiness, some of them do not carry in themselves a complete explanation of all that is required by them. Consequently there are other commandments and statutes scattered throughout the Holy Scriptures that must be regarded as amplifying, or explaining, different ones of these precepts, and to which we must give heed if we seek truly to know the will of God. For instance, there is baptism. To refuse that willfully would surely be a breach of His law, taking the word of some one else in the place of His, or worshipping some other god, would it not? Then we have other scriptures explaining to us that the worship of idols is not confined to reverence for images of stone, or metal, or wood; but that we can make idols of our possessions in this world, or of our lusts, setting them up in our hearts.

One scripture says that covetousness is idolatry. Jesus himself taught that adultery and murder begin with the secret thoughts or desires of the heart.

We have in the Bible also a very complete health code, telling us how to live and care for our bodies so as to give the Lord our best service. We are told just what is good for food and what is not; and what is called unclean is in reality unwholesome, or at least likely to prove injurious to one's health. To those who insist that this was a "Jewish" code I would say that a knowledge of clean and unclean things antedates the Jews by many, many years. That it was known in the beginning is attested by the fact that it was passed on from generation to generation to Noah's day.

That certain hard and fast rules entailing ceremonial uncleanness did pass away we admit. But the underlying principles of this code are as true today as then, and are brought over to us in a broader and more flexible form: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10: 31. (Cont. on page 30)

NOVEMBER, 1931



## 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.

1933

*Do you believe that anything unusual will occur in 1933, since it will be just one hundred years since the stars fell?*

We have no reason to believe that anything unusual will occur in 1933. There is no prophetic time prophecy in the Bible that ends in that year, or can in any way be figured to include it. In fact, the last prediction of definite time in God's word ended in 1844, the time of the beginning of the investigative judgment in heaven. (Daniel 8: 14; 9: 24-27; Revelation 14: 7). God's plans do not work out by even centuries, as history and the length of fulfilled prophetic periods show. Superficial Bible students are continually working out some fantastic time prediction based on supposed symbols and on texts rather vague in their meaning. It is better to stick to clear and simple expositions of prophecy. Logically, why there should be some occurrence worthy of divine prediction just one hundred years from the falling of the stars we are at a loss to understand.

#### Eternity of the Law

*Please send scriptures to prove that: (1) the ten commandments were from the beginning of creation, and (2) we should keep the ten commandments as Christians.*

(1) 1 John 3: 4; Romans 3: 20; 4: 15. Sin is the transgression of the law. The only way we know sin is by the law. Without the law there is no sin. But Adam sinned. Therefore the law must have existed from Eden onward. Genesis 26: 5. Abraham, before Sinai, kept God's law, so must have known it. Exodus 5: 4, 5. The original of "rest" here is "keep sabbath." The Israelites were led to keep the fourth command before they left Egypt. Exodus 16. Without being told by Moses, the people kept the Sabbath (most of them did), and it was a test by God. V. 28. "How long" indicates that they had been breaking the law for a long time. So they must have known it for a long time. This was *before* it was given on Sinai.

(2) Psalm 119: 142; Matthew 5: 17-19; Romans 3: 21; Hebrews 10: 5-7; John 15: 10. Christ kept the law, and we are to follow His example. Romans 3: 21; 6: 1. Faith and grace establish the law. Ecclesiastes 12: 13, 14; James 2: 12. If we will be judged by the law, should we not live by it? Matthew 22: 37-40. On the law hang all moral obligations. Romans 7: 12. Psalm 19: 7. The law is perfect, holy, just, good, and spiritual. It is well to keep it. Hebrews 9: 14-17. Christ made no change in the law before He died. His testament (will) cannot be changed after He died.

#### Apostles

*One of the gifts to the Christian church is apostles. (1 Corinthians 12: 28.) Have the Seventh-day Adventists apostles in their church?*

We suppose our questioner might put it in another way; namely, How can you prove that you are the true church unless you have apostles? For there is a modern denomination, and perhaps more than one, which has twelve "apostles," so named officially, which gives it a claim to being the only true church for this time. We have no reason to believe from the Bible that God's true church must have a certain number of official apostles. As well have official healers, helpers, wise men, faith keepers, intellectuals, miracle men, spirit discerners, tongue talkers, and tongue interpreters— for all these also are gifts to the church. An apostle is "one who is sent forth," usually the first great religious reformer or missionary who goes to the world or a section of the world to institute a great religious movement. Seventh-day Adventists have a number of such apostles, and always have had, though they may not so be designated by that name. No church now has men who are known as faith men, yet all have many men of great faith. By whatever name or sign, just so all the gifts are in the church, all is well. And the Seventh-day Adventist church has manifestations of *all* the gifts mentioned as being bestowed on God's true church.



# LIVING TO A RIPE OLD AGE

By DANIEL H. KRESS, M. D.



DR. STEPHEN SMITH, one of the founders of the American Public Health Association, at the age of ninety-nine years, in addressing the members of the organization at their annual meeting in New York City at a banquet given in his honor, a few years ago, said: "Others were associated with me in the founding of this organization, but like the servant of Job, I can say, 'I only am left alone to tell thee.'" A young woman stepped up to him before he got on to the platform and said, "Dr. Smith, how does it feel to be old?" to which he replied, "I don't know." His advice to one who was anxious to learn the secret of his long and useful life was, "Take care of your stomach the first fifty years of your life, and the next fifty the stomach will take care of you." This he, himself, did. With him this was not a matter of choice, but of necessity, as he had naturally by inheritance a frail constitution. He also said, "If a natural man, a savage, should be invited to a New York banquet, he would be unable to find anything fit to eat." I was in perfect agreement with him on this point. I must admit I would have experienced some difficulty in selecting my food at that banquet.

## GREAT MEN'S RULES

SINCE Dr. Smith had inherited a feeble and infirm constitution and had succeeded in living to the age of nearly one hundred, he said he could see no reason why a robust person, living as carefully as did he, should not live even longer than that and why the expectancy of human life should not be raised above the popular expectancy of threescore years and ten. His request to the members of the organization was to send out messengers of hope claiming a new scientific standard of longevity, and not to be content to live the threescore and ten years, but to aim at one hundred twenty or one hundred fifty years.

Thomas Edison's useful life at the age of over eighty is no mere accident. In the first place he has the good fortune to have a robust heredity. If he should have died early in life, it would have been chargeable to himself, and not to his ancestry. His great-great-grandfather adopted the simple and abstemious habits of the famous centenarian Lewis Cornaro. His grandfather followed the example of his ancestors. To him were born seven sons, all of whom lived to advanced ages. Samuel, the father of Thomas, I believe reached the age of ninety-seven years. Speaking of himself, Edison said, "I keep my health by dieting; people eat too much and drink too

much. Eating has become a habit with almost everyone. It is like taking morphine — the more you take, the more you want. People gorge themselves with rich food. They use up their time and ruin their digestion and poison themselves." He added, "If the doctors would prescribe diet instead of drugs, the ailments of normal man would disappear. Half the people are food drunk all the time. Diet is the secret of my health. I always live abstemiously. It is a religion with me." One of the wisest of men called attention to the same idea enunciated by Mr. Edison in the following, "Blessed art thou, O land, . . . when thy princes eat for strength and not for drunkenness."

Dr. Eliot, who for years was president of Harvard, and one of America's foremost scholars and educators, said at the age of eighty: "That I have borne much labor and responsibility without ever suffering even a temporary breakdown, seems to me to be due — after the inheritance of a sound constitution — to my possessing a good muscular and nervous system, preserved by open-air exercise and the habit of moderate eating. It may have contributed to the fortunate result that at no time of my life have I ever made habitual use of any nerve stimulant like tea, coffee, tobacco, or alcohol."

There are those who have a name to live but who are really dead so far as being of any service to mankind is concerned. They remind one of the turtle that had had its head cut off but was still walking about. Someone who observed this said, "That creature is not dead." "Oh, yes, it is," another replied, "but it doesn't know it." There are some men moving about who are actually dead, but they don't know it.

## SENSIBLE EATING

CHAUNCEY DEPEW, being interviewed on his ninetieth birthday, when asked the secret of his usefulness at that advanced age, said, "If I have lived longer than others, it has been because I had the will to be wiser than others. Take eating. Most people eat what they like. I eat only what likes me. There are many things that I like which I don't touch. And the result is that the machine works without my thinking of it. For thirty years I have made it a point to eat sparingly and to sleep seven and one-half hours out of the twenty-four." Referring to his diet, he said that years ago he concluded that "beefsteak and butcher's meats figured too much in my diet. Out they went, never to return." His reforms went further than this; he gave up the use of

alcoholic beverages and tobacco. He once boasted that he bought Surgeon-General Hammond's house on Fifty-fourth Street, New York City, out of what he saved on giving up tobacco.

John Wesley was the son of a poor parson. There were said to have been nineteen children in the family. John, I think, was the seventeenth. By inheritance he had a frail constitution. Simple living was with them a matter of necessity. Speaking of himself, he said, "Up to the age of fourteen I had little more than bread to eat, and not a great plenty of that. When I grew up, I chose to eat sparingly and drink water."

## A WONDER TO HIMSELF

IN HARMONY with custom, after reaching maturity, he used moderately of wine and meats, but the time came when he abandoned their use altogether, believing that his health would be improved thereby. In the year 1747, in a letter to the Bishop of London, he said, "Thanks be to God, since the time I gave up the use of meat and wine, I have been delivered from all my ills." At the age of eighty-two he wrote, "Today I entered my eighty-second year, and find myself just as strong to labor and fit for exercise of body and mind, as I was forty years ago," and a year later at the age of eighty-three, he said, "I am a wonder to myself. It is now twelve years since I have felt any sensation of weariness." John Wesley led a very active life, working twice the number of hours out of the twenty-four that men do now. There was a reason why he could truthfully say he had no sensation of weariness for over twelve years. It did not just happen. John Wesley was an abstainer from coffee and tea, and of course he never smoked. He wrote a treatise against the use of tea that was so convincing that, when read by Dr. Adam Clarke, the famous commentator, he concluded to become an abstainer.

Some men are born tired. Someone when asked, "How old are you?" replied, "Six thousand years." No doubt he felt like it. In reality that is your age and my age. As a race, we are six thousand years old, and our age is telling upon us. We are suffering the accumulated results of our ancestors' sins and of our own. Man at the beginning lived to the age of over nine hundred years. Noah lived to the age of nine hundred fifty. Had not man at the beginning been endowed with a stock of vitality to which we today are strangers, the human race would long ere this have been extinct.

Dr. Haven Emerson, former Health Commissioner of New (Cont. on page 30)

# How to KEEP OUT of the INSANE ASYLUM

(Continued from page 19)

people that do the same thing, — people will sleep in rooms that are practically air-tight, and in the morning when they first come out are really drugged. Although a few breaths of fresh air greatly improve them, it is impossible to be in this drugged condition part of the day without its having some effect throughout the entire day. The effects of tea, coffee, and tobacco are worthy of discussion, but space will not permit.

Some foods have a tendency to change the disposition; as it is well known that certain animals while feeding on meat are not as docile as when given a proper vegetarian diet. While it is not a proof by any means, a person cannot help noticing the difference in the mutual relation between two kittens when they are given milk or meat.

The relation of the mind to the mind and the physical being to the mind having been studied, we should next consider the relation of the mind to the physical health.

There are two avenues, or means, by which the mind may be affecting the physical health. One is direct, the other indirect; and we will consider them in that order.

We all know that in any simple muscular action, — for instance, picking up a pencil, — the mind decides what is to be done and then sends the message to the voluntary muscles in the hand to act. However, many of the processes of the body are carried on by involuntary muscles and glands over which we do not have direct control. We should not therefore conclude that the mind does not have a definite effect on these body processes, because we all know how easy it is for a person to blush after some mental stimulus. It is also well known how fright will temporarily increase the strength. Anger or excitement will also raise the blood pressure, and more than one person has died because a temporary rise in blood pressure from such a source has caused an attack of apoplexy or angina pectoris.

## SELF FOOLED

NOT only does the mind have a direct effect on body processes, but it also has an effect on what we think about our physical condition. Well do I remember a lady who came in to an oculist's office to have her eyes examined for glasses. When the trial frames without lenses were adjusted to her face she said, "Oh, doctor, how much better I can see!" The story is also told of a patient who had hay fever whenever he was near roses, and who had a severe attack of sneezing in a room in which were roses until he found out that they were made of paper.

Fear or anxiety regarding our food

will cause indigestion. In other words, if we think that our food is going to damage us, it surely will; while otherwise, it might not. Anyone who has been associated with the sick realizes how much better a person's chances are of recovery from even organic disease when he has the determination to get well, than if he makes up his mind that he is going to die.

In fact, many diseases are wholly imaginary, and others are made much worse by the imagination. "Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death. . . . Courage, hope, faith, sympathy, love, promote health and prolong life." — "Ministry of Healing," p. 241. The imagination should be controlled, not allowing it to become diseased by dwelling upon disease and unpleasant thoughts. And even worse than thinking unpleasant things is talking about them. Practically all of us have had some time in our experience, when something has happened to displease us, about which we succeeded in controlling our indignation while alone; but as soon as we got where we had someone sympathetic to listen to us and started to tell about it, we felt much more abused than we had before. The same is true of most of our worries; the mere fact of telling them makes them worse instead of better.

## DOES NO GOOD

WORRY is one of the causes of both mental and physical disease, and indulging in it does no benefit. But one says, "I really have something to worry about." Yes, but what good will it do?

While it is difficult, in our own strength, to keep from worrying with all the trials that beset life, there is one thing that is of more benefit than all others combined in preventing worry; and that is a knowledge of, and faith in, God, and the trust that He not only loves us, but is able to do what is the best for us, although at the time we may not understand the reason.

Having considered the direct effect of the mind on the body, the next phase of the subject is the indirect effect, or the effect of the mind on the body through our habits.

The mind is the ruler of the body. In order to rule properly, it must first recognize its position as ruler; second, it must be educated to know what is good for the body, that it may rule wisely; third, it must exercise its authority. No matter how good officers an army might have, and however well trained, the army could never win unless they exerted their authority to command and demand obedience from each part of the army. So we as individuals

should first recognize that the body should be under the control of the mind; the mind should be educated; and then the mind should control each part of our organism for its own good.

Most diseases are caused by a violation of natural law. A complete discussion of this is not within the sphere of the present article. In order for us to receive any benefit from the knowledge of the mind as the agent that controls our physical habits, which in turn so strongly influence our health, it is necessary for us to put this into practice: that each and all of us make up our minds that our minds are to control our actions for our best mental, physical, and spiritual good. Obedience means health. Disobedience means sickness. Making up the mind to obey the laws of health is the most important kind of mind cure. Many may think it hard to do this; but if we do it, we will have much more happiness and enjoyment, both physically and mentally. All health seeking must be on this basis, both from the scientific standpoint and the standpoint of the man who is a Christian and seeks to keep his body and mind in a condition where it is of the most service to God.

## MIND CURES

TO BE thorough in covering the subject, it is necessary to consider so-called mind cures, both right and wrong. Any mind cure, to be worthy of use, must first be based on truth, and second, be effective. Truth is important of itself, and in every heart there is the desire for that which is true and the abhorrence for that which is false. Even if a person should receive temporary benefit by belief in that which is not true, when its falsity is discovered, he will be worse than before. One popular system of mind cure, which denies the existence of disease, pain, and sickness, naturally denies the fact of physical laws and the need of our obedience to them and the penalty for their disobedience. Such a system, while temporarily benefiting some people by causing them to cease worrying, is not based on a true premise.

Science teaches us the existence of matter. Religion as revealed through Christianity also teaches the existence of pain, death, disease, and the need of obedience to the physical laws which God has ordained. How much better to escape worry through belief in God and a recognition of His physical and moral laws and obedience to them than to seek it through some such false system. Seeking health through falsehood is as foolish as the fable about the ostrich's hiding its head in the sand to keep from being seen by its enemy. When we fail to recognize the existence

of matter and disease, that does not change the fact of their existence, but only improperly relates us to them. When a person who has been deceived finally learns that there is disease, and sickness, and pain, it shatters his basis of benefit and he is worse than ever. Optimism is good, but must be based on truth.

Other systems of mind cure are hypnotic in nature, in which one mind is yielded to another. The mind was given to us by God, that we might control our bodies; and as we are directly responsible to Him, we should never yield our minds to others. But if we yield them to God, He, our Creator, can give us more benefit than any spurious improvement that might be received from man.

As those who believe in science, and as Christians, let us obey the laws of life, which are God's laws, and trust Him, thus securing and enjoying health.

## The End of the Wicked

(Continued from page 13)

example: In his discussion of the resurrection in 1 Corinthians 15, Paul quotes Hosea 13:14 in the exclamation of verse 55, "O grave, where is thy victory?" The Old Testament word for "grave" was Sheol, but the New Testament has Hades. Thus two prominent Bible writers have shown unmistakably by their use of Hades that it means the same as does Sheol. The difference, of course, is simply that Sheol belongs to Hebrew, the language of the Old Testament; while Hades belongs to Greek, the language of the New.

Second, though Sheol and Hades have one meaning, they have a twofold application in the Scriptures. They have a very close connection with death, and are used to designate "the place of the dead"; meaning (1) the earthly grave where the bodies of the dead are laid to rest; (2) that fiery grave into which the wicked shall finally be cast for punishment. This close connection with death is seen from the fact that Sheol is rendered "grave" thirty-one times, and "pit" three times; and Hades is translated "grave" in 1 Corinthians 15:55, and in the margin of Revelation 20:13, 14. The phrase "death and hell," so commonly found in Scripture, shows the true relation of the words.

As a matter of fact, there are two deaths for the wicked. The first death is referred to in such passages as the following: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. "For as in Adam all die. . . ." 1 Corinthians 15:22. In this first death both good and bad alike die, and are laid to rest in their graves,—in Sheol or Hades. In this way these words are used to mean "the place of the dead."

But death is not only a result of sin;

it is also a penalty for sin. "The wages of sin is death" Romans 6:23. "The soul that sinneth, it shall die." Ezekiel 18:4, 20. Having rejected the Saviour's salvation, the wicked must bear their own guilt, and suffer the penalty for their deeds, and "have their part in the lake which burneth with fire and brimstone: which is the second death." (Revelation 21:8.) But of the righteous it is said, "On such the second death hath no power." Revelation 20:6. Because they have overcome sin by faith in Christ, their Saviour, they shall "not be hurt of the second death." (Revelation 2:11.) It is in reference to this second death that Sheol and Hades are also used to mean "the place of the dead."

An understanding of this dual application solves the mystery of the expression, "Death and hell [Hades] were cast into the lake of fire." Revelation 20:14. The marginal reading in verse 13 gives "grave" instead of "hell," and the statement is made that "death and hell [Hades] delivered up the dead which were in them." The picture is that of the final judgment. All the dead, both good and bad, will be raised for that day. (John 5:28, 29.) And in the fires of that day "the earth also and the works that are therein shall be burned up." (2 Peter 3:10.) Such being the case, the very land in which the graves have been dug will be consumed; so that the graves themselves may be said to be cast into the lake of fire.

### JONAH IN "HELL"

AN INTERESTING use of Sheol as rendered "hell" is in Jonah 2:2, where the prophet says, "Out of the belly of hell cried I." The whale's belly is the place where his prey is placed for disposal or consumption. In other passages of Scripture the meaning is the same, for the grave is where the bodies of the dead are placed for disposal or consumption, and the lake of fire is where the unrepentant wicked are placed for their final consumption, or destruction, in the second death.

Now let us turn to the word "Gehenna." "The judgment of Gehenna" (Matthew 23:33, A. R. V., margin) is a figurative expression typifying the judgment of fire that shall be visited upon the wicked in the last day. The word literally means "vale [ge] of Hinnom [henna]," a valley often mentioned in the Old Testament.

This valley was called after a man named Hinnom, and lay by Jerusalem on the south and southwest sides of the city. (Joshua 15:8; 18:16.) It became noted as the most abominable center of apostasy in the history of the Hebrews. "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." Jeremiah 7:31.

Ahaz and Manasseh were two notable kings of Judah who practiced these

horrible rites in this valley. (2 Chronicles 28:3; 33:6.) Josiah, the great reformer, destroyed the altars, and images of this place, and "defiled" it. (2 Kings 23:10.) Through a prophet God warned the people that because of their practice of these abominations and their impenitence, He would execute His wrath upon them by bringing the heathen armies against them in this very place. Because of the carnage and butchery, it should thereafter be called "the valley of slaughter." (Jeremiah 7:32-34; 19:1-15.)

This prediction was fulfilled when the Chaldeans were brought against the rebellious nation. (2 Chronicles 36:14-21.) The dreadful slaughter of the Jews is described in these words: "The dead bodies of Thy servants have they given to be meat unto the fowls of the heaven, the flesh of Thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. . . . How long, Lord? Wilt Thou be angry for ever? Shall Thy jealousy burn like fire?" Psalm 79:2-5.

Through the prophet Isaiah God makes "Tophet, which is in the valley of Hinnom" a warning to the wicked. "And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. . . . For Tophet is ordained of old; yea, for the king it is prepared; He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Isaiah 30:30-33.

In the last and greatest of Satan's attempts to lead men in rebellion against God, he will assemble them around the New Jerusalem to take it. It will be then that the Tophet "ordained of old" will become a fact in flaming sheets of fire and brimstone. "They went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Revelation 20:9. And so the "judgment of Gehenna" truly means that dreadful day when the millions of the wicked, "the number of whom is as the sand of the sea," will be destroyed by fire.

### CAST DOWN TO TARTURUS

THE Tartarus referred to in 2 Peter 2:4, commonly rendered "hell," means "the nether world," the "lower regions," "lower world." "For if God spared not the angels that sinned, but cast them down to hell [Tartarus], and delivered them into chains of darkness, to be reserved unto judgment. . . ." This is the only place in the Scriptures where we find this word. That it means the nether, or lower, world is clearly evident from Revelation 12, in which it is said that Satan and his angels re-





# The Watchman's Torch

*Halifax police court records* have mounted 100 per cent under the present system of government control of liquor.

*The Wickersham report* on the "cost of crime" estimates the cost of Prohibition enforcement to be the vast sum of \$0.32 per capita annually.

*An earthquake* shook portions of Ohio and Indiana on September 21, tumbling down chimneys and cracking walls. Few corners of earth but tremble nowadays. (Hebrews 1:11, 12; Matthew 24:7.)

*Allied Forces*, new dry organization, began active work about September 10, by a transcontinental speaking and recruiting tour. More than 5,000 voters in five cities enrolled to fight liquor in the first week of the campaign. By September 17, 16,000 young people were enrolled against alcohol.

*A British periodical* asks: "Is there any drill other than military equally good for boys?" Lord Baden-Powell (Boy Scout founder) replies: "Far preferable is drill in fire brigade, rocket apparatus, trek-cart, lifeboat launching, and bridge building. These demand equal smartness, activity, and discipline."

*Of the more than 500 languages* and dialects spoken in Africa, the Bible or parts of it have been published in only 275, while a large proportion of the rest have not yet been put in writing. India has the Scriptures in only 111 out of 179 languages and hundreds of dialects. The New Testament appears in but three of the many Indian tongues of South America.

*The San Antonio* (Texas) Board of Education has adopted a resolution to suspend any teacher or pupil who uses tobacco in any form on the school premises. The reason: "Harmful habits are best combated by education, and education is our business." Thus says Mr. J. C. Cochran, Superintendent of Schools of San Antonio and President of Texas State Teachers' Association.

*In September* was held in Chicago the Second International Patent Exposition, at which more than 32,000 devices, creations of 25,000 men and women from 22 countries, were displayed. They varied from an airplane-dirigible kept aloft by compressed air supplied by its own motors to an improved fly-swatter. Irresistibly one recalls Daniel's description of "the time of the end" as an epoch in which "knowledge shall be increased." When else in the whole course of history but now could such a description apply?

*A startling discovery* about bacteria seems to have been made by Dr. Kendall of Northwestern University. He has shown that the same bacteria may at one time be microscopically visible and at others invisible, and in these different forms may be harmless or malignant. It is too soon to say what the results to medicine of the discovery may be; but an interesting question arises: May not here be the answer to the question of the origin of disease? A good Creator made man perfect. Man fell; and "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12.) Sin, then, and resulting death, penetrated the physical frame of man, and the bacteria created by God to serve the functions of life became changed in nature,— "sinners," so to speak,— sometimes good and sometimes serving the purposes of death.

*The president of the American Bar Association* has recently publicly quoted George Washington as favoring the establishment of breweries. But later than the date of the letter quoted, Washington wrote that liquor is "the source of all evil and the ruin of half the workmen of the country." The first scientific temperance essay ever written was circulated in the Continental Army by Dr. Benjamin Rush, physician general, at Washington's orders.

*The Society of American Magicians* is leading a laudable drive to rid New York of the army of fortune tellers and astrologers who drain millions from the credulous annually. The Smithsonian Institute is helping. Vain are the substitutes for God's word, prayer, and the leading of the Holy Spirit, in which the Christian puts his trust. How ironical it is that this age that so loudly boasts its freedom from the "superstition" of Christian faith should be given over to following occult delusions more than the past was.

*Up to July 31, 1931*, the three major Bible Societies (the American, the British and Foreign, and the National of Scotland) together with some mission boards, had issued the Bible or some part of it in 919 languages and dialects. The exact figures are: complete Bibles in 172 languages; complete New Testaments, 179 languages; portions (complete book of the Bible), 472 languages; selections (less than one book of the Bible), 96 languages. The latest issue is the Gospel of Mark in Atche, a dialect of the French Ivory Coast of West Africa.

*The following prohibition testimonial* was signed by Presidents Madison, Jackson, and Adams: "Being satisfied from observation and experience, as well as from medical testimony, that Ardent Spirit, as a drink, is not only needless, but hurtful; and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community — we hereby express our conviction that should the citizens of the United States, and especially all young men, discountenance entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world."

*The aurora borealis* is becoming a film star. At Churchill on Hudson Bay, a group of expert color photographers and scientists are now engaged in capturing the elusive "northern lights" on color films and trying to solve the mystery of the connection between the aurora, static electricity, and terrestrial magnetism. No doubt they will learn much, but will they return able to answer the questions once asked Job: "Where is the way where light dwelleth? And as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? . . . By what way is the light parted? . . . Knowest thou the ordinances of the heaven? Canst thou set the dominion thereof in the earth? . . . Hast thou an arm like God? Or canst thou thunder with a voice like Him? Deck now thyself with majesty and excellency; and array thyself with glory and beauty." Job 38:19, 20, 24, 33; 40:9, 10. The One who asked these questions alone could answer: "The voice of the Lord divideth the flames of fire." Psalm 29:7.

We are happy to take this opportunity to correct a mistake in an item in our May issue. A quotation was credited to the *Chicago Daily News* that was not from that paper, as we are informed now.

belled in heaven, and that as a result "he was cast out into the earth, and his angels were cast out with him." (Verse 9.) They are confined on earth until the great judgment day. We believe that "hell" is not the best translation of "Tartaroo," the Greek word translated in 2 Peter 2:4. "cast down to hell." We know from Revelation 12:9 that these angels were cast down into the earth. Therefore, the other passage should have been translated, "cast them down to the earth."

In summary, we shall say that "hell" is primarily derived from Sheol (Hebrew) in the Old Testament, and Hades (Greek) in the New Testament; that these words are synonymous, and always mean either "the place of the dead" or "the place of death." They have, however, a twofold application in Scripture, for they sometimes denote the grave in which the bodies of the dead are placed for burial, and sometimes the lake of fire into which the wicked shall be cast at the second death. Gehenna means "vale of Hinnom," and figuratively typifies the final judgment of fire to fall upon the wicked. Tartarus designates this lower world into which Satan and his angels were cast after their rebellion in heaven.

## Whisky Does the Damage

(Continued from page 4)

can tend to create public sentiment against these laws more than the invasion of the home." Such men as Senator Borah, Dr. William Mayo, Thomas A. Edison, Henry Ford, and Dr. Robert A. Millikan are still with us, and still think clearly. They favor honest Prohibition. Dr. Crabbe says:

"The insane hatred of parents for the Prohibition law causes them to make Prohibition violators out of their own children, and then to turn and point to these same children as horrible examples of the effect of Prohibition.

"Ask the school-teachers of the nation. They are overwhelmingly in favor of Prohibition. They will tell you that most of the drinking done by young people is by those who come from wet families."

This is no sham battle. It is not a wet-and-dry problem for the sake of reducing the fast-mounting crime statistics; for long before the Eighteenth Amendment was adopted former Chief Justice Taft said: "I grieve for my country to say that the administration of the criminal law in all the States of the Union — there may be one or two exceptions — is a disgrace to civilization." It is a moral problem. It is a challenge to cleaner living. It is not a problem of how best to surrender to lawbreakers, but a problem of how best to resolve to keep the law. Senator Borah, sometime ago, wrote:

"The liquor question presents a great moral problem, and it is this phase of

the problem which receives by far the most attention and gives rise to the more heated features of the discussion. I do not underestimate, nor do I wish to be understood as minimizing, the hurtful physical results of drink. It is an evil with which all are familiar, and few underrate, and with which every nation is now contending.

"No satisfactory solution of the vexing question has been found, and yet no nation dares to cease its efforts to find a solution. No people are at ease as they witness its effects upon the community. Quite recently the voters of England, moved by the conditions prevailing — the pauperism, the insanity, the suicides, the broken families, the crime, flowing in one constant, swollen stream from drink — demanded of each of the three political parties a statement of how they proposed to deal with the subject.

"Each of the political parties, as is the custom, replied in a sympathetic but hopeless, pointless fashion. I do not know of a leading country in the world where this evil does not come stalking in stark and hideous fashion across the political stage. It is an unmitigated curse, and language cannot exaggerate its demoralizing and decimating effect upon the individual, upon the State, and the nation."

## Calendar Change

(Continued from page 7)

and healthy citizens. Now if a man lacks conscientious scruples of honesty, he will most likely be a detriment to his employer.

In this connection, if the Cotsworth Calendar is adopted, and the days of the week travel through the week, many conscientious workmen will be relieved of their positions in business. As the Sabbath day will occupy a different position in the week every new year, the man who stands for religious principle will most probably be thrown out of his position. In like manner, the conscientious person will be indirectly convicted by the civil law if he does not count the Sabbath as the calendar does. His children will be compelled to go to school when the majority go. We can readily see that the "blank days" will cause much confusion and chaos. That is the reason why so much protest is heard from most of the religious organizations. And the reasons for opposition are not of a "frivolous character," as some of the sponsors of the revised calendar would have us believe.

It should be understood that the sentiment of the public is not a small thing. Congress does not fully know the whole of public opinion. When a few statesmen and professional business men speak for the whole of civilization, they are attempting too much. Of course, it is true that the League Inquiry Committee has solicited the opinion of many of the large business

firms, but it is not necessarily true that the general public will agree to the plan. Now is the time for those conscientious men and women who stand for principle to really stand and to tell the world of their convictions. It is not always true that the end justifies the means, and it is not true in this case. If the plan is adopted, however, it should be by the united action and approval of the public and not by the ultimate decree of diplomats, members of committees, or legislators.

Let us consider the proposition thoroughly before we act one way or the other. May the faith of our fathers not be destroyed by the act of some shrewd and hard-headed business experts. The welfare of a nation is the welfare of its individual citizens. Now is the time to raise our voices against such a force as will crush our faith and integrity. We have a true purpose; let us keep it in view. Let us cry aloud for liberty in this land of the free and the home of the brave.

## "Monkey Legislation"

(Continued from page 5)

schools all-inclusive, by declining also to teach the animal-origin theory of our genesis, her statesmen are made targets for every variety of ridicule.

"But the animal-origin theory of mankind is an established truth," we are told by believers in the theory, "and public schools must teach the truth."

Without entering into the almost interminable arguments on the first proposition, suffice it to say that the average citizen, who is neither educator nor theologian, must form ideas as to what is held educational truth by noting the attitude of higher educational institutions. The two colleges nearest the home of the writer, one of which is in his city, oppose the animal-ancestry theory in their scientific teachings. At Ann Arbor is a university said to favor that theory, but a few miles from there is another university, in the state metropolis, which opposes the idea that man was evolved from animal life. This is written in Grand Rapids, in a State regarded as being "modern" and "enlightened" as concerns evolution belief.

In Chicago is a famous university said to be a sort of center of extreme evolution teaching. In the same city are other institutions of college and university rank that oppose that theory in its extreme application. What is perhaps the most famous university in Indiana opposes the teaching that man is descended from animal life. Of other universities and colleges in that State, some favor the theory and some oppose it. Similarly in other States.

May not the Tennessee legislator be pardoned for harboring doubts as to general acceptance of the animal-ancestry theory as educational truth, when the higher educational institutions

differ so radically as to that asserted truth?

But suppose he waives all doubts and accepts the theory as established truth. Does it follow that, as a legislator, he must force that teaching upon children whose parents believe otherwise?

The whole body of established truth cannot possibly be taught in the public schools. If it were, common-school education would require not years but centuries.

Some years ago it was stated in the press that to take every subject offered in Yale would require some three hundred years. This for collegians, with their relative maturity of mind and intensity of study. For public-school students, including primary toddlers, it would require more than twice as much time, or more than six centuries.

Of course, the whole of established truth is not taught at Yale, nor at Heidelberg. But let us suppose it were.

In a dozen years of public-school instruction, less than two percent of the total of available knowledge can be imparted. For everything that is taught, more than fifty times as much must be left untaught. Every educational executive has to rule from the curriculum a vast amount of highly desirable teaching. Humanitarian instruction, safety courses, a multitude of subjects with unchallenged advantage in mental and bodily training, clamor for admission. Physical necessity compels exclusion of much unquestioned truth that is entirely outside the realm of controversy.

Why cannot a mite of tolerance be manifested toward the legislator who feels that, since only a scant fiftieth can be taught, that fiftieth shall not include subjects of a deeply controversial nature?

Which is the backwoods, bigoted State? Is it the State that impartially subsidizes the teaching of all religious and nonreligious beliefs in private schools, and impartially excludes all from its public schools? Or the State that excludes from public schools all theories of genesis except the theory held by a portion of the citizens, and insists that all citizens be taxed to maintain the teaching of the belief of some?

## Plenty and Poverty

(Continued from page 9)

remedy. He says "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. *But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*" 1 Timothy 6: 10, 11.

The conditions described in this article may seem puzzling and cause for concern to some. But students of the Scripture discern in these things definite

signs of the return of Christ to this earth. The Bible has plainly predicted that in the last days men would be covetous, and lovers of pleasures more than lovers of God. Read 2 Timothy 3: 1-5 for signs that will be seen in the world as the end draws near. And along with the signs seen in the social world may be placed the struggle between capital and labor as a sign of the end. According to James the last days are to witness a great hoarding of wealth on the part of the rich, with corresponding distress on the part of the poor. (James 5: 1-9.)

Many have heaped together treasures for their last days, only to find that they were heaping them together for the world's last days. But when they come face to face with eternity, they will find themselves paupers. In their efforts to grasp and hold the material things of this life, they will in the end lose all and possess nothing.

"But thou, O man of God, flee these things." Put not your trust in the fleeting things of this life. The prosperity of today may turn to poverty tomorrow. "Set your affection on things above, not on things on the earth." Colossians 3: 2. Lay up treasure in heaven instead of on the earth. Become rich toward God. Even the poorest may invest in heavenly treasure, which costs not money, but time, love, prayers. Those who engage in the most fascinating of all occupations — that of winning souls — are promised a glory that will shine as the stars. In this way you may become the possessor of precious wealth far exceeding in value any gems on earth.

## A Popular Day of Worship

(Continued from page 17)

that the church hath power to command feasts and holy days?

*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church "

Great, they declare, is the authority of the Church since it changed one of the ten commandments, "and the act," according to Catholic Chancellor, C. F. Thomas, "is a mark of her ecclesiastical power and authority in religious matters." The Catholic Church, therefore, has instituted the keeping of Sunday as a sign of its power in place of the seventh day, which is a sign and seal of God's power as Creator.

Throughout the Dark Ages in the countries dominated by the Church of Rome, Sunday keeping became almost universal; yet history shows that in every generation there have been loyal witnesses to the seventh-day Sabbath. Among these may be mentioned the Christians of Abyssinia, of ancient Britain under the labors of Columba, the Nestorians of China, the Waldenses and Albigenses, Christians in South

India, in the Dutch East Indies, Russia, Persia, Syria, Sweden, Germany, Poland, Austria, Turkey, and the colonial days of Rhode Island. Many of these suffered severest persecution and went down to martyrs' graves rather than yield their priceless heritage as Sabbath keepers. Today the call for Sabbath reform is sounded in many lands, and thousands are laying hold upon the true, original rest day, whose noble ancestry is clearly traced backward through reformers and apostles, patriarchs and prophets, to the very dawn of creation.

Let everything be tested by the impregnable rock of Holy Scripture. From the most careful and exhaustive research it is found that Sunday, the unlawful child of ancient paganism, adopted by the papacy, and courted by Protestantism, is unknown to Bible teaching, is a usurper and counterfeit, and has no rightful place in the true apostolic line.

The Sabbath question is one of the last great tests by which men decide their eternal destiny. It is not a matter of days, but of obedience or disobedience. Whom will you follow, Christ or tradition? Today the appeal is sounding: "Fear God, and give glory to Him; for the hour of His judgment is come." May the Saviour of men give to us living faith and courage to heed the call, and be found among the happy company of whom it is written: "Here are they that keep the commandments of God, and the faith of Jesus."

## War on the Hair Trigger

(Continued from page 15)

is more of instantaneousness than there has ever been in the world before. By radio we all hear the same fact at the same time. We find ourselves today in a situation in which the world is being governed by the spontaneous responses of the people of the world, simultaneously receiving and reacting to great and crucial ideas. I am told that there have been two times when, if there had been an Atlantic cable, we should have had wars with Great Britain that were averted. How the crises arose I do not know, but the course of events was probably something like this: Great Britain, being in a temper, sent us a tart message. When we got it, we flew into a temper and sent a tart reply. The reply took two or three weeks to reach London, and by that time Great Britain had cooled down. She sent us then a conciliatory suggestion, and by the time that reached us, we too had cooled off. Such a chain of events has ceased to be possible. If Great Britain gets into a temper with us now, we receive her message the minute she sends it. And we hear it not only in New York and the seaboard, but the whole of our 120 million people hear it at the same time. If our reaction is temperish, Great

Britain gets it five minutes after she sends her message. The intermediate moment of meditation—the opportunity to cool off—is gone. The whole modern world is like a vast powder magazine, and when a spark of a temperish idea is thrown into it, if the people concerned are prejudiced in their point of view or ill-advised in their action, a world conflagration may spring up.”

None of the panaceas for peace will work, except a changed heart in the great majority of the world's people, including its educators, preachers, and statesmen.

## A Holiness that Attracts

(Continued from page 23)

If this does not mean that in all things, including eating and drinking, we must conform to His instructions, just as nearly as circumstances will allow, then it can have no meaning.

But, asks some one, what connection has all this with the law of God? Just this: Philippians 3: 19 warns us against making a god of our appetite. When we disregard God's word and eat and drink gluttonously, or when we partake of forbidden things that are injurious, or of poison, we are making a god of our perverted appetite and are violating the first commandment, "Thou shalt have no other gods before Me."

Manifestly, anything defiles that lowers the mental, moral, or physical stamina. We are admonished by the apostle to present our "bodies a living sacrifice, holy, acceptable unto God" (Romans 12: 1), and he says further:

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"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3: 16, 17.

But can one be defiled by wrong eating and drinking, as by other violations of God's holy law? Evidently so, for "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Daniel 1: 8), and the record shows that Daniel and his companions soon excelled all the others in healthy appearance and active minds.

From all this it appears that correct principles of health, or the use of the most healthful foods obtainable, according to the instructions given by the Lord, are as essential to holiness as are any other phases of the great law of which they are but a part; and as much so today as at any time in the past, notwithstanding the fact that for centuries the Christian world has been teaching that the Bible code of hygiene was an arbitrary part of the Jewish ritual, and entirely done away.

### AN UNBLEMISHED OFFERING

**B**UT when we stop and consider the awful consequences, the unbridled debauchery, and self-destruction permitted by such a teaching, it becomes apparent at once that those who prevail with God must overcome in the matter of appetite as well as other things that defile and destroy, and that Bible holiness must embrace the whole being,—mind and body, physical as well as moral cleanliness.

A well-known Bible student has said on this point: "In the time of ancient Israel, every offering brought as a sacrifice to God was carefully examined. If any defect was discovered in the animal presented, it was refused; for God had commanded that the offering be 'without blemish.' So Christians are bidden to present their bodies 'a living sacrifice, holy, acceptable unto God.' In order to do this, all their powers must be preserved in the best possible condition. Every practice that weakens physical or mental strength unfits man for the service of his Creator. And will God be pleased with anything less than the best we can offer? Said Christ, 'Thou shalt love the Lord thy God with all thy heart.' Those who do love God with all the heart will desire to give Him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will. They will not, by the indulgence of appetite or passion, enfeeble or defile the offering which they present to their heavenly Father.

"Peter says, 'Abstain from fleshly lusts, that war against the soul.' Every sinful gratification tends to benumb

the faculties and deaden the mental and spiritual perceptions, and the word or the Spirit of God can make but a feeble impression upon the heart. Paul writes to the Corinthians, 'Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'"

John saw, just after the mysterious dark day and the falling stars (Revelation 6: 12, 13), a sealing message going to all the world to call out a company of one hundred forty and four thousand to meet the soon-coming Christ (Revelation 7); and he again saw this company with the Father's name (or character, Exodus 34: 5-7, and Deuteronomy 12: 5, 11, 21) written in their foreheads (Revelation 14: 1). Then in verses 6-10 we learn that this message is a call for reformation touching the law of the God of creation.

Health reform is a part of this message (Isaiah 66: 15-17), and all those who scoff at this message and continue to eat the abominable things "shall be consumed together," on that day when the Lord shall come "to render His anger with fury, and His rebuke with flames of fire."

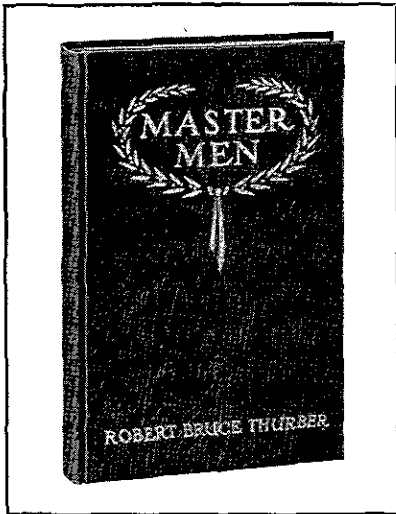
## Ripe Old Age

(Continued from page 24)

York City, tells us that in that city during the past fifty years, the mortality from scarlet fever has diminished ninety-nine per cent, from diphtheria ninety-five per cent, from diarrhea among infants under five years ninety-five per cent, from pulmonary tuberculosis seventy-nine per cent, from acute respiratory diseases fifty-three per cent. This looks very encouraging, but let us note what the mortality rate from degenerative diseases reveals. The mortality from cancer he says has increased one hundred seventy-six per cent, from heart disease one hundred eighty-seven per cent, from diseases of the arteries six hundred sixty-three per cent, and the diabetic death rate has increased one thousand one hundred fifty per cent.

Increase in the average age of life the past century is due chiefly to the protection afforded infants and our youth from the germ diseases to which I have already called attention. We are now furnishing a purer milk supply, a better water supply, and better sanitary conditions generally. We have gone about as far along this line as it is possible for us to go. What is accomplished in the future toward the further prolongation of even the average age of life, will have to be accomplished by correcting the physical habits of our people, and thus building up the general health of the individuals composing the race. Unless we do this, the mortality increase from degenerative diseases so startling during the past half century will continue. Nothing aside from this can stop it.

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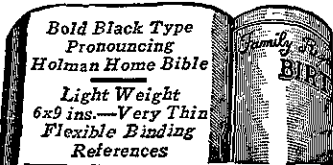


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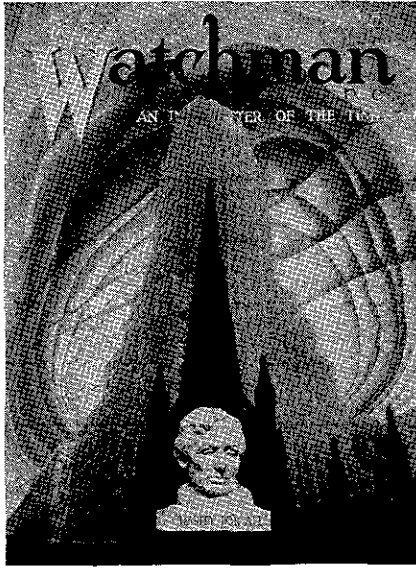
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