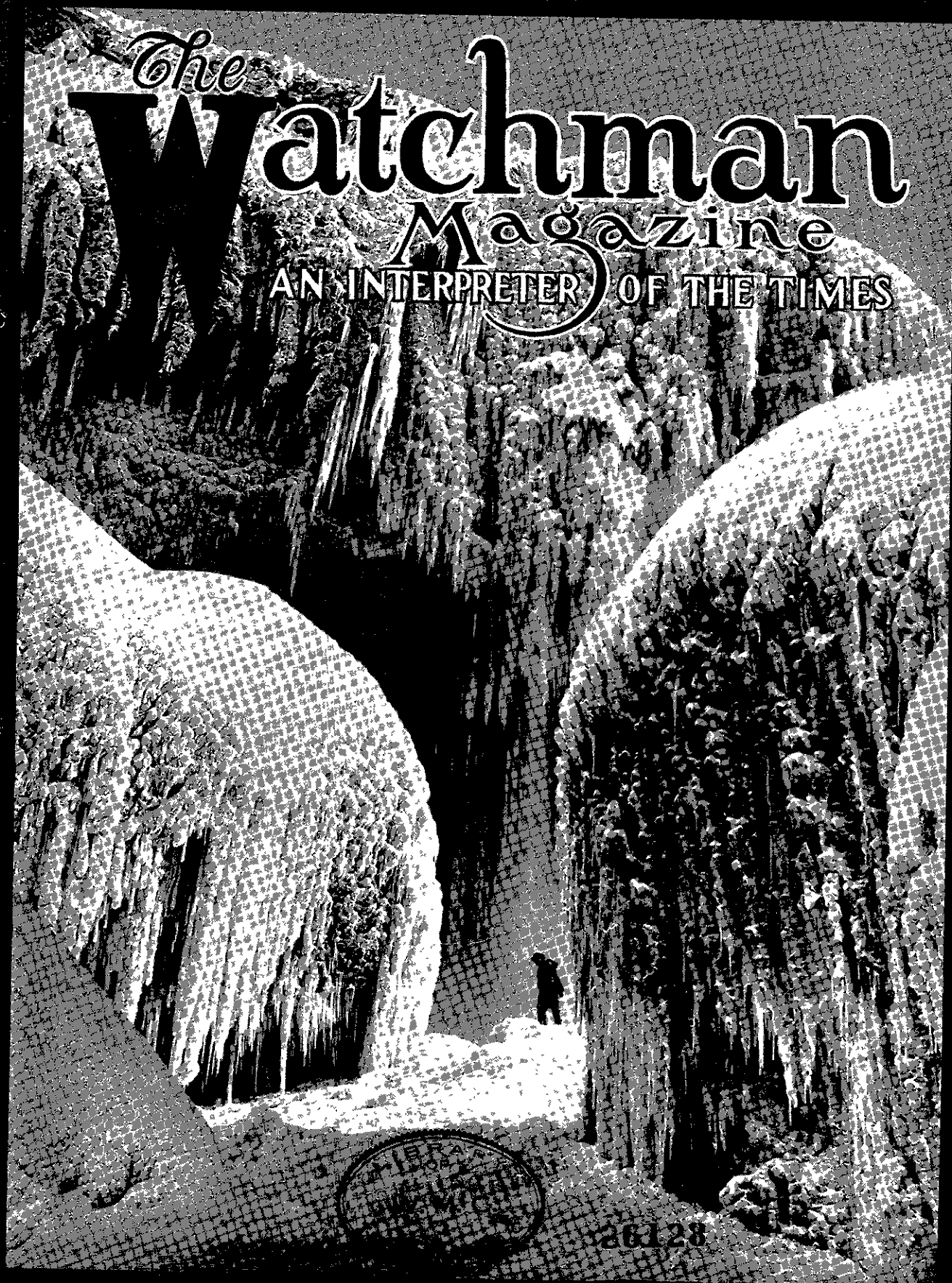
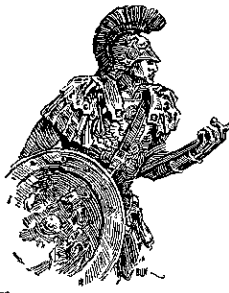


# The Watchman Magazine

AN INTERPRETER OF THE TIMES



26128



# The Watchman

Magazine  
AN INTERPRETER OF THE TIMES

Edited by Robert Bruce Thurber



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

Vol. XLI, No. 1

NASHVILLE, TENNESSEE

January, 1932

## “The Bible Belt”

NASHVILLE, TENNESSEE, U. S. A., where this magazine is published, is in that part of the country which is often referred to with a sneer by the godless as “The Bible Belt.” Which reference no doubt applies to the people on this strip of God’s earth who possess and boast explicit and implicit faith in the complete Bible, just as it reads and means, and self-interpreted.

Inferred by the ill-meant epithet is that the Bible belt is an ignorant belt in consequence of its belief in the Bible. But after a number of years residence and observation here, we are constrained to conclude that what real ignorance there is may be laid to a *lack* of trust in the Word of God and neglect to practice its precepts.

The ignorance that is commonly meant, however, is summed up in a refusal to accept evolution as a sound scientific theory when it deliberately contradicts the fundamental truths of Christianity. Of some ignorance we may well be proud. At every great convention of scientists, “well-established” and “universally recognized” evolution is so changed that Darwin would now hardly recognize one line in its features. Yet all through its revolutionary changes we have been asked to believe that this incoherent system of guesses is the last word in scientific truth. There is satisfaction in the ignorance of that which is not so.

We are happy to be living in the Bible belt. But the Bible belt is not geographical, nor

modern only. It lay in Eden where the word of God was first heard by man. It stretched where Enoch walked with God, and where Noah preached the Flood; where Abraham believed and sacrificed his son; at the foot of Jacob’s ladder and where he battled with the Angel and won; beside the burning bush and the flowing Rock; where David sang and fought and ruled, and Solomon spoke wisdom; in the fiery furnace and the lion’s den; in Bethlehem and Nazareth and by Galilee; up Calvary, down in Joseph’s tomb; on Patmos Isle, in the Philippian prison, the Roman catacombs and Cæsar’s hippodrome; on the wild Alps, in the monk’s cell at Wittenberg, and the fields where Wesley preached; wherever woe and want have stalked, there the Bible belt has come to help and heal.

The Bible has belted the globe to replace savagery with civilization, darkness with light, ignorance with knowledge, and pain with peace. The Bible belt is where governments rule beneficently, churches minister peacefully, homes flourish unbroken, and children play safely in the streets.

The Bible belt is where war is unknown, crime hides, the rich love the poor, and physicians heal the sick; wherever the best and noblest reside, there is the Bible belt, because the One who inspired the Bible is the one Source of all good.

There are no immigration laws against moving to the Bible belt.

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Photo by Boesch, Geneva

The League of Nations' conference on calendar reform which met in Geneva, Switzerland, in October. The Seventh-day Adventist representatives are seated at the far end of the center table.

# Calendar Reformers Routed at Geneva

By Charles S. Longacre



HE calendar reformers who were going to give the world a new calendar met their Waterloo at Geneva. They came there apparently in high glee and with flying colors, but when they left Geneva it was with drooping spirits and with a consciousness that the golden pot at the extremity of the rainbow was as far distant as when they first began to pursue it.

The calendar reformers had evidently misled the League of Nations, or the League of Nations would never have convened this International Conference of 111 delegates from 42 nations for the purpose of revising the calendar at this time. The blank-day-calendar advocates had greatly overestimated the strength of their support and the dependence of that support. The great majority of the nations represented were utterly indifferent to calendar revision, and six governments were decidedly opposed to the adoption of a blank-day principle in calendar reform.

Among the delegates, observers, and experts were ambassadors, members of cabinets, ministers plenipotentiary, and statesmen of high rank. The calendar reformers did not deal with novices but with men of affairs, who are capable of looking clear through and around a proposition, and who are not deceived by empty platitudes and fantastic notions. Before accepting it, these men had to be convinced of the merits of the blank-day calendar and of its feasibility and practicability, a thing that the blank-day calendar reformers were incapable

of doing with all their expert statistics and sophistry.

The reformers were so confident of victory in the beginning of the discussion, which lasted from October 12 to 19, that they proposed to carry the calendar-reform issue through the conference by utterly ignoring the religious convictions of those who opposed the adoption of the blank-day principle. It was on this point that the blank-day advocates overestimated their strength. Their plea to consider the revision of the calendar from a civil aspect alone fell on deaf ears. The proposal to override the religious convictions of the Seventh-day Adventists and Jews, who would suffer hardships, was rejected by an overwhelming majority.

## RELIGIOUS LIBERTY CHAMPIONED

THE conference was profoundly impressed with the sincerity and depth of feeling with which the Adventist speakers presented their case, and with the size of the delegation they sent to the League meetings from the four quarters of the earth. Their earnest appeal to the League to uphold freedom of conscience and the rights of minorities received a ready response from the most influential delegates representing the most powerful nations that are members of the League. The British delegate to the League of Nations championed the cause of religious liberty in such an able fashion that he completely silenced those who proposed to stifle the voice of conscience.

After patiently listening for four full days to the fallacious arguments of the blank-day advocates, to their endless statistics, to their economic pleas, to their prolonged dissertations on the advantages of a universal, perpetual, and fixed calendar of

equal months and equal everything, Sir John Baldwin, the British jinx of the blank-day proponents, quietly arose from his seat, with a twinkle in his eye and a deep wrinkle in his brow, and said:

"I take issue with those who affirm that the future prosperity of the world depends upon rationalization and statistics. Statistics have their use, but there are greater issues than statistics. I am not yet convinced that the happiness, progress, and prosperity of the world depend upon facilitated book-keeping, accurate statistics, and an equalization of the divisions of the year, as the calendar experts claim. I am convinced, however, that the security of finances and the stability of civil government depend largely upon the moral fiber of the citizens of that government, and that the value of religious convictions far outweighs all monetary considera-



Seventh-day Adventist representatives from America, Europe, and Australia, who attended the calendar reform conference at Geneva.

tions of a statistical character. I am also confident that the British Government will not indorse any calendar plan that ignores the religious scruples of the people and imposes an unnecessary hardship upon religious bodies. My Government, I believe, will accept any simplified calendar plan that promises to bestow an economic benefit upon the people, but I am not yet convinced that a modified calendar with supplementary days has the advantages it is represented to have by the experts. There is much disagreement as to which plan has the greater merit, and many governments are utterly indifferent. . . . In the circumstances, it would appear to His Majesty's Government that all further action by the League of Nations should be suspended until such time as there is more general agreement and a genuine public demand."

This broadside from the British delegate came like a thunderbolt out of a clear sky. The advocates of the twelve-month blank-day plan and of the thirteen-month blank-day plan had been engaged in heated arguments, and each group was maneuvering for a position of advantage over the other group and making its appeals to the delegates to vote for their plan, or to vote for no reform at all if their

special plan of calendar reform did not prevail. It was at this juncture that Sir John Baldwin decided to throw his bomb into the midst of the melee. He had his fuse well timed, and the explosion was followed by a profound calm. The blank-day advocates looked blank, and their speech was blank. They never expected such a cold blanket to be thrown upon their blank-day plans. They were absolutely speechless.

#### CRUSHING DEFEAT

**S**UDDENLY one of their strongest and most ardent allies of the blank-day plan, the representative of the German Government, rose from his seat and broke the silence. With deep feeling and measured sentences he spoke:

"Our Government does not desire any change that is not backed by public opinion. Calendar reform is not practical at the present time. Do you need anything more than that?"

Mr. Cotsworth and Mr. Marvin, the leading reform advocates, sat gazing at him as if they were transfixed. They saw their ablest and strongest ally leave their ranks and abandon the fight. They knew now that their cause for the present was doomed. They anxiously looked around,—and the expression on their faces was enough to awaken human sympathy,—to see if help might not come from some source to their lost cause. It was a most impressive scene. The issue was trembling in the balance.

Slowly M. Sinigalia, the aged diplomat of the Italian Government, arose, who had consistently and persistently fought the blank-day calendar from the beginning of the Conference, and said: "It is not possible to do anything now. Let us leave this matter to our descendants."

Mr. Cotsworth's secretary, who was sitting next to the writer, whispered in an undertone: "Isn't that terrible? Italy is so backward." Everybody is backward who does not happen to agree with the blank-day calendar plan, according to the verdict of its experts. But the end of the onslaught was not yet. Next the Netherland delegate arose and gave the experts another thrust: "Public opinion in our country," said he, "is not in the least interested. This is not a suitable moment to contemplate the proposed change."

The Czechoslovakian delegate gave the proposal another jab, saying that he had no authority from his government to favor any plan of calendar revision, and, "So long as there is no definite proposal, the question of application cannot arise." And lastly M. Bertaut, speaking for the French Government, arose and put the climax to the opposition by saying that he agreed absolutely with the remarks made by the German delegate, that the blank-day proposal was not supported by popular opinion, and that it was impossible to put the proposed change into effect now. "The present attempt to revise the calendar lacks (Continued on page 22)

# SURPLUS

*Strange that we have a surplus of food stuffs and a surplus of hungry people at the same time*

By Theo. G. Weis



AS A nation we have more men than jobs for men; more machines than profit-producing tasks; more wheat than we can sell or grind into flour; more oil wells than we can pipe to use; more poor and more millionaires than ever before in our history. Many of us show evidence of faith, but most of us have more light of conscience than we live up to.

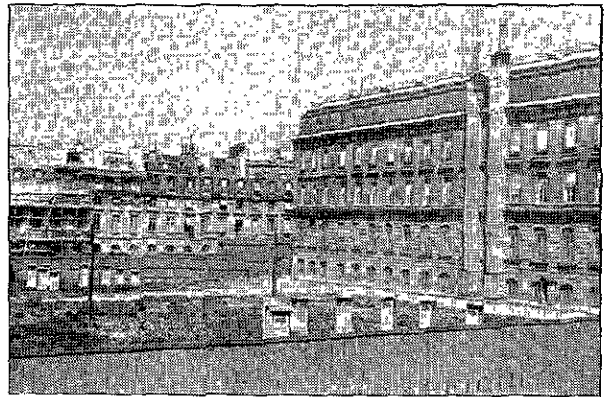
A man whose name is known country-wide as a logical thinker, a man who ranks high among the nation's economists, recently lamented the fact that even though this country has a surplus of nearly every kind of food raised by the farmers and other growers, thousands of poor in the large cities face starvation. It can hardly be said of this country that it lacks means and methods of conveyance. What is interfering with our medium of exchange? Must we resort to socialistic barter? Here is abundance beyond the reach of the man who in all justice is entitled to it—the laborer. Certainly President Hoover has the backing of every loyal citizen when he determines that no person in the United States shall starve this winter because he lacks food. Mr. Walter S. Gifford, who has been appointed to study the country's needs and provide for the unemployed this coming winter, will have a task before him as stubborn as Mohammed's mountain. The public has shown by their reception of this appointment that they believe Mr. Gifford is the man who can surmount mountainous difficulties.

## FATEFUL FIGURES

WINTER is looking around the corner and in thousands of cases looking into barren homes and crumbless cupboards. With the driven sleet and the mocking cold comes the quivering question, "What about our surplus?" Somewhere in this country there is too much wheat; somewhere corn is used for fuel; somewhere oil is wasted; somewhere coal mines are crumbling in idleness; somewhere potatoes are rotting in the barrels; somewhere hundreds of acres of cotton farms waste in weeds;

while at the same time the Federal government is spending millions of dollars feeding and clothing hungry, ill-clad sufferers. We have a surplus, we have means of rapid conveyance, yet it seems the "line of reach" between those who have and those who have not becomes greater as the years progress.

Here are some very interesting facts, statistics of the American Federation of Labor. The report says in substance: in this country, 5,000,000 families live below the minimum of the health requirements of food; 4,500,000 barely live. According to this we have among us about 9,500,000 families, approximately 33,000,000 individuals, who scrape along the border line of need, and who are hit first and hardest whenever a depression strikes the nation. In the very next glance, we read in the *Saturday Evening Post* that the United States has over 40,000 millionaires. Authorities on matters of gold bear out the fact that three men in this country possess a wealth estimated at \$5,000,000,000, and that many millionaires are rated between \$100,000,000 and \$300,000,000. Only a few minutes of arithmetic will demonstrate the fact that at \$5,000,000 apiece



*International Newsreel*

Surplus in gold. Nearly one third of the world's gold is buried in subterranean caverns beneath this plot of ground in Paris, France.

(which is a very conservative estimate), 40,000 of our 120,000,000 population, or about one third of one per cent, control \$200,000,000,000, or more than fifty per cent of our wealth.

It is of interest to put a few more facts beside these staggering sums. We have it on the word of the American Federation of Labor that in the past twenty years our factories, farms, and railroads have increased their volume 136 per cent; and that in the past ten years American factories produced 42 per cent more merchandise with 500,000 fewer workers. Investigators tell us that there are laborers—some women, but not all—working from forty-eight to fifty-five hours a week, with a pay ranging from \$9.56 to \$16.47 a week. There are many cases where men in the best of physical health work for 38 cents an hour for ten hours a day—three dollars and eighty cents a day, until a disaster occurs that lays the worker off and throws him upon the broad shoulders of the (Continued on page 33)

*ONE of the guessing scientists told the age of*

# A Stone That Cried Out

*— and he missed by several million years*

*But what is that to a scientist?* By OWEN S. PARRETT, M.D.



WAS treating a father's injured knee. He had two fine sons that any father might well be proud of, one of whom I knew personally. The other, a young college student, became the subject of our conversation, which drifted onto matters of religion.

My patient was a man of sterling integrity and character and a credit to his church. As he related to me his experience in sending his two sons to college, his voice took on a note of sadness, and a shadow crept over his face at the problem he was then facing.

He had reared his two boys quietly at home to study the Bible as the word of God; and the boys had grown to manhood and had been attending college for some time where the teaching of evolution, running as a counter current to their basic faith, was about to start a revolution, and the crisis had evidently come.

One of the boys had engaged his college chum in a friendly conversation, urging upon him the consideration of the claims of Christianity as an essential to a successful life. His friend replied that these things were based upon a belief in the Bible as an authoritative work, which idea, having been thoroughly undermined by their course in science, was no longer to be taken seriously. The argument waxed warm, and both young men talked in serious vein, until finally the first young man had to admit that, if the things that they had been taught as science were true, then the Bible was misleading in its historical and scientific statements. Also that if it were unreliable in these respects and full of misstatements, it could hardly be an authoritative source of information as a religious guide.

## POISONED FOUNTAINS

THIS conclusion, which thrust itself upon his unwilling mind, came as a rude awakening, and he hardly knew what to do next, as he felt he had argued for a losing cause. He returned home to his parents with conflicting ideas rampant in his mind and related to them the results of his discussion with his friend. His parents were shocked, but felt helpless to present any arguments to sustain their old teachings, in the face of the newer things their son had been taught by the teachers of their own

selection. They belonged to the old school and had never studied these newer teachings, hence knew not where to turn for help.

This father's story made a strong appeal to me, and gave me a real desire to meet the young man and talk things over, as I have a son of the same age and could understand his feelings. I thought of the tens of thousands of young people all over our fair land who in drinking at the fountain of knowledge are stung by the viper of infidelity posing as science. A personal experience came to my mind.

As a freshman medical student in a university, I so well remember my first class in comparative anatomy. In walked the professor and, after laying the butt of his cigarette on the desk, he began with the story of the apple seed. I had eaten quite a few apples and thought I knew something even about apple seeds, having planted some and thus secured some new varieties; but I had some more to learn about apple seeds, it would seem. With a look of profound wisdom that was well-nigh overwhelming to a freshman, he began.

## SUBLIMELY RIDICULOUS

“NOW, students, no doubt you were taught that apples and all other plant and animal life were created ready made and turned over for the benefit of man. That is nonsense, but rather it happened in the process of evolution that the apple seeds, in order to be carried about by animals, secreted about themselves some luscious, juicy pulp, so that animals in using them for food would at the same time carry the seeds, thus scattering them over the face of the earth.”

It took me some little time to recover my reasoning powers, which a student must lay aside when these learned men begin to speak. However, when away from the spell of his magic, I did begin to think and became amazed at those apple seeds. As near as I could figure it out, those seeds probably reasoned either separately or collectively about as follows:

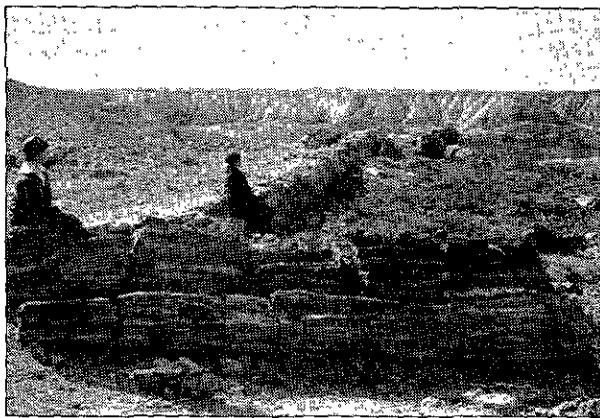
“Now we are just apple seeds without either arms or legs. If we ever get anywhere we must use our heads and have some animals more highly specialized than we to do this thing for us. We have observed how some of them, with the badly needed legs, seem

fond of certain foods and are often seen dropping portions that they do not care for on the ground. Here is our one chance and we must stake everything on it. If we can find out the biologic needs of these animals and 'secrete' the necessary essentials, flavoring them to make them attractive, our cause is won. However, we must keep our own flavor at the least desirable point or the animal may eat us instead of spitting us out, in which case all our labor would be in vain and we be doomed to extinction, which we cannot bear to think of as possible." So at once they began trying to secrete the juice, which soon began to appear, and, meeting their every need, the crisis was safely passed.

Since neither the professor nor I had ever seen those particular apple seeds, I have tried to be fair in describing what silently took place in their history somewhere during the misty ages, eons ago.

#### REASON MUST BE LAID ASIDE

I HAVE probably eaten as many apples as the professor, and hence should be an equal authority on apple seeds; but while I confess I have never seen apple seeds that I would consider capable of doing all this, we must remember that this all happened.



*Courtesy of Atchison, Topeka and Santa Fe Railway Co*

A petrified forest in Arizona. Far from testifying that the creation of the earth took millions of years, the stones tell the same story as the Bible.

Do you wonder how teachers can get away with this in the name of science? Well, I have figured it out like this. As a beginner, a student is supposed to approach this subject with an empty head. Anything that would otherwise sound preposterous or ridiculous is accepted as fact, for the professor has a background of great knowledge that gives him authority to make seemingly wild and unreasonable statements. We would have thought the flying machine and radio foolish talk a generation ago. So it is "theirs not to reason why, theirs but to do and die" and join the noble six hundred. By the time they themselves are equally wise, they have long ago taken so much for granted that they, too, have a background for making similar statements, entitling them now to a professorship among the "learned."

JANUARY, 1932

I was successful in establishing a friendship with my patient's son and explained to him that some of these matters were hardly settled yet, and suggested that, until they were, perhaps he had best not throw away the faith of his fathers. I explained to him that science and scientists were themselves to be classified, while they were busy classifying everything and everyone else, into two main groups—the experimental and fact-finding scientists and the guessing scientists. Some belong to both classes. Dr. Morgan of the California Institute of Technology is a fact-finding scientist, at least in so far as his experiments on flies are concerned. Furthermore, his thousands of generations of flies only go to add to the difficulties of the guessing scientists, who are very agile, however, and can jump clear over Mendel's laws, or if they prefer, can crawl under or around them.

Geologists mainly belong to the guessing scientists. They guess the earth must be older than six thousand years to account for the beds of coal and oil which God, according to them, could not make in so short a time. But along comes a fact-finding scientist, who happens to be a German this time,—and these Germans are always discovering something. This one starts in the morning with some wood-pulp paper and by a little ingenuity he rapidly makes this into coal, the coal into oil, and then to prove that the oil is the genuine article he proceeds to refine it into gasoline and lubricating oils,—within the space of about one day of twenty-four hours. This leads one to conjecture that perhaps God, working through natural laws, could succeed in doing in six thousand years what a German scientist can do in one day.

#### IT REALLY HAPPENED

WE CALL upon our learned geologists to estimate the age of the earth, and they make a guess in round numbers of from one to two hundred million years according to their plan. When we turn to the chemists, who feel themselves equally entitled to a place in the sun, they calmly tell us that the most recent calculations based on the rate of change of all lead of a certain atomic weight into uranium would indicate that the earth cannot be more than five million or less than one half million years of age. The more accurate their methods of estimating, the shorter the period gets.

I think of Christ's statement that if certain ones held their peace the stones would cry out. Recently this very thing happened. I have a very near friend who teaches chemistry in a college of a Southern California city of a hundred thousand. For an experiment, he cleverly mixed some chemicals in his laboratory, taking some sodium silicate to which he added acetic acid, silver nitrate, potassium iodide and potassium chromate with a few chemicals to add a touch of color. This was set aside to harden, and in six months a stone resulted. A year passed by; the stone was laid aside, and he had about forgotten his experiment.

*(Continued on page 13)*

WITHDRAWN

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PAGE SEVEN

# JUDGMENT DAY--- WHEN?

By Robert Leo Odom



**I**N ORDER to harmonize the teaching that men go to their rewards immediately at death and the teaching that they are to be rewarded at the judgment day, it is taught that the judgment day comes to each individual the moment he dies. In this article we shall examine this matter in the light of the Scriptures.

It is true that death seals the probation of a sinner. If he has not repented ere that hour comes, his day of grace is forever passed. "When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth." Proverbs 11: 7.

This is also true if a man backslide and does not return to God. "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Ezekiel 18: 26. "When I shall say unto the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousnesses shall not be re-

membered; but for his iniquity that he hath committed, he shall die for it." Ezekiel 33: 13.

It is the living who have hope. "They that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Isaiah 38: 18, 19. While it is true that the day of grace and probation is eternally closed for the sinner at death, it does not necessarily follow that his punishment is to be meted out to him at that time. There are two events mentioned in the Scriptures that positively prove that the judgment does not take place at death.

## THE END OF THE WORLD

**W**HEN Jesus interpreted the parable of the wheat and the tares into literal language, He said: "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matthew 13: 39-42.

Again, when explaining the parable of the net full of fish, He said: "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire." Verses 49, 50. These passages plainly show that the judgment will be at the end of the world, and not at death. This is evidently why Paul reasoned with Felix of "judgment to come." (Acts 24: 25.)

Another proof that the judgment does not take place at death is that the Scriptures teach it will be at the coming of Christ, and that He comes for the purpose of judging the wicked. Paul wrote to the Corinthians to "judge nothing before the time, until the Lord come." (1 Corinthians 4: 5.)

Jesus makes the point so plain as to leave no room for doubt. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: . . . Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall He say also unto them on His left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25: 31-41.

And again: "For the Son of man shall come in the glory of His Father (Continued on page 11)



Herbert Photos, Inc.

Men have invented this Plastometer by which it is alleged they can read moral character. Then surely God can read the thoughts of men's hearts in the judgment.



# NO MATTER WHAT

## How to Bring Prosperity Out of Adversity

By *MARTHA E. WARNER*

**T**HAS been consigned to the waste-paper basket, my article on "Resolutions," and I was the consignor; for it came to me, oh, so clearly, that this year on New Year's Day people would not care for resolutions that looked perfectly all right on paper, but fell so far short of being practicable in their daily life. For during the year just passed people have been cold, hungry, and out of work; they are still cold, hungry, and out of work. They have known, and still know, what it means to be hunting, day after day, for work, and finding none; they are still hunting and finding none.

Some of these people have come to my door — to your door — selling matches, handkerchiefs, neckties; anything to earn a penny. Others come with tales of hungry children, a sick wife, and ask for money, — a dollar, fifty cents, a quarter, a dime.

All around us we see and hear of the thousands of young people whom schools and colleges have turned out into a working world, which has no work for them.

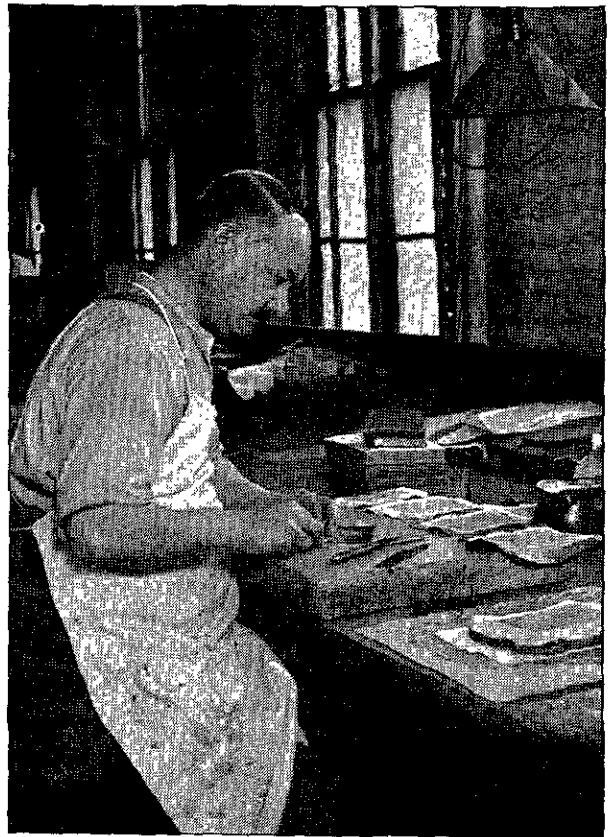
White-collared men, salaried men, who have earned in one week more than the laborer on the land would earn in a month, now down and out and urging that something be done to help them out of their difficulties.

### INSULTED BY OFFER OF WORK

**I** THOUGHT I was helping when I suggested to a man who for eighteen months had not done a day's work that he put on overalls and work on the farm; but instead of helping him, I found I had hurt his feelings; for he told me that he had too much pride to do such menial work, — he, who had given orders, could not humiliate himself by taking orders. Yet it did not hurt his pride nor humiliate him in the least to eat of the food his wife provided by taking boarders, — I mean, by taking into her home "paying guests."

When in answer to another man's plea for help, I tried to help him by offering him a few hours' work, but frankly told him I could pay him only what the regular laborers on the place were getting, he told me a man could not live on such pay, — "starvation wages," he threw out at me. Yet we have lived on such for years. Possibly a saying of grandfather's, drilled into me when I was a youngster, has had some to do with it. He always said that half a loaf was better than none. In my case I have often proved it true.

From all sides we hear the cry, that something must be done to better the situation, while at the same time we are assured that our president and other men high in official life are giving much time and thought to the question. But up to the present time of writing, none of them have been able to bring back the days of prosperity; and I do not believe it to be in the power of any one man, or



*Paul Thompson, N. Y.*

Work, no matter what, is the cure for depression.

group of men, to do so. But conditions would be bettered, — they could not help but be bettered, — if people everywhere were willing to do anything, so long as it was work.

Just recently, in an old book, I found a resolution that I immediately adopted as my very own, and although I promised that this year I would steer clear of resolutions, I find myself wanting to tell you about this. It is very short, and begins this way: "Whatsoever" — and that means no matter what — and all of it reads like this: "Whatsoever thy hand findeth to do, do it with thy might." (*Cont. on p. 34*)

# LAY THAT GHOST

*and here is the  
way to do it*



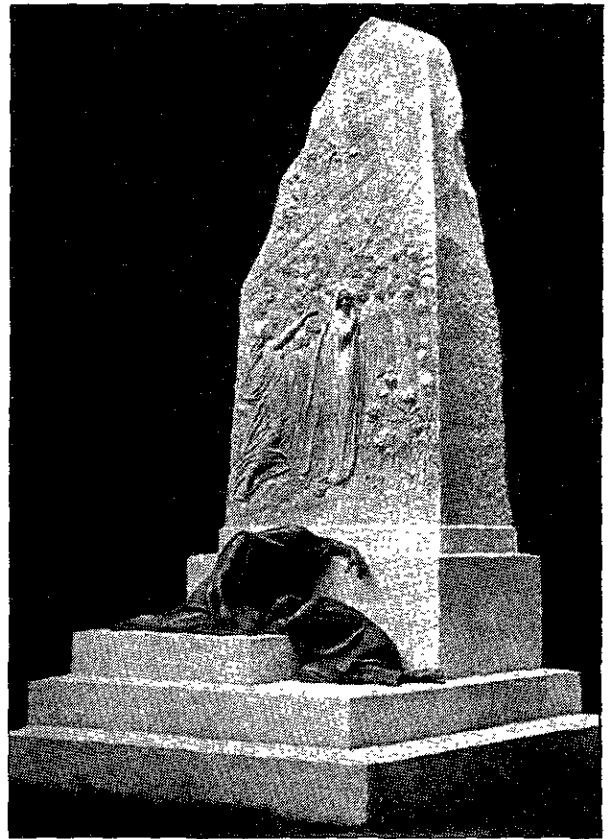
By Wesley S. Andress

**D**ESPITE modern incredulity, which refuses steadfastly to acknowledge the supernatural, the historic castles and darksome halls of England are reported to have been visited by more ghosts during the past year than during any similar period since the ghost of Banquo startled the guilty Macbeth. The corridors of Hampton Court have echoed the melancholy wails of Anne Boleyn; the Duchess of Mazarin, famous mistress of Charles II, has been frequenting her old haunts in St. James's Palace; and fearful ghosts have been encountered by the stalwart guards pacing through the courtyard of the grim old Tower of London.

Although these ghosts are not discriminating in their choice of victims, appearing with equal facility to sentries, housemaids, and members of the royal family, going so far upon one occasion as to frighten the pet cat belonging to Princess Beatrice until it leaped from a high window and broke its leg, they do appear to be particular about the background for their appearances, favoring grim towers and castles with a dark or mysterious history. The apparitions seem also to prefer to assume the forms of notable historical characters. Thus the stately Queen Elizabeth and the dashing cavalier, Charles I, apparently no worse for having had his head cut off, are among the most frequent visitors at Windsor Castle.

## SPIRITS NEW AND OLD

**B**UT all of these are old, familiar ghosts, and consequently their appearance causes little comment. The English people, true to their social traditions, while not resenting the mere presence of ghosts as such, do find it difficult to accept the intrusion of a whole crop of new and unauthenticated ghosts, unsanctioned by legend. Among these new arrivals are a phantom horse, a vague, foreboding shape hanging over a certain old churchyard, and an unattached hand, white and glimmer-



*Herbert Photos, Inc.*

A memorial to the dead in Hawaii, depicting an ideal of the dead being alive which is contrary to the Bible teaching of the sleep of the dead, and which opens the way for all the deceptions of Spiritism.

ing, which floats about the house of a certain squire. The supposed ghost of the Reverend Norbert Wylie, who has been dead for only two years, has appeared not only to one person, but to a host of people, including Father Fabian Dix, prior of Holy Cross Priory in Leicester, where the apparition was not only seen, but was also heard to speak.

More interesting perhaps than any of these recent accounts of apparitions comes the report that Sir Arthur Conan Doyle, noted exponent of the doctrine of man's ability to communicate with the spirit world, has kept a promise made before his death by communicating to his widow a message, the nature and content of which she refuses to divulge except for a financial consideration.

The belief in ghosts, witches, and spirit manifestations is not, however, new. The present survival of such holidays as Hallowe'en testifies to the superstitions of our not-too-remote ancestors. Belief in ghosts was sufficiently universal in England three hundred years ago to permit Shakespeare, without fear of offending his audience, to motivate Hamlet, his most serious tragedy, by the appearances and

messages of a ghost. In fact, such beliefs have been common to nearly all races since the dawn of history. King Saul, over three thousand years ago, consulted what pretended and appeared to be the spirit of the dead prophet Samuel.

Periods of great calamity or perplexity have always increased the prominence given such demonstrations. Saul was sore pressed by his enemies when he consulted the witch of Endor, and in modern times wars — notably the World War — have been followed by great increases of believers in Spiritism in all its forms. Some would have us therefore believe that all such manifestations are merely products of overworked imagination, stimulated perhaps by those who are prepared to capitalize human superstition and gullibility.

### THE TRUTH ABOUT GHOSTS

ONE must grant that frequently credulous people are imposed upon in these matters by unscrupulous persons. But can a belief that has persisted in the human race since its origin be so easily disposed of? Can a belief that has for centuries claimed among its adherents not only countless common people but great men and kings be a mere farce? Were all of the men who saw the phantom hosts charging at the battle of Mons deceived? If the human imagination alone is responsible, how can we account for the authentic records of mere animals registering extreme fear at the appearance of apparitions seen also by human eyes? Such data almost preclude belief that apparitions are always figments of human imagination.

What, then, are they? Are they the spirits of the dead, hovering over and influencing the living? If not, who or what are they? These are legitimate questions, and their true answer can be found in only one place, the Bible, — the Book inspired by the One who created the universe and who therefore knows all about its seeming mysteries.

The Bible itself expressly forbids credulity regarding spirits. Although it admits the existence and operation of spirits, it admonishes us: "Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world." 1 John 4: 1.

By what standard shall we try these spirits? The Bible itself furnishes the standard: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20. Therefore in the light of the Bible let all questions be answered and all beliefs be conformed thereto.

First, are the spirits of the dead able to communicate with the living? The Bible says: "The living know that they shall die: but the dead know not anything" (Ecclesiastes 9: 5), and again: " whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes 9: 10).

In the face, then, of such statements, we must conclude that any supernatural manifestation which appears claiming to be the spirit of any dead person is committing itself to an untruth, thereby putting itself in the class to whom Jesus spoke when He said, "Ye are of your father the devil, and the lusts of your father ye will do. . . . When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8: 44.

Who, then, are these deceptive spirits, seducing men into a false belief? We can only reply that they are representatives of the arch deceiver himself, who, due to his superior powers and his thousands of years of opportunity to observe the human race, is able, as described by Jesus, to "show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24: 24.) "Satan himself is transformed into an angel of light" (2 Corinthians 11: 14), and we need not therefore be surprised if he is able to present the exact image of a departed friend or famous historical figure.

The very prevalence of such deceptions is evidence of the last days mentioned by Paul, speaking by inspiration: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4: 1.

But none need be deceived by these manifestations, however marvelous, for God has provided us with warnings which if obeyed are ample protection. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Leviticus 19: 31.



### Judgment Day---When?

*(Continued from page 8)*

with His angels; and then He shall reward every man according to his works." Matthew 16: 27. And He has promised, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22: 12.

Enoch, long before the Flood, prophesied: "Behold, the Lord cometh . . . to execute judgment." Jude 14, 15. David sang: "He cometh to judge the earth." 1 Chronicles 16: 7, 33. "For He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Psalm 96: 13. And Psalm 50 3, 4 makes the event anything but a deathbed scene: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people."

Paul wrote to Timothy that the Lord "shall judge the quick and the dead at His appearing and His kingdom." (2 Timothy 4: 1.) And Paul in his death-hour statement said he did not expect to receive his crown of reward and glory until "that day." (Verses 6-8.)

*(Continued on page 15)*

# A WORLD GONE



SNAP of the finger is too much for the jumpy nerves of the world today. Each nation distrusts the others. Resting in the surety of peace is only in the imagination. Who would have conjectured that international complications would ever result from the growing of wheat? What prophet of a few years ago would have dared describe the social upheavals we see today?

The world is in the lime pit of distress and unrest. Men say they do not want another world war; nevertheless there are great preparations for another war. And embedded in the hearts of the world's greatest statesmen is an intense fear that a great war is just upon us.

Man has advanced in science beyond the conception of fantastic dreams. But what a pity that it cannot be said that he has advanced equally far morally and spiritually. It has been said that science can prevent war. It is true that science has placed man on a higher standard of living, but it has not removed hate, jealousy, and selfishness from his heart. Scientific advancements are great in the preparation of super bombing planes, tanks that travel eighty miles an hour, black rays, etc. In fact science is doing all it can to make the next war a "success."

Every phase of life — from the dethroning of kings to the countless men one sees walking along the highway — is touched by this spirit of unrest that is sweeping the earth. Just what is passing through the minds of the unemployed and the down-trodden? Is it satisfaction with life, or a brooding hate?

The great need today is for some one to unravel the tangled mass, and bring peace and happiness from unhappiness and fear. Senator Borah recently said: "Civilization has gone mad in its endeavor to secure vast wealth." Is the world able to produce a super economic specialist to put us on the right track again?

As men look at the financial depression, vast unemployment, revolution, and unrest, their hearts contain a foreboding that something is going to happen that will affect all men and be world wide.

## THE CLOSING DRAMA

YES, something *is* going to happen! Then the question flashes back, Is it possible to know just what it is, or must man grope his way in darkness, and work out his own salvation?

There are many who voice their own opinion and solution to the problem. Some say that we must prepare for the greatest war the world has ever seen — a war that will annihilate races. Others

declare a world-wide revolution is upon us, — a revolution that will radically change governments and the distribution of wealth. Then some claim the world is getting better, and with scientific advancement men will forget hate, war, and revolution; and a perfect government will be set up, thus man finally solving his own problems. Many others say that a great religious teacher will arise to teach the world anew and lead it on to better things.

Efficiency experts representing the great powers are now meeting to decipher the perplexing questions that demand immediate settlement — problems that unless satisfactorily adjusted will lead to certain war. There is only one source from which men can know the future — the Bible. The guesses of men pale into insignificance when the Bible gives the interpretation. But men are neglecting the Book of books, and look to the works of men to solve the riddles and explain the problems.

No one need be in darkness in regard to the meaning of these things. Christ says: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" Matthew 16: 3.

The great closing drama of the world is before us, in which world distress plays a vital part. Jesus confidently affirms that "when ye shall see all these things, know that it is near, even at the doors." (Matthew 24: 33.) And we are not left in doubt what event is referred to, for again we find the Bible description saying, "and upon the earth distress of nations, with perplexity. . . . And *then* shall they see the Son of man coming in a cloud with power and great glory." (Luke 21: 25, 27.)

## BEGINNING OF SORROWS

THE world is groaning under the stress of the times. Revolutionary governments are springing up. In every land the fear of revolution has gripped the heart. National budgets face a huge deficiency. Gangdom is an ever-growing, ever-menacing power. Naval competition is as great as ever, and all past naval agreements need continual revision. No wonder the Lord Jesus Christ called it *distress* of nations with perplexity!

A business man recently said to me: "I believe that we have not even seen the beginning of hard times, unemployment, and unrest." He was not a Christian, and did not read his Bible, but he expressed Bible truth. The Lord said: "All these are the beginning of sorrows." Matthew 24: 8.

Men everywhere are saying that the second coming of Christ is just a foundationless guess. Many have heard about that event, but very few believe in it, or expect it to happen. Great literary societies have taken obscure Bible scripture and attempted to

# MAD!

By Alger H. Johns

prove that this coming will be only in the hearts of men. In fact over 200 denominations are giving nearly as many interpretations to the Bible account of the event. Well might we ask, Is it possible to be sure of His soon return when for over ninety hundred years men have talked about it, looked for it, and even set dates for it, and yet it has not taken place?

To these queries the Bible asks a startling question in place of an answer: "Nevertheless when the Son of man cometh, shall he find *faith* on the earth?" Luke 18:8. Corresponding with the distress of nations there is a great lack of *faith* among men in that greatest event the world will ever see. Doubt has increased widespread. Christ says He will come in the clouds of heaven, "and every eye shall see Him." But doubt and lack of faith have so blinded men that they cannot "discern the signs of the times."

## TRUE COMFORT

**R**ESTING in the surety of peace is only in the imagination. Our hope must be centered in greater things than this world has to offer. Surely if we are not *looking* for His coming, He will not come for us. "And unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

Let us look at a picture of a dejected man. He might be a statesman, business man, in fact in any walk of life. His despondency has been caused from the horror of world problems. His dejection has led him to lose all faith in mankind. He has even lost his faith in God and the Bible. He, like millions of others, frowns in perplexity, and the common thought is, Will there ever be relief? But amidst the heat of the world's troubles, and when it



By Ewing Galloway, N. Y.

We may imagine the British lion lies uneasy in these days of national and international turmoil.

appears that all men have lost their faith, the comforting words of Jesus are: "Let not *your* heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

## A Stone that Cried Out

(Continued from page 7)

A group of his students, returning from a geological field day, came into his laboratory with specimens of rocks of many sizes, shapes, and colors. They had been led in the expedition by a geologist prominent enough to have been called by the government as a consultant in the Boulder Dam Project. He had described their stones and given the age to which each belonged, and the lads were proud of their specimens and their day's work. My teacher friend, with a twinkle in his eye, said, "I also have an interesting stone to show you."

He went to the shelf where lay his almost-forgotten stone, broke it into small pieces, and returning, handed each boy a piece. They declared it more beautiful than any in their collection. One of them suggested that they show this to the professor of geology, but as they were about to hurry away, the professor of chemistry informed them of the origin of his stone. "Well," they said, "we will take it down anyhow and show him what wonders chemistry can perform."

Down they went to his office and gave him a piece of the stone to scrutinize. He took it out of the boy's hand and immediately began to describe it and tell to what geological period it belonged. The boys looked at each other, hardly knowing what to say, as they intended to tell him its history, but he gave them no chance; and now it was too late to stop him, so they let him discourse on.

Finally one boy said, "Well, professor, just how old would you say that particular stone is?"

The professor hesitated a moment, and then answered, "Well, I would say it is somewhere between fifteen and seventeen million years old."

Not a bad guess for one of the guessing scientists. You see he didn't know who made the stone, and that is the weakness of their whole structure. When geologists know the author of their stones, they won't say so many foolish things about the stones.

The boys had difficulty in restraining themselves, so they retired as quickly as possible and returned to the chemistry teacher and reported the matter. He told the boys they were (Continued on page 34)

Who discovered

# "THE LAW OF EVOLUTION"

And when, and how? Can it be proved, like the law of gravitation?

By F. L. CHANEY



HE advocates of evolution are constantly speaking of "the law of evolution" as if it were one of the well-known and well-established laws of nature. Yet, as we have seen in our previous study, its leading scientific advocates candidly admit that they do not know *how* this law operates.

This popular attitude of scientists in general is well expressed by Vernon Kellogg as being that of certainty as to the *fact* that evolution has occurred, but ignorance as to the causes that have brought it about.

If this position is a tenable one, then they ought to be able to tell us where, when, and by whom the law of evolution was discovered and proved. This is an historical question and we take it up as such.

Thomas Hunt Morgan, of Columbia University, in his "Critique of the Theory of Evolution," informs us that Darwin undertook to do two things: first, to show that evolution has taken place, and second to show *how* it has taken place. Professor Morgan quietly assumes that Darwin succeeded in his first undertaking and spends the most of his time and space in pointing out, as others have done, that he failed in his second task.

Henry Fairfield Osborn, curator in the American Museum of Natural History, in his book, "From the Greeks to Darwin," gives us the following information: "We remember that there are usually three stages in connection with the discovery of a law of nature: first, that of dim suggestion in pure speculation, with eyes closed to facts; second, that of clear statement as a tentative or working hypothesis in an explanation of certain facts; and finally, the proof or demonstration. *Darwin came in for the proof*, profiting richly by the hard struggles of his predecessors over the first two stages."—Pages 5, 6.

## DARWIN'S DISCOVERY DOUBTED

IT IS evident that Professor Osborn believed when he wrote his work that evolution was discovered, established, and proved as a natural law by Charles Darwin in the latter part of the nineteenth century. If, in the light of the confessions of the most eminent evolutionists of our day that Darwin did not discover how evolution has taken place and that no one has yet discovered it, the reader is satisfied with Professor Osborn's answers, it

would perhaps be of little use to invite him to pursue this study any farther. But we are persuaded that those who have given any thought to the history of the discovery of natural laws will see that such answers are entirely superficial.

I now raise three questions bearing on this present-day attitude of evolutionists who profess *knowledge* as to the *fact*, but *ignorance* as to *how* the law of evolution operates.

## DISCONCERTING QUESTIONS

**FIRST:** Of what use is such knowledge? One writer has said that "to know that organic beings have varied, but not to know *how* they will vary in the future is about as useful as to know that a ball will move and not to know the path and distance of motion." The only weakness in this analogy is that no one *knows* that evolution, in the sense of transmutation of species, is even in motion.

Second: Is it consistent to talk about a law of evolution in one breath and in the next breath be forced to confess that no one knows anything about how that law operates? If any one of my readers has ever taught a class in science, kindly ask yourself whether you would undertake to delude yourself or your class into the idea that you or some one else had discovered a law and yet nothing was known as to the *manner* in which the said law operates. It may have been consistent for Darwin and his followers of the nineteenth century to talk about such a law, for in their blind ignorance they at least thought that they knew how that law operated; but is it consistent, and is it scientific, for the twentieth century scientists to thus talk and write in the face of all the known facts?

Third: Does this so-called law of evolution have any existence as a matter of fact and demonstration? Or, we might ask, did Charles Darwin prove the existence of this law as Professor Osborn would have us believe?

In order that the reader may fully appreciate the absurdity of such a claim, it is only necessary for him to recall to mind the history of the discovery of some of the great natural laws that are properly called scientific laws. Take as an example Newton's discovery of the law of gravitation. At least three factors entered into it. First, the fact of common experience and observation. All men everywhere

had felt its pull and observed its action. Second, Newton had at his command the knowledge of other men who, in a scientific manner, had watched gravitation at work and had made careful observations on the subject of falling bodies. Third, with these facts before him,—facts that had been demonstrated objectively,—he formulated a clear statement as a working hypothesis and applied it to the problem of the earth's pull upon the moon,—a problem that had to do with observation and applied mathematics. The result was a real discovery of a real law—a law that has in it the predictive element, and is therefore a useful scientific law, capable of basing future action upon.

Can the reader see any parallel between the discovery of the law of gravitation and the so-called discovery of the law of evolution? Is the transmutation of species a matter of common observation and experience? Have the scientists themselves observed any such thing in any such way that their fellow scientists will believe them when they tell the world about it? Where is the proof that such a law exists when we put it to the acid test of the predictive element?

During certain periods, so we are told, the law of evolution operates on the plan of addition. Embryonic organs such as legs, wings, etc., are added and developed from the simple to the complex. At other times it operates on the plan of subtraction. Complex organs become simplified; a five-toed animal, for example, becomes a one-toed animal. Giant Glyptodons become dwarfed armadillos, and the little dawn-horse, Eohippus, about one foot in



*International, Chicago*  
Working on the dry bones that seem to support the theory of evolution.

height and having four toes, becomes, in the course of time through this marvelous law, our modern horse with one toe. My professor in geology taught me that during one period the Cephalopoda, in harmony with this law, coiled their shells as a matter of economy, and that at another period they uncoiled their shells,—presumably as a matter of economy also.

In short, there is absolutely nothing that has been found in the fossil world that is not interpreted as having been under the influence of this purported law. But when we ask evolution's prognosticators to tell us what this law is going to do next, they are discreetly silent. A chemist can tell by means of his knowledge of the law of definite composition what will happen when certain definite proportions of iron and sulphur are mixed and heated. He knows, and can predict, what will take place when two parts of hydrogen and one part of oxygen are introduced into his eudiometer and are caused to unite by the electric spark. A physicist knows, and can safely tell, what will happen to gases when the conditions of Boyle's Law are fulfilled. An astronomer can weigh the planets, predict the course of comets, and discover new planets, by means of the law of gravitation. Even the farmer assumes the role of a prophet in the sense that having observed the laws of growth he can predict that what he sows that he will reap.

And so we might continue through the list of the known laws of nature, and everywhere we note in the history of their discovery and in their use after having been discovered these two factors: first, observation of the law at work; second, the utility of the law in the sense that he who is familiar with it can safely predict what will take place when the conditions of the law are met.

Where do we find these factors in this so-called law of evolution? It is needless to say that they are non-existent.

But, says our evolutionist, you must remember that evolution is a very slow process and it cannot be expected that ocular demonstration and proof could be given in the very short time that science has been at work on the problem. But why not? According to Professor Osborn we have long since passed the stage of "dim suggestion and pure speculation." If Darwin discovered and proved the law, why cannot we know it today? The fact of the matter is that evolutionists are offering us excuses instead of facts and proof.

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## Judgment Day---When?

*(Continued from page 11)*

It is reasonable that the rewards should be at the end of the world, for the influence and effects of a man's deeds and words are not ended at his death. They often follow as a legacy to generations after him. (See Exodus 20: 5; Revelation 14: 13.) There are many people today whose lives are vitally affected by deeds of men who have long since been dead.

If Christ's people were to be rewarded at death, why did Jesus say: "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. The Scriptures contain hundreds of references to the future glory and joy of Christ's people when He comes.

# Through *the* Voice of Nature



DOCTOR GRAY arose from his morris chair on the veranda and went into the front hall to answer the telephone. When he returned, young Mrs. Gray looked anxiously into her husband's face; she hoped he would not have to go out on another call tonight. He was beginning to show the strain of the past few weeks. There had been much sickness in the city, and his partner, Doctor Barnett, was away.

"Jack Dalton and his wife have decided to take a three-day outing in the mountains, and they have invited us to go along. What do you say, Helen?"

"Just the thing," his wife answered. "You certainly do need a rest."

"I would not consider it for a moment," the doctor said as he sank wearily into the cushioned depths of his comfortable chair, "but Barnett will be back Thursday, and I have things well in hand now."

On the following Tuesday at the hour of sunset, four weary but happy travelers had stretched their white tents beneath the evergreens on the edge of a lonely forest many miles from the discordant noises of the busy city. The automobile, which stood beside one of the tents, had brought them a long day's journey through rich farm lands, fruit-laden orchards, busy little villages, and rolling foothills.

The evening meal was over, and the four were sitting in front of the tents, watching the reflection of the beautiful, everchanging tints of the sunset as they were reflected on the calm, peaceful waters of a little mountain lake only a few feet away. Seldom were they privileged to behold such a scene, and they drank in its beauty with pure enjoyment.

"Look at those deep, rich hues, that blending of colors," exclaimed Doctor Gray, pointing over the lake to the western hilltops.

"The stillness of this place seems sacred," remarked Mrs. Dalton. "Even the birds have hushed their singing."

Young Mrs. Gray, in a sweet, gentle voice, repeated impressively and reverently:

"When the glinting, golden gleams  
Of far-off setting sun  
The clouds are softly tinting,  
Telling that the day is done,  
I hear the evening zephyrs  
Whispering at their play,  
The same sweet, simple story:  
'Our God is love alway.'"

"The solemn stillness of a place like this," remarked Doctor Gray, who was a firm believer in the good old Book, "and the wonderful beauty of such a night can but awaken the intellect, quicken the imagination, and open the mind to an honest

## A Story

### PART I



By *Grace Ellen Bruce*

appreciation of the truth and beauty of God's word."

"Yes," replied his wife, "in nature there is a beauty that has power to create within the heart a faith in God the Creator, which secures the health of the soul; and there is inexpressible peace and joy and rest in the unclouded hope of a healthy Christian soul in the consciousness of sins forgiven and a close companionship with God!"

A CLOSE observer would have noticed that Jack Dalton took no part in the conversation; something evidently troubled him. Less than three years had passed since Jack Dalton had finished his theological studies and accepted the position of pastor of a small though wealthy church in the city where his college chum, Doctor Gray, had taken up the practice of medicine. In their close association, Doctor Gray soon discovered that all was not right with Jack, that he was being swept along on the current of popular opinion and the demands of his wealthy, pleasure-loving church members. His sermons did not reach to the deep, heart-searching truths of the Bible. Long and earnest were the conversations held by these two, sometimes in the little study on the avenue, and sometimes in the doctor's laboratory while he was working on some scientific experiment.

Now, as the four friends sat watching the dying day, and three of them were acknowledging the hand of the master Artist, the fourth was pondering certain memories of college days that had been much in his mind of late.

During the latter part of his college life, he and his chum, Alfred Gray, were returning one evening from a game when they noticed a white tent on a vacant lot near the college baseball field. A meeting was being held in the tent, and through curiosity they stepped inside to hear what was going on. A young man, not much older than they themselves were, stood behind a pulpit with an open Bible lying before him. They were struck with the earnestness of the young preacher, and when the meeting



closed they hurried away with some serious thoughts. They were impressed because they had never heard anything just like that before.

"And he read it out of the Bible." Alfred Gray broke a silence that had lasted almost to their very door.

"Yes," answered Jack Dalton, "and I mean to look up that subject this very night before I sleep; strange I never heard it before."

When they entered their room, however, it was Alfred Gray who picked up a Bible from a corner stand, and seating himself by the table and drawing the study lamp nearer, found the text used by the young preacher in the white tent. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law," he read aloud. "That's Matthew 5: 18. That young preacher said that not one of the commandments has been annulled, and it says here, that 'one jot or one tittle shall in no wise pass from the law.'"

"Find the text he read in Psalm 119: 89," said Jack Dalton, coming to the table and looking over Alfred Gray's shoulder. Turning rapidly the leaves of his Bible, Gray soon found the text and read: "'Forever, O Lord, Thy word is settled in heaven.'"

"One of the texts he read was Psalm 111: 7, 8," remarked Jack Dalton quietly.

Alfred Gray looked up quickly, and Jack Dalton laughed. "I've got a few of the texts he read marked down here on my baseball bat," he explained, looking down at the bat he still carried in his hand. Alfred Gray found the chapter and read: "'All His commandments are sure. They stand fast forever and ever.'"

Jack Dalton walked away to the fireside and stood there, leaning his elbow on the mantelpiece and gazing into the glowing coals. Lifting his face suddenly, he looked into the eyes of his roommate, who was regarding him earnestly.

"**H**AVE you any more texts on that baseball bat, Jack?" he asked.

"Two more," answered Jack Dalton in a thoughtful tone. "One is Exodus 20: 8-11, and I can repeat it from memory for you: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.'" After a slight pause he continued, "The other text is James 2: 10."

"Here it is," and Alfred Gray read: "'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.'"

There was silence in that study room for a few moments; then Alfred Gray spoke. "I recall the last text that young preacher read before he closed his Bible; it was 1 John 3: 4." Again he began a rapid search through the leaves of his Bible, and presently he read: "'Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.'"

Again there was a long silence. The hearts of both young men were deeply impressed. The Spirit of God, which ever accompanies the earnest study of His word, was urging conviction upon them.

"This looks as though we have ignorantly transgressed God's law, and disregarded His rest day." Alfred Gray got up from his chair and walked to the other side of the hearth and stood facing his friend. "The seventh day is the Bible Sabbath, as we have just read from that Holy Book."

"Then I would like to know why the greater part of the people in the world today are keeping Sunday," said Jack Dalton.

"**I** CANNOT answer that question," replied his friend, "but I mean to find out, Jack," and Alfred Gray looked searchingly into Jack Dalton's face, "cannot you throw some light on this question? Surely you have met this question in your theological studies?"

"Of course it came up in our class work," answered his friend. "The Rev. Mr. Allen told us the day had been changed from the seventh to the first day of the week."

The eyes of the young men met in a level gaze; then Alfred Gray spoke.

"We have just read in Matthew 5: 18 that 'till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.' Who had a right to change God's law, and who did change it?"

"I don't know," confessed Jack Dalton.

"I mean to find out," said Alfred Gray as he began to get ready for bed.

The next evening found Alfred Gray, not on the baseball field beside Jack Dalton, whom he had vainly tried to persuade into the tent, but among the earnest listeners beneath the white canvas. After the meeting Alfred Gray shook hands with the young preacher and had a few moments' conversation with him, and one evening soon after, the young preacher called on the two students in their room. Before he left them, arrangements had been made for the three to meet every evening for an hour before the lights of the dormitory were turned out, and study the Bible.

The next evening, when the young preacher arrived and greetings were over, the first question the young men asked was why the world is keeping Sunday if Saturday, the seventh day, is the sabbath of the Bible.

"Before we begin to study this question," said the young preacher, "let us (*Continued on page 23*)

# THE WORLD'S BEACON

*in these dark days of depression*

By Thomas E. Hirst



LARGE number of panaceas offer themselves at the world's doors at the present time. Every form of government known to man in past ages and many new ideas of governmental power are being introduced by the thinkers of the world in a mad effort to stem the tide of demoralization and failure that threatens civilization. From the most extreme forms of communism to the mildest forms of democracy, the nations of the world are experimenting in order that they might save the structures of social life without the debacle of wild, blood-red destruction, which threatens to sweep away all that is sacred and noble in its fiery tide of blood-lust.

What is coming? is the common question of today. No nation stands free from this haunting specter of the unseen terrors of the near future.

Over in England men of mighty courage have placed their fame, fortune, and honor in jeopardy that they might find a solution to the pressing problems of political ills that seem to yield to no known form of social prescription. And in order to arrest the spreading disease of disintegration these men threw aside all precautionary measures that would have secured their own political safety, to avert the common danger to their nation.

Germany has just passed through a severe crisis in which it seemed certain that nothing could save the country from financial destruction, which in turn would have dragged the nation down into the pit of national chaos.

## EVERY EFFORT PUT FORTH

PRESIDENT HOOVER, by his magnificent gesture in prescribing a moratorium on war debts for one year, not only carried through a masterpiece of diplomatic policy, but saved the financial honor of Germany and perhaps averted a world-wide panic in monetary affairs.

But the moratorium is only a stop-gap. What will happen at the end of the year's rest is already troubling the minds of the world's statesmen, and no prophet is wise enough to foresee the solution of these great financial difficulties which prevent industry from becoming stabilized.

France looks forward to the economic future with fear. Her basic problems of finance seem to rest upon the security of the gold heaped up in her subterranean vaults; and should the value of gold

drop below the present standards of value, it will seriously disturb her welfare. And should her power to maintain large armies and navies be depreciated, she feels that she will be in grave danger of aggressive warfare from both Germany and Italy.

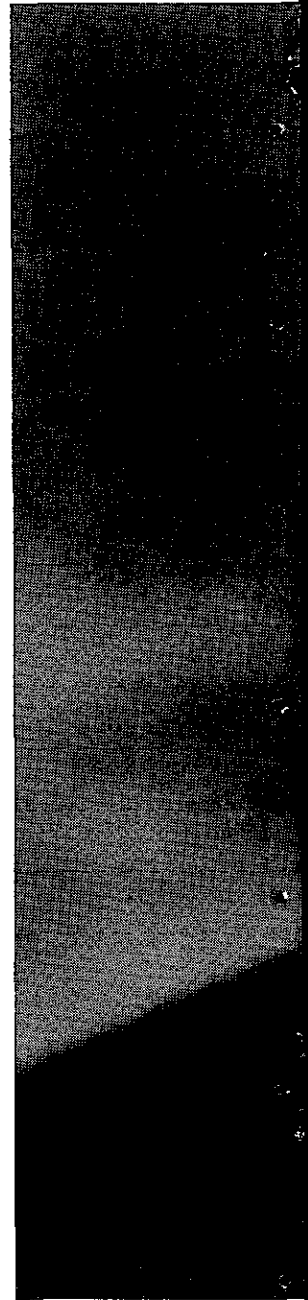
In Italy, the government rests upon the life of one man. Should Mussolini die or become incapacitated, there is grave danger that the Fascist power could not be successfully maintained against the social discontent that manifests itself on every side.

Although the Fascist government today has full control of practically every agency of life in Italy, there are various communistic and socialistic groups that only wait to fan into life the sparks of rebellion; and let that once happen, there is no telling how fiercely the fires would burn, and Italy become a great holocaust of political destruction.

South America is torn asunder by political factions. Coffee, rubber, and bananas—these commodities are the prizes and the burden of their struggles today. With world prices dropping and world crops increasing, there seems to be no solution for the financial troubles of these one-crop countries of the southern continent. Hence as each new agitator proclaims his method of cure for the ills of his country, the people avidly seize upon it, only to discover after bloodshed and revolution that the problem still remains unsolved.

Cuba and Porto Rico, with their unsold sugar crops and the distressing condition of the peasantry, invite the attention of economists.

Unemployment and overproduction in the United States have both contributed their perplexities to add to the sorrows of humanity at this time, and the



H. Armstrong Roberts  
Like the light in the light

# ON LIGHT



use on a dark and dangerous coast shines the "sure word of prophecy" through the moral darkness and uncertainty of today.

ominous forebodings of labor leaders, like President Green of the American Federation of Labor, are not the despairing visions of men who lack insight, but the result of keen, close studies into the economic welfare of the laboring classes of the world.

The large cities of the United States are being honeycombed with the insidious doctrines of communism, and what to all purposes is treason is being

preached from many a street corner in the great cities.

China is a seething mass of intersectional hatreds as well as the storm center where the propaganda of the white man's world is being handed out to the people in wholesale lots for their consumption. As a result the people of China are losing respect for the ruling powers of the rest of the world.

## IN LANDS OF MYSTERY

**J**APAN is in the throes of a social agitation that is leveling the ancient feudal systems to the dust and bringing to the fore a new set of policies for the adjustment of the social evils of this little Island Kingdom of the Rising Sun.

India has become Gandhi-ized out of its age-old servility to the Brahman caste, which so long has held the social systems of India in its grasp as the servants of its pleasure. No longer is the lower-caste man content to give implicit and complete service to the higher castes when he is required to, and the fermenting power of Gandhi's preaching has caused India's rulers to defer to the demands of this little, ninety-pound master of men as to no other political reformer of modern times.

So it goes — north, east, south, or west the story runs. Even far-off Australia has felt the pressure of change, and the world is trembling with indecision as to what course it must pursue, what healing balm it must bathe in, in order to cure the festering wounds of society.

Export trade has completely changed as the backward nations have adopted the genius and methods of the more successful trade nations.

Although Russia's five-year plan has not functioned as well as its promulgators anticipated, yet there is no denying that they are succeeding all well enough for the European nations to look upon with concern. Their commercial activities are gradually being extended; and with the almost unlimited resources of their vast territories behind them, they stand as the world's most potential threat to upset the balance of commercial power.

Armaments and war debts, doles and wage reductions, overproduction and five-day laboring weeks, national rivalries and fears — all these are the bane and topic of discussion in the world's council chambers.

And as if that were not enough, the self-evident facts are still to be considered as to the terrible increase in crime and immorality on every hand. Where will it all end? What does it all mean? What is going to happen next?

Thank God, there is an answer. There is one source of wisdom that reveals the meaning and the result of all these dire happenings of today.

Let us turn to the Bible, the solace and comfort of man's darkest hours. There we can find the only explanation of the breakdown of civilization, and a sure cure for the world's evils. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." 2 Peter 1: 19. (Continued on page 30)

# The News Interpreted

## Japan Looks West

IN CONNECTION with the incipient war in Manchuria between China and Japan, there has come to public notice again the so-called "Tanaka Memorial," which was first published two years ago. It is a document purporting to outline Japan's plan to conquer the Orient, and then move on the West. It is said to have been prepared for the Emperor of Japan by the Japanese premier four years ago, and gets its name from the man who is said to have written it. Some statesmen believe it to be unauthentic, but it is reported that the British authorities credit it, and that it was brought before the League of Nations Council as throwing light on the present Manchurian embroglio. We do not hear that the Japanese deny having such plans.

In the present crisis some facts about the working of the Japanese government have been made more prominent before the world than ever before; one of which is that the military and civil factions act much more independently of each other than is seen or thought possible in Western nations. The military clique, as in other nations, favors the getting of world trade, additional territory for national expansion, or any other objective, by use of the army and navy. The civil part of the government would attain the same ends by more peaceful means. But in Japan each of these bodies is amenable only to the emperor, and if either can get his consent it is free to move quite independently of the other. Thus it seems evident that the army

faction precipitated the war now going on, and the representative government had little or nothing to do with it, indeed even opposed it. But the Japanese keep their internal quarrels to themselves, and show a loyal and united front, no matter what.

The "Memorial" is very plainly the plan of the force faction in Japan; and that faction sometimes prevails, as may be seen now. Whether or not it is a documentary hoax, it may well be genuine, considering the almost desperate situation overpopulated Japan is in, and her struggle with aggressive and militaristic nations of the West for trade with China and India. Here are some quotations from the Tanaka document:

"For the sake of self-protection as well as the protection of others, Japan cannot surmount difficulties in Eastern Asia unless she adopts a policy of blood and iron. But in carrying out this policy, we are forced to face the United States, which is turned against us by China's policy of fighting with poison. In the future, if we want to control China, we must fight the United States just as in the past we fought the Russo-Japanese war. But in order to conquer China we must first conquer Manchuria and Mongolia. In order to conquer the world we must first conquer China. *If we succeed in conquering China, the remainder of the Asiatic countries will fear us and surrender to us.* Then the world will realize that *Eastern Asia is ours*, and will not dare to violate our rights.

"The proposed reduction of armaments is nothing but a means to limit our

military strength, making it impossible for us to conquer the vast territory of China. It is merely a scheme by which England and America may defeat our plans. To gain actual rights in Manchuria is to use this region as a base, and under the pretense of trade and commerce, penetrate China. *With China's entire resources at our disposal we can proceed to conquer India and Central Asia, Asia Minor, and even Europe.* The South Manchurian railway is not adequate for our purposes. Considering present needs and future activities, we must control railways in both North and South Manchuria. We are thus compelled to take an aggressive step in North Manchuria in order to insure future prosperity. *Our race is embarked on a journey of world conquest.* For the sake of self-preservation — and we have given warnings to China and the remainder of the world — we must fight America sometime." — (*Italics ours.*)

Such revelations of military aggression are startling, to say the least. Whether or not the Japanese government has in mind such a full-fledged scheme for the future, in the eyes of the world she seems to be starting now to carry out just such plans. Her reasons, whether real or imagined, for such contemplated blood-letting have always been the common causes of war, however; and she is simply copying the procedure of the so-called Christian nations of the West.

Again we call the attention of WATCHMAN readers to the fact that all this is only another link in the fulfillment of the chain of Bible prophecy for these days. The word of God is not nationalistic; and neither can we be in its interpretation. Read again the forecasts in Rev. 16: 12-16, and be certain that "the kings of the East" — Japan, China, India, Russia — will come from east and north to rid the soil of Asia of domination by the Western powers; and the great battle will be staged in Palestine, for there will the West make its last stand, to hold the sacred places so dear to Christians. The "kings of the East" will very likely have a predominant power to lead them. Why not Japan? She is the logical and acknowledged leader of the nations of the Orient today.

But the battle in the Holy Land will be Armageddon, the last war ever fought. And instead of terminating as a victory for any nation or group of nations, it will end in victory for God and defeat for all the nations. Then will the end come, and Jehovah will save His people from the final destruction. (See Joel 3: 9-17; Jeremiah 25: 31-33; Revelation 19: 11-21.)



Keystone View Co.

Japanese soldiers in the war in Manchuria

# The News Interpreted

## The "Eastern Question" Revives

*THE following facts are news:*

The daughter of Caliph Abdul Medjed Effendi, ex-sultan of Turkey and ex-head of Mohammedans throughout the world, was married recently to the son of the Nizam of Hyderabad, India, at Nice, France, where the Caliph lives in exile with his family.

The deposed "pope of Islam" has been living at Nice since he was expelled from Turkey by the Turks in 1924; and the chief contributor to his financial support has been the Nizam of Hyderabad, from whom he has received \$1,500 a month. This stipend has been increased to \$2,000 by the terms of the marriage; and fabulous sums in cash and jewels have been given by the Nizam to the bride. This Indian ruler is said to be the richest man in the world, possessing a fortune that exceeds the fortune of the Rockefellers, the Morgans, and the Fords combined.

The Moslems of India, numbering 70 millions, are proposing and urging that Caliph Abdul Medjed Effendi be given temporary power over a small tract of land in Jerusalem, much as the pope rules Vatican City in Rome, and that he be restored as head of the Mohammedan religion, which numbers 300,000,000 adherents.

The newly married, only daughter of the Caliph claims direct descent from Mohammed.

The All-Moslem Congress, which meets in Jerusalem in December (1931) will deal "abstractly" with the question of the restoration of the Caliphate.

*The following facts are history:*

Since the seventh century, Mohammedanism has been divided into two chief sects, and today the Indian Moslems belong to one and the Turkish and Arab Moslems belong to the other. These two sects have always been bitterly antagonistic. This partly explains why the Moslems of India did not join with Turkish Moslems in the World War, but remained loyal to Great Britain.

Ever since the Turkish sultan was ousted by Kemal, President of the Turkish Republic, and deposed from his office of "Commander of the Faithful" of Islam (though he is still considered the "Viceregent of Allah" by many millions of Mohammedans), the Nizam of Hyderabad has tried to get himself proclaimed Caliph in his place.

A union by marriage of the descendants of the two claimants to the caliphate would reduce the claimants to one, in the person of a hoped-for son, and thus tend to heal the old hatred



*International Newsreel*

The "Betsy Ross" flag, which was flown in October at the 150th anniversary of the battle of Yorktown.

between the sects east and west, making Islam solid.

The Turks, when they were driven from Europe, did not move their capital from Constantinople to Jerusalem, but to Angora in Asia Minor.

*The following facts are prophecy:*

According to a forecast in the book of Daniel in the Bible (chap. 11:40-45) "the king of the north," who, by reference to preceding verses also, may be identified as the ruler who dominates what was anciently Thrace (now the Balkan Peninsula), was during the time of the end to "plant the tabernacle of his palace between the seas in the glorious holy mountain." The "king of the north" was Turkey, by virtue of his occupation of the territory which has been known as the domain of the king of the north. We have interpreted "the glorious holy mountain" as being Mt. Zion in Jerusalem, between the Dead and Mediterranean seas. The prophecy would indicate, therefore, that the power that long ruled in the Balkan Peninsula would in our day move the seat of his power to Jerusalem. Temporary power, of short duration, is suggested by "tabernacles," or "pavilions." For "he shall come to his end, and none shall help him." "And at that time shall Michael [Christ] stand up"; which event is the second advent of Christ. (Daniel 12: 1-3.)

Without further comment, we are recording these facts and placing them together for the help of those who not only read the newspapers, but who also interpret the times.

## Scientists Among the Faithful

SCIENTISTS have rather despised faith, which they call a short cut to knowledge, and intimate that knowledge thus gained is not at all reliable. The fact is, however, that no one is compelled to exercise more faith than a scientist; and an evolution scientist most of all.

Case one: Scientists tell us that they have discovered a hitherto unknown chemical element, called "number 87" for want of a better name; but the strange thing about it is that though it has been discovered it has never been seen. "Number 85" is also in existence, it is said, but it has not yet even been discovered.

Case two: The noted astronomer Pickering has discovered that there is another planet in our solar system, besides the lately found Pluto which can be seen. The new member is invisible, but it must be there.

Case three: Then along comes the great Einstein, of relativity fame, and tells us that "cause is effect." Not that cause produces effect, as we always thought, but that cause *is* effect. He seems to be saying that the effect comes before the cause. It has especial reference to will power. Our actions cause our will power, instead of the other way around. He says it can be proved mathematically.

We marshal no proofs to the contrary of all this. We even find ourselves able to believe. But it is much easier to believe in God and the truths of the Bible.

## Persecution by Law

IN NATIONS with Roman Catholic majorities, where Catholicism is the state religion, for centuries religious legislation has been enacted that when enforced persecuted bitterly the Protestants and other religious minorities. The horrors of the Inquisition attest the intolerance of the Church when clothed with civil power. But when these fruits of bigotry are brought to the attention of our Catholic friends of today, they say that the Church never persecuted, it was only the civil power enforcing the laws.

But when the tables are turned the case looks different. In modern states, laws permitting — not enforcing — birth control are imminent. But Catholics are strongly opposed to birth control. Yet with eugenic laws such as these, infinitely less likely to cause hardship as compared with Sunday laws, the Church is greatly at variance. And it voices its protest in (*Continued on p. 34*)

# Calendar Reformers Routed at Geneva

(Continued from page 4)

public demand," said he, "and the agitation has been purely artificial, worked up by a small group of agitators." This was "the unkindest cut of all," and it closed the debate momentarily. There was profound silence for a minute. The Chairman asked: "Is there anyone of the contrary opinion?"

It looked as if the curtain was about to drop upon the last act in the tragedy of the calendar issue. The calendar reformers saw the handwriting of doom upon the walls of the legislative Chamber of the League.

## LAST EFFORT OF REFORMERS

**B**UT no, the battle was not yet ended. At last, Mr. Solbert, Mr. Eastman's secretary, awoke and found his breath. He made an earnest plea that the proposal to reform the calendar should not be dropped by the conference without formulating some plan for further study and education so that it might be possible to bring the matter again before the next quadrennial session of the General Conference of Communication and Transit in 1935, and thus enable a new calendar to be brought to a successful issue by 1939.

Mr. Cressy Morrison, the Secretary of the International Chamber of Commerce, who had been a most ardent advocate of the thirteen-month blank-day calendar plan during the discussions before the Conference, followed Mr. Solbert. With eyes blazing he looked at Sir John Baldwin, and said:

"It is apparent that the calendar cannot be revised at present, but I take issue with Sir John Baldwin that the whole calendar issue should be administered an anesthetic and scrapped by this conference. The International Chamber of Commerce which first brought this calendar issue to the attention of the League of Nations deserves better treatment at the hands of the League than to have the whole calendar reform put to sleep by an anesthetic and buried forever. This conference ought to pass some sort of recommendation of indorsement or at least grant a continuance of the Calendar Committee of Inquiry and Study of Calendar Reform in order that calendar reform may be brought to a successful issue at a future date. I seriously object to such a wholesale dose of anesthetics being administered to the whole calendar-reform proposition by this conference at this time."

The Chairman calmed Mr. Morrison's fears and stated that he proposed to appoint a Committee of Co-ordination, composed of the divergent groups, and he hoped that they might bring a proposal before the conference after they had fought out their dif-

ferences in the committee. Whereupon the conference recessed for three days, awaiting the report of this Committee of Co-ordination of which Sir John Baldwin was chairman.

There were three divergent groups represented on this committee. Sir John Baldwin, of Great Britain, stood at the head of a group that was opposed to any revision of the calendar at this time, and also opposed any plan of calendar revision that ignored the rights of those who had religious scruples relative to the alteration of sacred days. The second group was headed by Dr. Charles Marvin, of the United States, the calendar expert appointed by President Hoover to attend the conference, and the vice-chairman of the National Calendar Committee of the United States. His group stood unflinchingly for the adoption of the thirteen-month blank-day calendar or no revision at all. The third group was headed by Mr. Marchand, the Swiss delegate, and stood uncompromisingly in defense of the twelve-month blank-day calendar or no revision at all. How sweet a time the representatives of these three divergent groups had in the Committee of Co-ordination will, of course, remain a secret, but this we do know, it took them two whole days to draw up a brief survey of the proceedings and opinion of the conference upon the calendar question, and the report when first presented was a compromise that made an attempt to satisfy each divergent group and consequently contained contradictory and fallacious statements that it took the conference an entire day to iron out and rectify before the committee's report was finally adopted by the conference.

## FINAL ADVERSE REPORT

**T**HE report as finally adopted left the blank-day calendar advocates not a peg to hang their hopes upon and gave them nothing to crow over. The League members felt somewhat humiliated over the fact that they allowed themselves to be inveigled into this premature movement of calendar reform, whose most enthusiastic advocates and propagandists who addressed the conference had come from the United States, which as yet is not a member of the League of Nations. While the conference did not shut the door of opportunity completely in the face of these ardent calendar reformers so as to prevent the issue being brought again before a future conference for consideration, yet the European delegates did place a conditional restriction upon them so that the League may not be inveigled into another premature attempt to revise the calendar. The restriction

they placed upon these calendar reformers and agitators was to the effect that this calendar-reform question should not again be brought before the League for its consideration unless they secured in advance the indorsement of "a very great majority of the states," or governments, and that the League would refuse to place its indorsement upon any reform of the calendar unless the proposed plan could be put "into force simultaneously throughout the world."

Another thing was made very evident to the League, and one which it finally recognized, — that calendar reform involving such radical changes as the destruction of the weekly cycle and the alteration of sacred days and long-established religious customs cannot be brought about without the consent of religious organizations.

## GREATEST GOOD RESULT

**O**NE good purpose has been served by this conference on calendar revision. It afforded an opportunity to bear witness to God's unchanging truth before the great statesmen of the world, and to apprise them of the fact that there is a people who are still loyal to the original Sabbath and who refuse to sacrifice their religious convictions for mere mercenary gain. One ardent delegate who at first championed the blank-day calendar scheme, but who was later led to abandon his position publicly before the conference after he had listened to the earnest speeches made by the Adventist speakers, said that it was most refreshing to his soul "to see such loyalty and devotion of a people to the commandments of God in this wicked and godless twentieth century."

Many a delegate was led to change his attitude on the calendar issue because of the powerful testimony given in defense of the Sabbath and the great fundamental principles of civil and religious liberty.

This conference served another good purpose in that it enabled the opponents of the blank-day calendar to get the true facts before the members of the League and to show the utter fallacy of many of the misleading statements, which had been so extensively circulated by the overzealous advocates of calendar reform. The members of the League became disillusioned, and discovered that public interest and public sentiment did not demand a reform of the calendar at this time. The sentiment which had been created in its favor was by artificial means and its propaganda work largely financed by American capital. The realization of this fact placed the whole calendar-reform issue in a questionable light before many of the European delegates, and gave it the

appearance that American dollars and American greed were the chief motives that actuated the leading proponents of the thirteen-month blank-day reform calendar.

While the calendar reformers were badly routed in this first international skirmish, we must not conclude that the calendar-reform issue is dead. These men have discovered their weak spots, and every effort will be made in the near future to form a new battle line and to carry the issue to success at the first favorable opportunity. As they renew the battle and lay new plans of strategy, we must inaugurate a counter-movement of public enlightenment and education, so the people may know what is involved in this God-defying calendar plan of blank days. God gave us the consciousness that we did all we could, and He bore witness to our testimony.

We must not fail Him in the future when necessity demands similar action. As faithful watchmen, let us keep our eyes on the enemy and respond when the truth of God is assailed and His people are placed in jeopardy.

## The Voice of Nature

(Continued from page 17)

invite God's presence, and the guidance of His Holy Spirit." After a short but very earnest prayer, the young preacher opened his Bible.

"Our heavenly Father gave us His word that we may become acquainted with its teachings, that we may know for ourselves what He requires of us. To Him we owe our existence, and upon this fact is based our duty to worship God, and God only. In His word we find an answer to every vital question. Mr. Dalton, I see you have your Bible open, will you please turn to the seventh chapter of Ecclesiastes and read the twenty-ninth verse?"

Jack Dalton soon found the place and read: "Lo, this only have I found, that God hath made man upright, but they have sought out many inventions."

"One of the 'inventions' they have 'sought out' is the invention of a law of their own, which they have placed before God's law, thinking to change His law for one of man's invention. God warned His people that this would happen and even pointed out the very ones who would do it; and lo, they, when questioned, admit the deed and boast of the fact that though there is no Scriptural authority for the change, the world acknowledges their power by adopting their law."

The two young students exchanged glances, and Jack Dalton said, "If you can prove that, you have certainly answered our question as to why the world is keeping Sunday instead of Saturday, which is the Sabbath of the ten commandments."

"God's word plainly points out all the waymarks along the path that leads

us to our heavenly home, and we need not guess at anything," smiled the young preacher. "Mr. Gray, will you please read Daniel 7: 25?"

"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: and they shall be given into his hand until a time and times and the dividing of time," read Alfred Gray slowly and thoughtfully.

The young preacher drew from his pocket a small book, and after searching among its pages handed it to Alfred Gray, and said: "You will find here the confession of those who thought 'to change times and laws.' Will you please read the underscored lines, Mr. Gray?"

## Announcement

Beginning in the February WATCHMAN we will publish four profoundly significant articles that will deal with

### Science and Religion

from a new angle. Interpreting science as what we *know* of natural phenomena, rather than what we theorize about or guess, at, and interpreting religion as the teaching of the *whole* Bible, the author of these articles succeeds in harmonizing perfectly science and the Bible. Instead of dwelling on generalities, he gets down to nature in action and the Bible in adventure. Calling newly discovered facts of *physics* and *astronomy* to his aid, he makes some truly remarkable revelations on the *relation of the sun and the moon to the flood, Armageddon, and the plague of hail stones*. We recommend our readers to anticipate the first article,

### The Sun, the Moon, and the Prophet Isaiah

By John Lowell Butler.

Alfred Gray turned the book over in his hand so he could read its title. "Catholic Catechism of the Christian Religion," he said; then read the underscored lines as requested. "During the old law, Saturday was the day sanctified: but *the church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday, so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."

"That is news to me," said Jack Dalton. "In class one day when the question came up, the Rev. Mr. Allen said the day had been changed from the seventh to the first day of the week, and then the subject was changed and dropped."

"If man would only trust God and take Him at His word," remarked the young preacher gravely, "many souls that are driven to skepticism by the errors of popular theology might be firm believers in God's holy word." Then, drawing another book from his pocket and opening it to a heavily marked page and handing it to Jack Dalton, he said: "Mr. Dalton, will you please read the marked lines there."

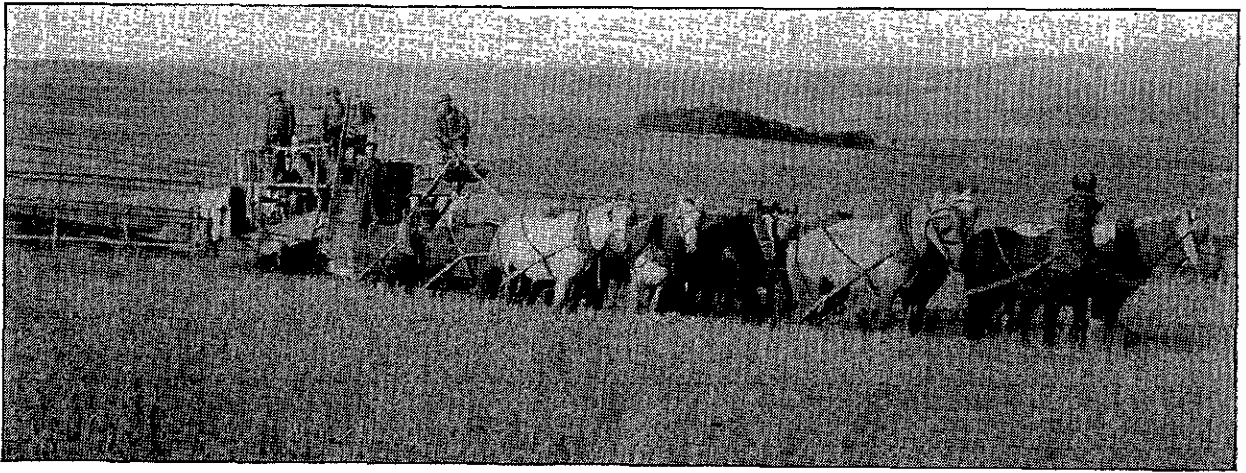
And Jack Dalton read: "The very act of changing the Sabbath into Sunday, which Protestants allow of; . . . because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin." Jack turned the book over and read its title, "An Abridgement of the Christian Doctrine."

"Do not the Protestant churches virtually admit the authority of the Roman church when they reject the Bible Sabbath and accept Sunday, the sabbath of her creation?" asked the young preacher, earnestly regarding his hearers. "You are surprised," he continued without waiting for a reply, "that those who have thought to change God's holy law should so boldly admit having set up a false sabbath, and boast of the fact that the majority of the people in the world today are keeping it instead of the true sabbath of the Lord."

"GOD gave us His law that we may enjoy everlasting life. Satan's only hope of destroying God's purpose is to persuade us into disobedience to God's law, and this invention of a new sabbath law, which you have just read from 'Doctrinal Catechism,' is Satan's master stroke and has deceived thousands. Mr. Gray, will you please turn to Isaiah 58: 13, 14 and read the blessings God has promised to those who esteem His law, keep His sabbath, and regard its observance?"

Alfred Gray soon found the place and read the verses aloud in a low, thoughtful voice. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The young preacher, who was rapidly turning the leaves of his Bible, repeated the last words of the text Alfred Gray had just finished reading: "The mouth of the Lord hath spoken it." For two full minutes no one spoke. Then handing his Bible across the table the young preacher said, "Mr. Dalton, please read Matthew 19 17, the last part of the verse." (Continued on page 30)



Courtesy of Portland, Ore., Chamber of Commerce

The far-flung wheat fields of the great West yield fabulous amounts of the "staff of life."

# EAT MORE WHEAT

*The doctor thinks we need to be called back from too extreme an obedience to EAT MORE VEGETABLES*

By Daniel H. Kress, M. D.



WE HAVE millions of bushels of wheat stored up in America,—enough, in fact, to feed the world for two years. The Federal Farm Board is perplexed. Prices are down to the lowest point. Farmers are in distress. The production exceeds the demand. The question is, What shall we do with the surplus that is yearly increasing?

During the past few years there has been a very marked decrease in the per capita consumption of wheat products. This decline began during the World War when people were requested to save the wheat to feed the soldiers on the battle front, and they were encouraged to supply their own needs by the cultivation of garden products. It is estimated that about 5,000,000 war gardens were planted and cultivated, and that not less than \$500,000,000 worth of garden products were raised. When the war ended, naturally the people continued to depend more largely upon these products and less than before upon wheat and cereal products.

Attention was also called to the need of supplying in our food the elements known as vitamins; and since vitamins are found in leafy vegetables and fruits, a commercialized campaign was carried forward to advertise these foods. Tomato juice, unthought of a few years ago, found its way to soda fountain counters,

and cafeterias, everywhere. Even the oyster trade was aroused and took advantage of this opportunity to call attention to the oyster as a source of vitamins. All the vitamins the oyster possessed were what might be found in the green vegetable foods stored up within its alimentary canal. Cod liver oil was also dispensed more freely for the same reason. Yeast, it was affirmed, is an absolute necessity to maintain a condition of health, because of its vitamin contents. Millions of dollars have been spent in advertising yeast. As a result of these campaigns, there has been a great increase in the consumption of some of these products, and a decrease of breads and other cereal foods.

#### TRUTH ABOUT STARCH

THERE are still other reasons why the use of wheat products has declined. Many suffering from starch indigestion were advised by their physicians to use less of the starchy foods, including the breads. In most of these cases of starch indigestion the difficulty is not in the use of starch, but in the free use of soft starchy foods, or starchy foods which are served in the form of soups, puddings, and mushes. Starches require mouth treatment. All such foods must be masticated thoroughly and the saliva incorporated with them in order to make them digestible. Well-baked breads, requiring thorough mastication,

are therefore not difficult to digest.

The rapid increase in the mortality from heart disease and diseases of the blood vessels also accounts, in part, for a decrease in the consumption of cereal products. Knowing that these diseases are due chiefly to high blood pressure, and recognizing that high blood pressure may be brought about by the free use of acid-producing foods, the free use of acid-producing foods, the free use of meat and also of bread was discouraged.

#### CAMPAIGNS GOOD AND BAD

THE citrus fruit industries launched a strong educational campaign emphasizing the need of making use of orange juice freely to render the blood more alkaline, and overcoming the tendency to acidosis, which, by the way, is usually a meat eater's disease.

Growers and canners of vegetables called attention to the value of lettuce, spinach, and other vegetable products in rendering the blood more alkaline and in reducing blood pressure.

Then, too, a campaign was conducted by the cigarette manufacturers in the interest of health, it was claimed, to discourage the use of sweets among girls in order to maintain a slim and slender figure. This naturally appealed to young women, and to slenderize became a fad. This led them to use less of the starchy foods and breads.

Through these various commercialized advertising schemes quite a change has



taken place in the food habits of the American people. In many instances, the matter of diet has been carried to a harmful extreme. The commercial phase, and not the health of the people, has been the chief factor back of these supposed-to-be health campaigns.

What has been the result? While ten years ago 12,242 carloads of lettuce, we are informed, were made use of by Americans, last year this had mounted up to 55,700 carloads. To every bushel of carrots eaten then, Americans consume five bushels today. The use of cabbage slaw and many other greens shows a corresponding increase; for instance, 10,000 carloads of spinach were consumed last year as compared with 2,800 carloads ten years ago. I am not saying anything against the moderate use of some of these foods; I think in many instances their use should be encouraged. But in our efforts to obtain the vitamins, or the various alkaline salts, the products with which they are associated should not be lost sight of. In many instances these associated products are wholly unfit for food. Oysters, for instance, may contain some vitamins, but they are highly acid-forming, containing acid wastes and organic filth. Meats of all kinds, besides being highly acid-forming, are not well adapted for the long human alimentary canal, owing to their tendency to readily undergo putrefactive changes within it from prolonged retention.

#### DON'T DISCARD THE STAFF

IT IS well to lessen, and in fact to entirely discard, the use of meats. Those having a tendency to high blood pressure are especially advised to do this. But having done this, it is a mistake also to discard, or even to lessen, the consumption of breads and other cereal products. Breads are only slightly acid-producing. The combination of meats and breads is not a good one, since both are acid-producing, but to attempt to live exclusively on alkaline-producing foods is a harmful extreme. Both mildly acid-forming and alkaline-forming foods are needed to maintain a normal condition of the blood. In fact, a normal condition of the blood cannot be maintained in any other way.

Whole-wheat bread can still be said to be the staff of life. It is the one food around which these other foods should cluster. From an economic, and from a health standpoint, the use of well-baked bread should therefore be encouraged. As stated, there is sufficient wheat stored up in the United States today to feed the entire world for two years. There is therefore no need of starvation in this country during this time of financial depression and unemployment. There is so much wheat that the Federal Farm Board is ready to make an exchange with commodities that are in excess in other countries. Recently an exchange was made with Brazil of (*Cont. on p. 32*)

# How's Your Health

The Doctor  
Answers Your  
Questions



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

**Dog bite.**—*What should one do in case of dog bite, when a doctor is not available at once? B. N. P.*

Let the wound bleed freely, and then take a toothpick or sharpened match, wind a little cotton around one end, dip this in a tincture of iodine, and then probe the wound very deeply, doing this several times. Fasten up the dog, but do not kill him at once, and get the patient to a doctor as soon as possible.

**Heartburn.**—*I have a good deal of belching, and often a very hot sensation in my throat, which I call heartburn. Also I feel a heavy sensation in my abdomen after eating. What can I do for this condition? M. H. N.*

I believe that you can relieve this distressing condition by eating more slowly, and using a simple diet that will not tax the digestive organs so much. Also do not eat when worried or overtired. Do not drink at meals, but drink freely up to one-half hour before meals and two hours after meals. When you get up in the morning, drink two glasses of hot water with half a lemon in each glass. After your meals, lie down with a hot water bottle to your abdomen. Sleep your eight hours at night, vary your work so that you have time for relaxation, and soon you will find that you do not have the symptoms you have mentioned.

**Colds.**—*I have frequent colds and do not want to be always calling our doctor, who gives me a lot of pills to take. What can I do for myself when I feel a cold coming on? W. E. K.*

One thing that a cold means is a disturbance of circulation, and your first effort should be to get your blood to circulating freely. Take a hot foot bath, drinking much hot water at the same time. Then see that your body is thoroughly warm and dry. Then slow up on your regular eating, drink freely of water and fruit juices, get thorough elimination. Breathe deeply of fresh air, get sleep in a well-ventilated room, and soon you will find that your cold will be getting better. Then when the cold is gone, try to prevent another cold by avoiding sudden changes of temperature or exposure, take cold baths in the morning in a warm room, being sure that you react well to the cold, drink freely

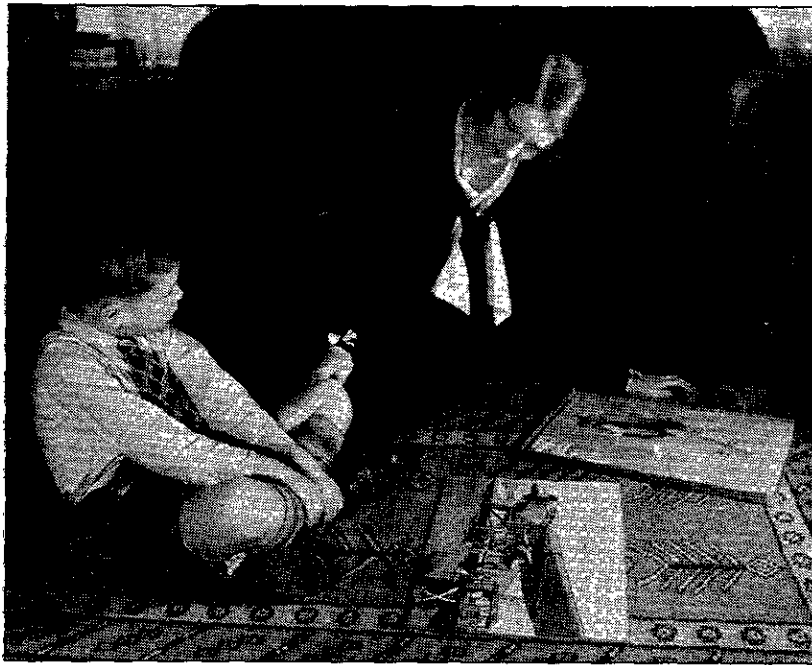
of water, get plenty of mental and physical rest, give attention to proper elimination, and perhaps you will find yourself taking cold more seldom. Your tonsils may be the cause of your frequent colds. If bad, have them treated or removed.

**Neuritis.**—*I have very severe pains over each eye, and my whole head aches. I have been told that I have sinus trouble, and need an operation. What would you advise? M. A. S.*

You may have sinus trouble, but your condition sounds to me more like neuritis. I would try other remedies before I submitted to an operation. Foment your forehead for about an hour twice daily, and apply heat, such as a deep-therapy lamp, to it once or twice daily, for an hour. Correct any faulty elimination, and drink plenty of water, and add an abundance of fruits, especially the citrus fruits, to your dietary.

**Artificial menopause.**—*At the age of 25, I had an operation in which both my ovaries were removed. I am now 31 years old, and since my operation I have taken more or less regularly the thyro-ovarian tablets. When I do not take them, I feel nervous, and have monthly disturbances such as headache, backache, pains in legs, etc. I have known women who have had similar operations with no such symptoms, and who do not have to take any medicine. What do these tablets contain, and how long do you think I will have to take them? I. H.*

The thyro-ovarian tablets contain the substance of the thyroid and ovarian glands, and supply the lack of ovarian substance caused by such an operation as yours. The fact that some of your friends who have had this same operation have no such symptoms as you have shows that they are better adjusted than you against the removal of all ovarian secretion, and thus show less signs of the menopause. You will find that your body will gradually adjust itself to the artificial menopause you have passed through, but you may find you need more or less of these tablets until the time for your body to pass through the natural menopause. Try to aid this adjusting of your body by freeing your nerves from all strain, by hygienic living, and a mind that is free from all anxiety and worry.



By Ewing Galloway, N. Y.

Pals

## Adventures in Human Relations, III

# Parents and Children Pals---But Who Rules?

By AGNES LEWIS CAVINESS

**T**IN AN effort to steer clear of the forbidding measures of the Victorian age we have swung toward a *camaraderie* between parents and children that has much to commend it. There are echoes of it from parents everywhere.

"My children and I are pals!"

"My daughters and their mother are just like three girls."

"Sometimes you can't tell which is the mother when the girls are all at home."

In expressions such as these we boast of the relationship between us and our children. It sounds hearty and good-natured; but at times I have a flash of anxiety about it.

Not far from where I taught country school once there lived a family that made a deep impression on me. There was the hearty farmer—Pennsylvania

Dutch descent—his wife, the older son, *his* wife and boy, two grown daughters, and another, half-grown son.

The men tilled their soil, put in and harvested their crops, cared for their stock. The women kept the house spotlessly clean, washed, ironed, and mended, cooked and served prodigious meals, made garden, put up fruit, and helped their neighbors in time of need. They were up early in the morning. We could hear them calling to each other across the fields as they did their evening chores. On a Saturday night there was much laughter and good-natured raillery as they set off to town in the family "bus."

The grandmother in the house where I boarded spoke of them one day:

"You'd think to see Glantz's folks that everybody in that house does just as he pleases. But I know better. You never see a big family like that, happy

and hearty and prosperous, but you can be sure there's a strong character somewhere among them keeping things running smoothly. The less signs you see of bossing, the surer you may be there is a boss—and a good one!"

Grandmother could speak with authority. She had brought up a big family of sons and daughters herself. So if a family seems to manage itself, it really only *seems* to manage itself; or else it is on dangerous ground.

Probably you've had more opportunities than your parents had, and nine chances to ten you're managing to give your children more than you had. If so, you are tempted to look upon your children as some sort of superior beings because of this. (Of course, you're proud of your children. Don't I pray every night of my life not to be "set up" over mine?) But as soon as you do this, the relationship begins to be twisted and there's danger ahead for everybody.

**I** WAS shopping with a neighbor. We missed our train and reached home long after dinner time. The next day we met again.

"What do you suppose I found when I got home yesterday?"

"No idea. What?"

"Chris Cummings had come over and the girls [thirteen and fifteen] had invited him to dinner."

"What did you do?"

"I let him stay. They'd had dinner, so he and the girls had some music while I washed up. I didn't scold the girls. They were tired from their work and wanted some fun. He's been away to school and the girls know better how to talk with him than I do."

"But do you think the girls ought to invite company to dinner when you are away from home?"

"No, I don't feel very good about that. But they don't mean any harm. I want them to be free to do as they like at home. I mustn't be selfish."

There is a pale green taffeta dress we see at church each week, a-swish and a-swirl with gadgets.

"I don't like Bess' dress very well," Bess' mother observes. "It looks a little extreme to me for church. But she has to wear it—it's all she has. She wanted two dresses this spring, one for church and one for entertainments, but I couldn't send her the money except for one. Of course she hasn't much use for this one now she's at home, but —"

Bess' mother was wearing her "good black silk." It is still good, but she's been wearing it three or four years and her girls have had any number of dresses in that time.

There was a wedding on. The bride's mother was up to her eyes in preparations.

"I told the child she would have to tell me just how everything was to be done for I don't know about those things. She wants a wedding breakfast—four-

# The Making of the Home



If we do not believe in religious legislation, to what extent should we compel our children to be religious, especially after an age when they begin to think for themselves?

No one can be compelled to be religious. Religion is the attitude of mind toward one's Deity. A man, as also a child, may be compelled to observe certain outward forms of religion, but in his performance of the rites his mind may be hypocritical, rebellious, or cynical. His religion is whatever he is; it is not what he is compelled outwardly to observe.

If we would have our children truly love God, we must lead them,—we cannot drive them. It is what we live, not merely what we command, that forms the ideals and finally the character of our children. We might drill them upon the ten commandments, we might require them to memorize passages of the Bible, we might force them to cease their work or play on the Sabbath, but

*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.*

we could not by that means make them religious. If there are manifest in our lives the reverence, the courage, the patience, the firmness, the temperance, of the Christian, and if in addition we actively teach and discipline our children, we shall be leading them along with God.

We are not, however, to confuse the nature of civil government with the nature of family government, as the

question above seems to do. They have not identical provinces. The state has no business in religious legislation or teaching; the home has. The father and mother are the priests as well as the governors of the home, and they are responsible for the religious as well as the physical and the social training of their children. But in the execution of that duty they have to consider what are the best methods. The home should have religious legislation, but the laws it makes should be enforced with the spirit of love. The infant is dependent almost wholly upon the parents' judgment for his conduct; as he grows older he should be developed in judgment and given more responsibility, until by degrees he reaches maturity. If a parent has failed to hold his child to God, his only hope of redeeming his error is a new and deeper experience in Christ, which may enable him to change his habits and do to some degree what he has previously failed to do.

course. We must have bouillon as well as coffee and fruit nectar."

"Why not omit the nectar and serve coffee with the cake? Nectar means a lot of work," I ventured

"Yes, I know; but then how shall they drink the bride's health?"

I didn't presume to answer that. But she had not finished.

"Oh, yes! I wanted to ask if you have any silver candlesticks. And do you have a lace tablecloth?"

Every woman loves fine linen, and few of us can withstand the sparkle of silver and cut glass. But as I thought of the little, servantless home with no help except a brace of excited, fly-away bridesmaids, and no large dowry or bank account anywhere in sight, something rose within me against a daughter who knew how "everything ought to be" and was thoughtless enough to expect a frail little mother-person to produce it—hocus-pocus—like the magician who takes the bunny out from under his silk hat.

Well, the wedding turned out to be simple and refreshing after all. That was because the mother is so sincere and modest a little lady that affectation and pretense cannot long exist in her presence. But she was a long time recovering from the overwork and worry, even so.

**I**N EACH of these cases the mother knew what was proper—that the mother should be consulted as to the family's guests; that one good dress of fine material and quiet color, cut on conservative lines, would have served nicely for both church and concert; that extravagance is never appropriate in wedding arrangements, particularly if

the bride's family is in modest circumstances. Each one put aside her own good judgment to gratify the immature preference of the young under her care. Each was generous and indulgent—but was she wise?

In contrast, I see two half-grown girls sitting like little Hiawatha, at the door of the tent on a summer evening, only this happened to be a camp-meeting tent. Mother had just paid the colored woman who had brought their laundry, and tripped across the grounds to do some errand in the early twilight. "Cindy," her day's work finished, her money in her pocket, had stopped to rest and to deliver herself of certain bits of philosophy, as a colored auntie of numerous years and ample proportions may. She watched mother.

"Dey's a heap o' diffunce in mothahs, dey is. You gals is too young to take notice yet. Dey's a lot a mothahs round dis heah camp meetin' dat looks like dey wuz washwomans in dey Sunday-go-ta-meetin' close, and dey chilluns look like fine folkse's gals in dey silk and lace. Yo' mothah ain' like dat. I see in dis heah wash you gals has a lot ob dresses. But dey's all gingham an' dimity and lanen—stuff dat wash an' iron easy. Yo' mothah, she weah a silk dress an' she look smaht. She a heap smahtah-lookin' dan huh gals. She look smaht an' she is smaht—she a heap smahtah woman dan she look eben!"

Cindy's thick lips closed. She had spoken. Presently she hoisted herself out of her chair and said good night.

The girls were a little uncomfortable. They were more conscious of the difference between themselves and some of their mates than they cared to admit.

They liked "pompadours" and French-heeled slippers, and fancy clothes as much as anybody. Once or twice when the family dressmaker had been with them, they had tried to get things arranged otherwise. But it wouldn't go.

"A drop yoke with two lace-edged ruffles and three ruffles around the skirt?"

Mother's eyebrows went up along with her voice as she repeated the question.

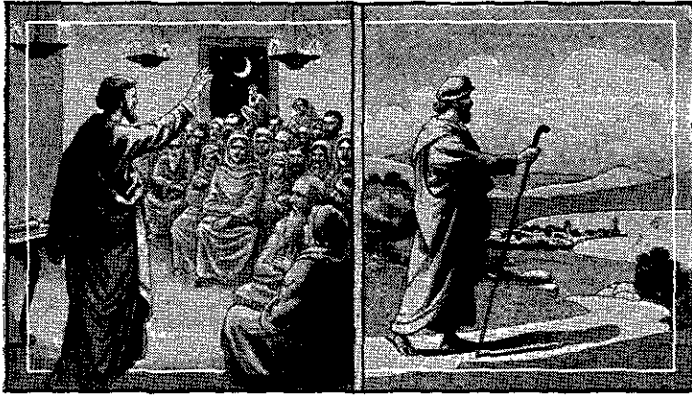
"H'mm! That at fifteen? And what will you wear at twenty?"

So the many ruffles dwindled to one, and a lovely ribbon sash fell to the deep hem mother put in by hand. And such tiny stitches!

**N**OW that I plan Betty's clothes, I know that mother made a great sacrifice herself as she kept her girls so simple. I know it would have given her great pleasure to wear her old clothes and make the girls as "fussy" as they liked. But I know also that those girls were unspeakably fortunate to grow up in a home where mother was the most important person. It was a healthy atmosphere. What matter if they were cross at Uncle Al when he emerged from his newspaper long enough to remark after some of their boy friends had been calling in their home:

"All that primpin' you girls did this afternoon was all for nothin'. Can't you see that those chaps came to see your mother instead of you? Or else [he looked at their little Scotch grandmother whose cheeks were rosy until the day they put her in her coffin] or else—I ain't sure—maybe they came calling on Grandma!"

And I am most sure of all that Cindy was right. Their mother was a heap smarter woman than she looked even!



Paul preached till daybreak and the next day walked nineteen miles.

# Paul Didn't Keep SUNDAY

By Joel M. Coward



RECENTLY I read in a secular paper an article entitled, "The Lord's Day," in which the author claimed that this term was applied in the Bible to the first day of the week instead of to the Sabbath day, which the Lord has designated "My holy day." (Isaiah 58: 13.) The author "clinched" this claim with the following bald statement: "On the first day of the week, Sunday, or the Lord's day, He arose from the dead. We find all through the New Testament that Christ's disciples observed that day."

This and similar unsupported statements are made so often by religious leaders, both in the pulpit and out, that thousands of people, who are not inclined to investigate, accept them as fact. But an examination of the texts used in defense of this claim (when they are used) fails signally to establish it.

To this end, John 20: 19, and other corresponding texts are used: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

It is claimed that this was a religious meeting, and that they were celebrating the day as the Sabbath in honor of the resurrection of our Lord. Let us review the events of that day as recorded by Luke and John and see if this be true.

## SABBATH AFTER CRUCIFIXION

**B**UT let us begin with the day of His burial. Luke 23: 54-46 reads: "That day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."

It is well to note right here that while the cross is generally set up by these people as marking the end of the old Sabbath and the beginning of the new, we see here the disciples observing the age-

old Sabbath on this side of the cross, with no apparent knowledge of a new one.

Then early on the morning of the first day of the week these women came down to the tomb bringing the spices, and found the stone rolled away and the body of the Lord gone.

This was reported to the disciples, and they went back to the tomb. Peter and that other disciple went into the sepulcher, and, seeing the grave clothes lying about and the body gone, believed what the women had told about the body being removed. "Then the disciples went away again unto their own home" (John 20: 10), doubtless with heavy hearts. Why? Because, "as yet they knew not the Scripture, that He must rise again from the dead" (Verse 9).

## UNBELIEVING DISCIPLES

**M**ARY was then left alone at the tomb, weeping, when she saw two angels, one of whom said to her, "Why weepest thou?" And she said: "Because they have taken away my Lord, and I know not where they have laid Him." Then Jesus himself appeared to her and asked the same question, "Why weepest thou?" But "she, supposing him to be the gardener, said, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take him away." She thought His dead body had been stolen away and hidden, but when Jesus had made Himself known to her, she went again to the disciples and told them of seeing the Lord and of the things He had said to her. (John 20: 11-18.)

Later in the day, two of the disciples went to Emmaus, and as they walked Jesus joined them. But they did not recognize Him, although He engaged them in conversation and they related to Him the events of the past three days, and of their bitter disappointment because their Lord had died without redeeming Israel from the Romans. As they neared the village, He made as though He would go on, "but they constrained Him, saying, Abide with us: for it is toward evening, and the day

is far spent. And He went in to tarry with them." As He broke bread and gave them, they recognized Him; and "He vanished out of their sight."

That same hour they started back to the city, where, when they had arrived, late in the afternoon, they found the disciples assembled; and while they were yet talking of their experience, Jesus appeared in the midst of them. "And they were terrified and affrighted" because they thought they had seen a ghost. (Luke 24: 13-37.)

## A SECULAR DAY

**W**HAT an opportunity here to lecture them on the proper observance of the new Sabbath and the reason for it! But it was not mentioned.

It is quite evident that they were not assembled for a religious meeting, "but for fear of the Jews." Likely they were in that same upper room where they abode (Acts 1: 13), for Jesus partook of the broiled fish and honey which was a part of their evening meal. That they did not regard the day as holy is proved beyond doubt by the fact that they had waited until that morning to carry the spices and ointments down to the sepulcher, a thing they would not do on the Sabbath, and all had repaired to their own home and gone about their secular affairs, two of them walking to Emmaus and back, a total distance of some fifteen miles.

They were not celebrating the resurrection, for they did not believe He had risen from the dead, and after they had seen Him, late that afternoon, they could not believe their own eyes.

Now, as to the collection for the saints (1 Corinthians 16: 2), each was to "lay by him in store," which could not be true in a public collection to be taken charge of by some one else. Dr. Justin Edwards, in "The Family Testament," renders it thus: "Lay by himself in store, at home." Moffatt's translation says: "Let each of you put aside a sum from his weekly gains." The Douay Bible: "Let every one of you put apart with himself." Two Latin versions, the Vul-

gate and that of Costello: "With one's self, at home." Three French translations, De Sacy, Martin, and Osterwald give it: "At his own house, at home." The German, by Luther: "by himself, at home." The Dutch is the same. The Greek term translated in 1 Corinthians 16: 2 "by him" is rendered in John 20: 10 "unto their own home."

Many other translations could be cited to show the apostle did not have in mind a public collection at a public meeting, but that it was a matter to be attended to at home on every first business day of the week. And as each one was to give as the Lord had prospered him, it is plain that if a man had a considerable business, it would necessitate an accounting that would be wholly inconsistent with true Sabbath keeping.

But there is a record of one meeting on the first day of the week—just one. (Acts 20: 7.) After a five days' voyage across the Aegean Sea from Philippi, Paul had arrived at Troas, where he "abode seven days," the last of which was the Sabbath, and they planned to leave the next morning. (Verse 7.) This was a night meeting. (Verse 8.) It was the night following the Sabbath, or Saturday night, as it would be called today. (See Conybeare and Howson's "Life and Epistles of the Apostle Paul," Vol. 2, chap. 20.)

Evidently Luke and the other traveling companions of Paul did not attend this night meeting, but went down to the ship soon after the close of the Sabbath, or sundown, and sailed sometime during the night for Assos, which was some 40 miles by water, and Paul, knowing that he could walk across—20 miles—next day and meet the ship, took advantage of this to spend one more night with the brethren there (verse 13), and left at daybreak on Sunday morning (verse 15). That Luke and the others were not present at that meeting is further proved by the way Luke speaks of those who were there. He says that "we" abode at Troas seven days (verse 6), but he speaks of those at the night meeting as "the disciples" and "them," never "we," or "us."

#### OF HEATHEN ORIGIN

THE Bible day always began at sunset and ended at sunset, but Sunday, as the term is understood today, is of heathen origin, as the name indicates, and begins and ends at midnight, according to the customs of those ancient heathen nations for whose gods the present names of the days of the week were given.

This meeting, therefore, did not assemble on what is now known as Sunday, for Paul had preached some five or six hours, or till midnight, before the Sunday began. Neither could this have been a Sunday night meeting, for that would have been called the second day of the week. (Continued on page 32)



## 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.

### Selling Religious Literature

*Is it right or Biblical to sell religious literature for profit?*

We believe in and practice the method of propagating religion by selling religious literature; but not for profit to any individual more than accrues from the actual cost of manufacture and the bare living due a manufacturer and distributor. Any clear profit above costs goes into more literature, charity work, or missions. Carrying a message by the printed page is only another way of preaching it. And the preacher who gives all his time to his message-bearing must receive compensation in money in order to live in a work-a-day world.

### Two Creations

*Were there not two creations of man, one when he was made in the image of God (Genesis 1: 27) and the other when God breathed into him the breath of life (Genesis 2: 7) so making him immortal?*

The questioner has built up a theory that is not at all proved by the texts cited. There can be no real question but that Genesis 1: 26-28 and Genesis 2: 7, 18-25 are different accounts of the same process. The first gives a concise account of the creation of man and woman ("male and female created He them"), and the second gives a more detailed account of the same. The first emphasizes the making of man, and makes the making of the woman secondary. The second gives details as to the creation of both. But both were made on the sixth day. Man-written history is often arranged the same way, an outline of the whole range first, then a going back and a covering of the same range giving details. Genesis 1: 27 states that God created man; Genesis 2: 7 tells how He created man. As well say God made the spirit in the first account, and added the body in the second, as to separate the two processes at all in point of time. As to the man being immortal, the whole teaching of the Bible shows that man is mortal, and receives immortality only on condition of being saved through Christ. (See Genesis 3: 17-19, 22-24; 2 Timothy 1: 9, 10; 1 Corinthians 15: 51-55; Job 4: 17.)

### Paul's Thorn in the Flesh

*What was Paul's "thorn in the flesh" mentioned in 2 Corinthians 12: 7? Some say it was his wife.*

There is no foundation in Scripture or tradition for the idea that Paul's thorn was his wife. We understand that he had been a member of the Jewish Sanhedrin (Galatians 1: 14), and the law required that such be married men. He was very likely a widower during his Christian life. Such references as 1 Corinthians 7: 8 suggest this.

There is much authority for the belief that Paul's thorn was blindness, or partial blindness. It may have been an aftermath of the blindness he experienced when he was struck down at his conversion. (Acts 9: 3, 4, 8, 9, 17, 18.) He spent sometime in Arabia after that (Galatians 1: 17, 18), and may have contracted an eye malady common there now. In this disease the eyes matter, and become unsightly and to a degree repulsive. He may have referred to this in 2 Corinthians 10: 10. Galatians 4: 13-15 also throws some light on the subject. His "infirmity of the flesh" caused his sympathetic hearers to desire to give him their own eyes. A better translation of Galatians 6: 11 reads, "You see in what large letters I have written unto you with my own hand." Writing with large letters is characteristic of people with poor eyesight. But let not our questioner lose sight of the precious spiritual lesson in 2 Corinthians 12: 7-10 while being curious about just what Paul's thorn was. It was some bodily affliction that was a sore trial and temptation to him. May we come to his conclusion under like affliction.



## The Voice of Nature

(Continued from page 23)

"If thou wilt enter into life, keep the commandments," Jack read.

This little Bible study, the first of several that were held in their room with the young preacher from the white tent near the baseball field, flashed vividly into Jack Dalton's mind tonight as he sat beneath the evergreens listening to the conversation of his companions. When the last Bible study had been given, Alfred Gray was so convinced that the ten commandments of God are as binding today as when they were written by the finger of God on tablets of stone, that he was baptized into the Seventh-day Adventist church of which the young preacher was a member. Jack recalled Gray's disappointment that his college chum did not share his decision, and how he, the theological student like the rich young ruler, had turned sorrowfully away. He recalled the words of the young preacher during their first study: "If men would only trust God and take Him at His word, many souls that are driven to skepticism by the errors of popular theology might be firm believers in God's holy word." Jack Dalton gave a quick start as he suddenly realized that his own feet stood perilously near the brink of that awful chasm. Tonight he knew that his heart was a stranger to the peace and trust and faith that dwelt in the breast of his friend Alfred Gray.

(Concluded next month)

## The World's Beacon Light

(Continued from page 19)

Yes, it is there that we shall find the causes for the world's distemper, and it is also there that we shall find the guiding light that leads us forward to the better day.

Prophecy truly reveals the story of man's terrible seed-sowing of sin, and as clearly points out the fact that we are living in the last days of earthly history before the coming of the earth's true King, who shall gather all nations before Him and sift them as the wheat from the chaff. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24: 30.

All prophecy is given to prepare the people of God for the occasion warned about. God has always warned the world and given to His people the preparatory message of grace whereby they might escape from the desolations of His anger when He brings to a stop the revolt of earth against His rule.

Every sign in nature, in social life, in political life, and in religious life, points to the culmination of earth's history.

The apostle Paul speaks of our times thus: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof." 2 Timothy. 3: 1-5. Here is an accurate portrayal of world social conditions that are so prevalent today from the sure word of prophecy.

## Four Out of Five LOCKED UP

If the prison population increases at the rate of the past few years until 1982, by that time four out of every five adults will be locked up, according to the American Prison Association. The underlying cause of this terrible epidemic is bared in a stirring article by Lee S. Wheeler, author of "Famous Infidels Who Found Christ," in the Special Holiday number of *The Life Boat*.

"The moral development of the race," he says, "has not kept up with the progress of intellectual knowledge, invention, and industry. The world has an overproduction of secular knowledge, which it has not the moral and spiritual training and ability to use for the happiness of mankind." In contrast he presents a sure hope for relief from crime. Do not miss the bright prospect of a glorious future that this author presents in the December *Life Boat*.

Send a dollar to *The Life Boat*, Hinsdale, Illinois, for your own subscription; and as many more as you can, to send *The Life Boat* to friends for Christmas gifts. They will appreciate it throughout the coming year, and you may be sure of giving something really worth while.

Luke speaks of the perplexity of nations: "Distress of nations, with perplexity; . . . men's hearts failing them for fear." Luke 21: 25, 26.

Isaiah depicts the scenes of the last days in such graphic language that our hearts shudder at the terrible depravity of human hearts, when we read his words: "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isaiah 59: 13, 14

The investigating committee known as the Wickersham Commission to Investigate the Causes of Crime in the United States has just rendered a scathing report of conditions of corruption among the guardians of the public welfare, showing that, almost without exception, every large police force in the United States has fallen in a large degree from the high standards of righteousness that the people have a right to expect from those who minister the powers of justice to us.

The reign of man apart from God has failed. The solution of our world problems lies outside ourselves. Humanity has tried for six thousand years to regulate the affairs of this sphere, and the record is one of failure, disease, and death. Every cemetery is a mute testimony that man has failed and that death is the only victor in the struggle for supremacy.

But we hasten on to that supreme event toward which all creation moves. The coming of our Lord draws nigh, and in the glorious appearing of our Saviour all the problems of life and death will be settled forever.

### GLORIOUS FUTURE

SIN will be consumed, death will vanish away in the cleansing fires of the last day, and he who for all these millenniums of earth's history has disputed the right of Jesus to reign will come to his end.

In Hebrews 2: 14, reading of the work of Christ, we find the promise: "That through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

Thank God, the way is not dark to those who are willing to study these blessed promises of the prophetic word. The way may be hard; it will be hard. Strife may compass the pathway of the saints; but as they press onward and upward to the kingdom of God, the light of prophecy will illuminate the way to the end of the journey.

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thessalonians 5: 1, 2; 4-6.

The glorious light of prophecy grows brighter and brighter as we near the end. Fulfilled and fulfilling prophecies are telling the story of God's overruling power and of His care for His children.

You who read this article but are unfamiliar with the meaning of prophecy, may I urge you to study as for your life.



# The Watchman's Torch

Germany consumed 16.5 per cent less beer in 1930 than in 1929.

North Carolina's school enrollment is growing faster than her population, having doubled in the past thirty years.

Lady worth \$2,000,000, in New York, agreed to pay \$20 a week toward the support of her aged and destitute father. Gentleman had his Rolls Royce stolen from in front of the poorhouse while he was visiting his father and mother. The fifth commandment isn't stylish any more.

A West African Christian native read a news item about the hard times in America and took up an offering among his fellow Christians for the starving Americans. The money was sent to the Board of Foreign Missions of the Presbyterian Church in New York. It was \$3 77 in U. S. currency. Can you compute what it is in the ledger of heaven?

Bank withdrawals represent an unwholesome increase in "hoarding" money, according to a statement on July 1 by the Federal Reserve Board. Between March and June such withdrawals increased \$200,000,000. In the first six months of 1931 there were 684 bank failures. In the whole of 1930, there were 1,345 failures. The best banking advice is found in Matthew 6: 19-21.

A business woman complains to the Chicago Tribune that as she travels and visits many churches she gets only lectures on current events. "I can read all about these other things in the papers and libraries. But I am old fashioned enough to want the crucified Christ on Sundays in church. I often wonder whether the ministers themselves do not believe in the Christ any more. We hear so little of Him. If they must speak about current events, let them use the midweek service for that. But please, please, 'we would see Jesus.'"

Dr. W. J. Fitts, Tennessee State Commissioner of Agriculture, sets out about the best solution for unemployment possible: "The city is no place for one out of work. . . . But it is different in the country. There one can support himself and his family. . . . The trek back to the farms, in my opinion, will go a long way towards solving our economic problems. On a farm a man can at least raise enough food for his family, and his living standards will be higher than in the cheap quarters unemployment forces one to have in town. . . . The man who works part time and spends the rest of his time profitably employed on the farm is happily situated. . . . As to the unemployed man, he at least can support himself in the country and bring up his children in healthy environment and provide them with wholesome food"

In Great Britain last year 7,000 persons were killed and 180,000 injured by automobiles, and the number grows. There is good reason to believe that alcohol is the chief cause of these fatalities. It is alcohol in small quantities, too. According to a writer in the *Journal of the American Medical Association*, the taking of a "whisky and soda" or a pint of beer will prolong a driver's "reaction time" (normally one fifth of a second) to two or four fifths of a second. At thirty-five miles an hour, this would mean going twenty feet farther before putting on brakes or turning wheels. And the effects of one drink persist for several hours. Then, too, alcohol changes the moral principles of a driver. As a neighbor of mine once said, "Let me get just one drink inside me, and I don't care whom I kill." Advocates of light wines and beer, take notice.

An expert on war says the next conflict will be an inferno of the skies, for the very air will be poisoned, and non-combatants will be the chief victims. Well does Scripture liken Armageddon to a whirlwind, and dub the devil "the prince of the power of the air."

"What is the difference," asks a columnist, "between the atheist who supports no church and the man who won't support his own? Between the skeptic who believes in no Bible and the Christian who never reads his? Between the gangster who breaks all laws and the good citizen who breaks what he pleases?"—*Nashville Banner*.

The "meanest joker" in Chicago dropped a flaming match on the newspaper bedclothes of a hobo sleeping in a cold nook beside a street. A passing taxi driver beat out the flames and carried the dying victim to a hospital. Surely the Spirit of God is being withdrawn from the earth when such lack of "natural affection" (see 2 Timothy 3: 1-5) shows itself in wanton murder for fun.

It was long urged against the Mosaic authorship and date of the Pentateuch that writing was not in use as early as the date claimed. But writings much older than the date of the Exodus have been dug up. And now that the inscriptions found at Sinai have been deciphered by Professor Sprengling, of the University of Chicago, it is claimed that the alphabet out of which has grown our modern English alphabet was invented four centuries before Moses, by a workman in the employ of the Egyptian mines in the Sinai peninsula.

Through others' lips the signs that proclaim Christ's coming near are told with vividness. Here are grouped a few recent utterances that show the fulfillment of Bible prophecies constantly quoted in these columns: "Can a serious American fail to be impressed by the relaxation of standards, both of public and private conduct, discernible on every hand? A civilization that will suffer crime to pass unpunished and will even view without agitation the evidence of a working alliance between crime and the forces upon which society relies for crime repression must quickly alter its ways if it is to be saved."—*Former Secretary of State Bainbridge Colby*. "Respect for property by children is woefully on the wane. Stealing among children from one another is appalling. Many parents have been led astray by the pernicious doctrine not to restrain their children lest their personalities be ruined."—*Dr. G. C. Myers, Psychologist, Western Reserve University*. "Widespread paganism and the maladjustment of a society that is purely acquisitive and secular are to blame for lawlessness."—*Former United States Attorney Charles H. Tuttle*. "Current conditions in society are summed up in one word, 'confusion.'"—*Rt. Rev. James De Wolf Perry, Bishop, Protestant Episcopal Church*. "One of the fundamental causes of crime is divorce and its accompanying evil—alimony."—*Dr. Carleton Simon, former deputy police commissioner of New York City*. "We Americans are just 6,000 years behind the time in our modern thinking. We are throwing away all the accumulated learning of the past. Christianity is the only hope out of all this disillusionment."—*Very Rev. W. H. Nes, New Orleans, Episcopal Church*. "Unemployment in spiritual fields today surpasses unemployment in the economic world."—*Wm. F. Pelham, Chicago business man*. "'Eat, drink, and be merry,' is a dangerous doctrine."—*Judge Florence Allen, Ohio State Supreme Court*.

ere the final edict shall go forth from the mouth of God and He shall declare that "it is finished." Then it will be too late to find the way home; then will be fulfilled the inescapable penalty of sin, neglect, and trifling with the word of God. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with Me, to give every man according as his work shall be." Revelation 22: 11, 12.

Surely today is the day of salvation and God's beacon light of prophecy flings its beam across the sea of time to guide us safely to the harbor of rest, where the victors shall receive the crown of life.

## Eat More Wheat

*(Continued from page 25)*

25,000,000 bushels of wheat for 1,500,000 bags of coffee. The question arises, What shall we do with this coffee? Another campaign may soon have to be conducted for purely commercial purposes to encourage the use of coffee in America as a beverage. We would have been better off without the coffee; for it is a harmful stimulant, highly acid-producing.

Should Americans begin to consume the same amount of wheat per capita that they did fifty years ago, an additional 147,000,000 bushels of wheat would be eaten, and this would go a long way toward solving the perplexity of the Federal Farm Board, and would certainly be a source of encouragement to the American farmer, since it would result in a gain in the price of wheat.

Bread is not absolutely a perfect food, but it is the most complete single food we have. Let us notice what is packed up in an ordinary grain of wheat. There are iron, calcium, phosphorus, potassium, sodium, iodine, fluorine, silicon, magnesium, sulphur, manganese, and chlorine; and in addition to these important salts, it contains the vitamins that are so essential to life and health. Breads, fruits, nuts, and vegetables contain all the elements of nutrition.

For both economic and health reasons, the poor should be taught how to bake their own breads. For the small amount of \$3.00 to \$5.00 a small mill may be secured with which wheat can be ground into whole-wheat flour. There is a sweetness to freshly-ground whole-wheat flour not found in flour that has been stored up in barrels for months or often years. Cracked wheat, one of the very best and most economical breakfast foods, may be produced at a cost of less than three cents a pound. The time has come when in the interest of health as well as economy, an educational effort should be launched to encourage the free use of cereals. This would be one of the best ways to aid the American

farmer financially. It would not merely relieve the wheat congestion which now exists, but would give the American farmer a living price for his wheat.

There is such a great surplus of corn, we are informed, that recently "Burn a Bushel of Corn a Day Clubs" were formed in Iowa. The purpose is to encourage each family to burn a bushel of corn a day as fuel, hoping in this way in time to increase the price of corn an additional twenty-five cents a bushel. Corn, we are told, can at present be obtained at \$3.00 less a ton than coal. A saner way of increasing the value of corn, however, would be to organize clubs that would call attention to the food value of corn, and encourage the consumption of one pound of corn a week by each member of each family as food. This would be equal to over 120,000,000 bushels a year. As a breakfast food corn meal mush is seldom thought of now, and yet the time was when this was one of the old standbys in every home as a breakfast food. For dinner the leftover from breakfast may be sliced up and seethed in a little butter, making a most appetizing food. Corn meal gems were also in evidence and were a staple food found on most American tables. In those days the boys and girls were not weaklings. They possessed brawn and muscle unknown to the pale-faced, anemic youth of today. By returning to a saner way of living, in a very brief period corn would demand the price hoped for without the adoption of the extravagant method advocated of burning a bushel of corn a day as fuel.

### DEAD FOOD

DR. McCARRISON, who was stationed by the British Government in a remote part of India, told of the people he there met, who were in possession of excellent health, and made the following comparison: "Let us now for a moment contrast the habits of these primitive people in respect to food with those of our more highly civilized communities. The former are content with natural foods: milk, eggs, grains, fruits, and leafy vegetables. But the case is different with civilized man. No longer is he content with the unsophisticated foods made in Nature's laboratory, with 'herbs bearing seed,' and with 'every tree in which is the fruit of a tree yielding seed.' To him these are still 'for meat,' but preserved, purified, polished, pickled, and canned. Some he extracts and distills with the object of procuring concentrates agreeable to his taste. His animal food he heats, dries, freezes, thaws, and stores. One way or another, by desiccation, by chemicals, by heating, by freezing and thawing, by oxidation and decomposition, by milling and polishing, he applies the principles of his civilization—the elimination of the natural and the substitution of the artificial—to the food he eats and the fluids he drinks.

With such skill does he do so that he often converts his food into a 'dead' fuel mass devoid of those vitamins which are to it as the magueto's spark to the fuel mixture of a petrol-driven engine."

The food question is not a perplexing one requiring a high school education. The scientific phases brought out in recent years should lead to the adoption of the diet given to man at the beginning: the fruits, grains, nuts, and vegetables in their most natural form. It should simplify the whole food problem, which now seems hard to ordinary minds.

The fact is, we have gone astray. We need a Moses to lead us back toward a saner way of living and simpler foods. Less meat and more wheat, fruits, nuts, and vegetables should be the aim in our educational work.

As has already been stated, there are in storage in the United States today many millions of bushels of wheat, owned almost entirely by the United States Government through its instrumentality, the Federal Farm Board. The cost of properly warehousing, insuring, and defraying other charges incident to the handling of this vast surplus is considerable. The elimination of this added expense during the present financial stringency would greatly lessen the drain on the government's already overburdened cash resources. The writer is firmly of the opinion that an intensive campaign to re-educate the American public to the value of increasing their daily consumption of wheat in its various forms would within a comparatively short time greatly diminish the existing over-supply of this vital, health-giving commodity. It follows, of course, that this increased consumption would reduce to a corresponding extent the expense involved in carrying the existing surplus. The writer, however, is particularly interested in the increased consumption of wheat from the standpoint of the health of the American people.

## Paul Didn't Keep Sunday

*(Continued from page 29)*

From all this it appears that this meeting came about purely by accident, and the record of it was written, not because of the time, but because of the miracle performed there that night; and instead of proving that they regarded the day as holy, it proves positively that they did not, for they waited until that day to resume their voyage.

But if what seems to have been the prevailing custom among the apostles, without considering the express command of God, is to be the determining factor in deciding which day is the Sabbath, then the Lord's day of old still holds, according to the divine record. Let us read it:

"When they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13: 14. After-



ward Paul preached to them, proving by the Scriptures that Jesus was the Messiah.

"But," say some, "Paul preached to the Jews on this day because they still assembled on the old Sabbath, but he preached to the Gentiles on the 'Christian Sabbath.'"

But we find in verses 42 and 44 that "when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God."

What a wonderful opportunity this afforded to acquaint the people with this new-fangled "Christian Sabbath" and "Lord's Day" idea, but not a word is said of it; instead Paul waited a whole week for the next Sabbath.

Next, at Philippi: "On the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16: 13.

And now we come with Paul to "Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 1, 2.

#### PAUL'S MANNER

ON ALL these occasions we have Paul, apostle to the Gentiles, many years on this side of the cross, still observing the seventh-day Sabbath, and preaching on that day in Gentile cities, to both Jews and Gentiles; and Luke, a Christian writer among the Gentiles, still calling it the Sabbath, and telling us that it was Paul's "manner," or custom, to preach on that day. And never once does he seek to stigmatize it by calling it "Jewish," for he knew full well that the Sabbath was made for man, all men, and not alone for the Jews. He knew that Jesus, the great Architect and Builder of this world, blessed the seventh day and sanctified it by resting on it Himself in creation week, and the way Paul always uses the term shows that he regarded it as the "Sabbath of the Lord," and not of the Jews.

The last mention of this apostolic custom is concerning Paul's visit to Corinth (Acts 18: 4, 11), where he abode a year and six months, and "he reasoned in the synagogue every Sabbath," preaching to both Jews and Gentiles. Here is a record of eighty-four meetings on the Sabbath against one on Saturday night.

Which do you honestly think shows the belief and practice of those early disciples in the matter of Sabbath observance?

Not once is there the remotest hint that the first day of the week is holy or that it is more sacred than any other working day, yet Paul declares: "I kept back nothing that was profitable unto you" (Acts 20: 20), and in verse 27,

"I have not shunned to declare unto you all the counsel of God."

The very best evidence that Paul knew nothing of this modern transfer of the Lord's day to Sunday, is his declaration to the Jews of Rome that he had "committed nothing against the people, or customs of our fathers." Acts 28: 17.

Perhaps there never had been a time when the Jews had been more strict and zealous in Sabbath observance, or when the day had been so loaded down with burdensome restrictions.

It was a sin, in their estimation, to walk over a mile on that day, or to shell out a few grains of barley in the hand to be eaten when hungry, or to give aid to the sick or dying, and they sought to kill the Lord Jesus because He refused to observe these petty, unjust, and man-made regulations.

Anyone familiar with the temper of the Jews on this subject knows that if Jesus, or any of His disciples, had sought to change or abolish the day, the city of Jerusalem would have been turned upside down, and the record of that riot would occupy a prominent place in New Testament history today.

God does not leave us to grope in darkness on any matter of any importance. We know that the types and shadows of the old covenant ceased at the cross, because the Bible tells us so. We know that the Lord's supper was instituted to commemorate His broken body and shed blood, because the Bible tells us so. We know that baptism symbolizes His burial and resurrection, as well as our entrance into a new life, because the Scriptures say so plainly. We know that the Sabbath is a memorial of creation, because the fourth commandment says so, and that the Sabbath is the "Lord's holy day," because the Scriptures so teach (Isaiah 58: 13); but where, in all the Bible, does it say that the first day of the week is the Lord's day, or that it is a memorial of the resurrection? Where?

## Surplus

(Continued from page 5)

Red Cross or the Salvation Army to keep.

This coming winter many laborers will be jobless, in spite of the fact that many business organizations aim to keep wages at a high peak at a great reduction of the percentage of profit; and that we have many highly paid, non-producing workers, as is indirectly shown by the following statement from the *Baker's Review*: "If the farmer gave his wheat for nothing, if the miller milled the flour for nothing, if the railroads hauled the wheat to the miller for nothing and then delivered the flour to your door free, it would still cost you \$4.85 to make, bake, and sell 100 pounds of bread." It has been estimated that about 6,000,000 men, many of whom have families depending on them, will

be without a definite means of support. The United States is not the only country thus suffering. The *Washington Evening Star* reports 4,000,000 for Japan; 7,000,000 out of Germany's population of 50,000,000; over 2,000,000 for France; and millions more for Great Britain—a tremendous army of jobless men.

These are perplexing times. We read in *Current History* of July, 1931: "No one can say what degree of success will be achieved by this first of all socialistic economies [referring to Soviet Russia]. In spite of spectacular successes in some parts of the Five-Year Plan, the population of the Soviet Union subsists on less than the minimum of food and clothing required to maintain productive efficiency. . . .

"Nevertheless, the economic and political position of the Soviet Government seems stronger now than it was a year ago. At a time when the Soviet Union has no net unemployment, the hospitals of New York are beginning to furnish an index to the severity of our unemployment problem in the form of an increasing number of patients suffering from diseases of malnutrition. For the first time in history, capitalism is enduring a period of sharp economic discomfort while a socialistic system exists alongside it. Socialism is no longer in the realm of theory, no longer only a philosophy and a hope; whether for good or evil, it is an actuality."—*"Socialism in Practice"* by Calvin B. Hoover.

It is the tragedy of the hour that many are losing their hold on the sound principles of Christian citizenship by floundering in the quicksands of socialism. This is no time to become radical. This is a time when rich and poor alike ought to reflect seriously—the rich man upon the fact that gold coined in sweat-shops is odious gain that will eat a man's body, reputation, and soul; the poor, wherein he wasted the small wealth intrusted to him. We can find no room for socialism in the following parable of the Master's, yet it portrays in vivid words all the weaknesses of life. "For the kingdom of heaven is as a man traveling into a far country, who called His own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them." Matthew 25: 14-19.

The story closes by saying that the last man had nothing but the same coin to return, for he had buried his talent. He was dissatisfied because he

did not have what the first man had. As a reward, *that one talent* which he had buried was taken from him and he had nothing — pain and regret were his total compensation. Lest the seeking of great wealth gnaw too deep into the soul, let us profit by this warning: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your silver and gold is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5: 1-6.

### Persecution by Law

(Continued from page 21)

the words of that staunch champion of its policies, Hilaire Belloc, published in the Catholic weekly *America*:

"Nearly all official persecution appears in the eyes of those who exercise it to be no more than the enforcement of normal law. A mob may perpetrate an act of mere hatred, or an anarchic State may act somewhat as a mob when it harries aliens or people of a different mentality, when it has pogroms of Jews or massacres of Armenians; but in a highly organized State severely repressing mob action when it persecutes, then persecution has the appearance of being no more than a quiet and normal enforcement of admitted law. A law is passed, supposedly in the interests of the community, which penalizes large families. So long as it takes the subtle form of putting them to an even graver disadvantage than they already suffer, it can hardly be called persecution, but once you get a command for limiting the family, once you get public action authorizing the sterilization of whomever the public authorities choose to sterilize, then you have persecution; because you will inevitably be requiring Catholics to do what they refuse to do."

"And when the State gives orders which cannot in conscience be obeyed by any Catholic, then persecution automatically arrives."

Well stated, and quite true; although there is much room for doubt as to whether birth control is a religious matter and therefore outside of the realm of civil law. There can be no doubt, however, about freedom of conscience, Sunday worship, obedience to the pope, and adoration of the virgin and the saints being matters of religion; yet concerning all of these have Catholic

states made civil laws, and have bitterly persecuted dissenters under the guise of enforcement of those laws. Let our Catholic friends read the above sentiments as applied to a modern Catholic State such as Spain was recently, placing "Protestant heretic" for "Catholic," "Sunday worship" for "birth control," and get the truth from the other side also. We hope Mr. Belloc will agree with us that the State always has been, and always will be, beyond its rights when it makes and enforces laws respecting the religious scruples of any man or minority, and that any church that depends on any state to enforce its dogmas and punish its heretics is outside recognition by God or man.

### Stone that Cried Out

(Continued from page 13)

hardly fair in deceiving their big geologist, but they declared their innocence, as he had rushed ahead, and they could not stop him; and now they said they didn't dare to tell him, at least until they passed his final examinations.

My patient's son and I had a good laugh at this guessing scientist who took himself seriously. If only more stones could cry out, or laugh, as this tried so hard to do!

My young friend is now enjoying his Bible and has about decided that its record may not be so far off.

### No Matter What

(Continued from page 9)

If those words could be engraven on our minds, be put into practice in our lives, then our pride, our silly foolish pride, would give way, and our eyes would be opened, and we would see that the days of so-called prosperity, with high wages and extra hours of leisure, both of which we have frittered away,— we would see, I say, that they have been a curse to us, and we would come to recognize the blessing God was bestowing upon Adam, when in the garden of Eden He said to him, "In the sweat of thy face shalt thou eat bread."

Let us be ready and willing to do *no matter what*, ever remembering that there is a prosperity man findeth in adversity.

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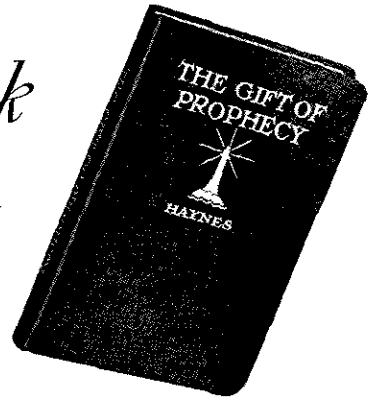
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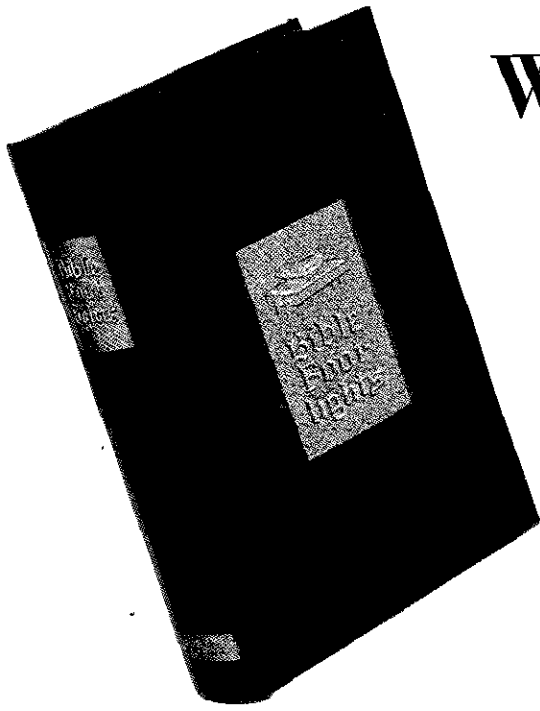
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