

The Watchman Magazine

AUGUST

An Interpreter of the Times



Where Is
the Missing Link?

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The Fortress of
Liberty

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Heaven's Income
Tax

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Victories and
Monuments

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Should Religion Be
Taught in the
Public Schools?

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"In Such An Hour!"

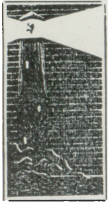
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Building Men
for Defense

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TEN CENTS

Photo by
Harold M. Lambert



ETERNITY'S BEACON LIGHT

By William J. Murdoch

THERE is a light burning brightly for us from across the span of eternity. It burns as clearly and steadily as any beacon could burn, and neither storm nor blackness of night nor world upheaval can blot out its beckoning rays from the vision of those who are determined to follow it.

And we must hold fast to that determination, for in John 12: 46 it is written: "I am come a light into the world, that whosoever believeth on Me should not abide in darkness."

Imagine the different state of the world today if only a few men had chosen to follow that light—the light of the Holy Scriptures—instead of their own selfish aims and ambitions! Imagine the peace and love that would flourish among all mortals if only these men and others like them had not turned from that light to fan the already raging fires of their own vainglorious greed.

But they have forsaken the light, and today the entire world seems poised on the brink of nowhere, ready at any instant to plunge into eternal darkness. "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." John 3: 20.

Yet we must not despair. We must have courage, now, perhaps, as never before. We must have vision; for it is a tragedy—an awful tragedy!—of mankind that the flames of war have so enveloped the world that some of us permit ourselves to stray from the shining guidance of that light.

And this we must not do. This is a time for courage and loyalty—loyalty to both God and country. In these dark hours we must draw closer to the reflection of that precious light which is found in our hearts; for its rays will guide us, and its warmth will give us strength and courage. While the rest of the world stalks in darkness, we must hold steadfastly to our beacon, safe and sure in the faith that its radiance will lead us to inward peace and consolation.

We must not be afraid. There is only one thing to fear: darkness. And we need not be afraid, for we know where we can find the light that never fails.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." John 8: 12.

The Light of the world. Cherish It! Follow It! Never, never once lose sight of It! Keep Its radiance in your vision, Its reflection in your heart.

HOME

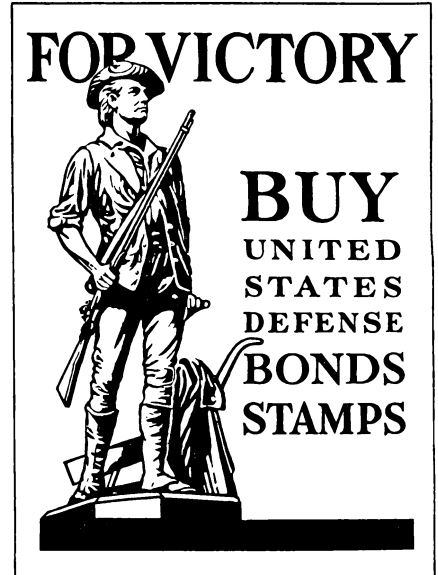
By MARTHA M. BOUTWELL

*The curtains are old,
But they're crisp and white,
And through the lace
Trickles cheerful light.
The chairs are scarred,
And the rugs worn bare,
But they can't detract
From the love and care
And the thought secure
That fill the air—
This is home!*

Gas Rationing

By the Editor

ALONG with hundreds of others I stood in a queue waiting to obtain a gas rationing card in the District of Columbia. Present were men and women representing all walks of life. The rationing decree brought all to the same level. All must answer the same questions, and all must abide by the decision of the rationing board. As I had driven to Washington for several weeks' work it was essential that I should be able to return home in my car. The treatment accorded me was entirely satisfactory, but it set in motion several trains of thought which are beginning to



occupy the minds and attention of many others. What is the rubber shortage, which is the real reason for gas rationing, doing to affect the life of America? Evidently the hardest hit will be the rural areas, and as a minister I wondered how the country folk could drive miles to attend the city church each week. Having grown up in a religious country community in one of the central states, I recalled that all over the countryside churches were to be found to which country folk repaired once or twice a week for divine service. But those churches have largely closed their doors. Not infrequently has the grange bought a church building and while carrying on a community interest it has supplanted the church.

The church-inclined folk have been driving to the city, where ministers of better address and education attend to their spiritual needs. But with the rationing of gas and the absence of rubber, how will these interests be cared for? Already certain churches have decided that the church service and Sunday school will be held at approximate hours so that families will not have to drive to church twice. Correspondence Sunday school courses are offered by some churches. The return of the circuit rider who will be provided with gas and tires, offers a solution to those in interurban sections. But where will they meet, since in many instances church buildings are no longer available?

Doubtless American ingenuity will solve this question. In Elizabeth, New Jersey, a
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JAMES EARL SHULTZ, Editor

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IT IS common knowledge that "a chain is as strong as its weakest link." But how much more evident is the weakness when the link is missing altogether. And this is the predicament of the theory of evolution. Proved facts of science unerringly point out these voids.

Fact No. 1.—Only life begets life. Spontaneous life is impossible. How then came life upon this planet?

Evolution rejects the record in Genesis, the first book of the Bible, and with subtle theories, for which no foundation exists, confuses the minds of those who will not for themselves study to know the facts.

Fact No. 2.—All living things propagate after their kind. World-wide observation, history, archeology, and the fossil world have all failed to produce one evidence of a transition from one species to another.

Evolution is built upon the supposition that all living things have evolved from a primordial germ, up and up through species innumerable until the present day, and that the end is not yet.

Fact No. 3.—There is no known fact upon which science may base an approximation or a conclusion as to when the earth began, or when life appeared upon it.

Evolutionary geology glibly states the age of the fossils, stones, and what-not; with startling daring, reaching out into the unknown past, even to hundreds of millions of years.

Fact No. 4.—Mathematics is an exact

★ *In 1900, while an international peace congress was in session in Paris, an editorial in L'Univers said: "The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been inspired by faith in the divine nature and the divine origin of man; men were then [or thereafter] looked upon as children of apes. What matters it whether they were slaughtered or not?" The evolutionary theory which justifies the survival of the fittest at the expense of individual or national life makes necessary the efforts of benevolent statesmen to safeguard the existence of non-militaristic nations, hence Cordell Hull, Secretary of State, is shown signing a Lend-Lease Agreement with the Honorable T. V. Soong, Foreign Minister of China, which will aid that heroic people in their battle with a ruthless aggressor.*



WHERE IS THE MISSING LINK?

By Walter E. Gillis

science upon which all engineering projects depend for elaboration, and it has enabled man to accomplish marvels upon the earth, and also to reach out into the universe of earth, air, and sky,—a universe in which a myriad of astonishing chemical and geometric formulas are maintained in a perfection and symmetry unapproachable,—and determine that all nature is governed by laws both simple and intricate.

The evolution theorists assert by arguments fallaciously subtle, that all these things are the result of a blind, planless grouping of matter, the origin of which they are unable to reasonably postulate.

Fact No. 5.—Unimpeachable facts establish the conclusion of the wisest men known to science at the present time, that this planet is in a condition of decay and disintegration that operates both in organic and inorganic matter. In every comparable feature the fossil world bears mute evidence to this fact with multitudes of magnificent specimens that have been found incased in the rocks that formed about them from the sediment of the cataclysmic Flood that de-

prived them of their life. This comparison has developed the fact that some seventy-five per cent of living genera are represented in the fossils that have been rescued from the rocks. Living specimens are puny in comparison.

The disciples of evolution blandly assure us that all things from the beginning have been evolving toward a perfection not yet attained. In the face of a multitude of thoroughly established facts which testify to the contrary, they persist in impregnating the world's literature with their fallacies.

Fact No. 6.—The marvelous instincts of birds, animals, and insects; the universal desire of man to worship; the interdependence of the plant and animal kingdoms for the maintenance of life—the plants for the insect transmission of pollen, the animal for the plant production of vitamin "E" upon which their fertility depends—all these point to a Creator. A large library has been written upon these wonders, and almost daily new wonders are being brought to light.

A vast number of other facts might be enlarged upon. From whence came light, gravitation, chemical affinity, space, electric phenomena, and many, many other vital things for which the evolutionist has no explanation that will permit of scientific demonstration.

The first chapters of the Bible alone adequately explain the origin of the material world and the causes that operate to produce the phenomena of our present age. "In the beginning God created the heaven and the earth." Genesis 1: 1.

"The Lord by wisdom hath founded the earth; by understanding hath He prepared the heavens." Proverbs 3: 19, margin.

Gas Rationing

(Continued from page 2)

church has chartered a bus to pick up parishioners and carry them to church services. In Richmond, Virginia, motorists have put stickers on their windshields reading: "I am going to church. Can I give you a lift?"

While some ministers may regret that their X card has resulted in their becoming a common carrier for their parishioners, others will welcome it as an opportunity to become better acquainted with their flock and to perform for them a service that is essentially missionary.



WHAT is the pearl of great price mentioned in Matthew 13:45, 46? Many ask this question and make no diligent effort to find the answer—they are not sufficiently interested to go to the trouble to find out. Everyone, doubtless, is willing to concede that in order to be a doctor or a lawyer it is necessary to spend years in study and preparation. All of us went to school and mastered certain subjects to prepare for the business of making a living and to take our places in society. But in religion we have a very different attitude.

We hear of certain moral and religious concepts, and from time to time are admonished to heed them. Sometimes we do and often we do not, but we do not often understand either the admonitions or the concepts, and perhaps we resent both. We realize, vaguely, that if we are good we will be saved, and if we are bad we will be lost, but as we have never known anything concerning future rewards or punishment except by hearsay, we are ready to deny either or both, not taking the same trouble to learn about such questions as we do about our professions; and we imagine that by ignoring the hereafter we can thus dispose of it!

It was Paine, the atheist, who said that people at different times have claimed a revelation from God but, so far as he was concerned, it was a revelation to them only and not to him. That, of course, is an example of the point of view of many. It is assumed that Christians, having persuaded themselves into conformity to certain principles, or ideas, have taken it upon themselves, from a mistaken sense of duty, to impose their beliefs upon others. In other words, the faith of a Christian is regarded as only a vague hope which he seeks to impose upon others for their good. Meanwhile the only real things in life are said to be the material; the only pleasures are in the gratification of the physical senses and the cultivation of the intellect; the spiritual being dismissed as imaginary, disagreeable, and depressing, and the whole subject of the next world being regarded as a question for theologians to decide.

Some look upon those as being happy

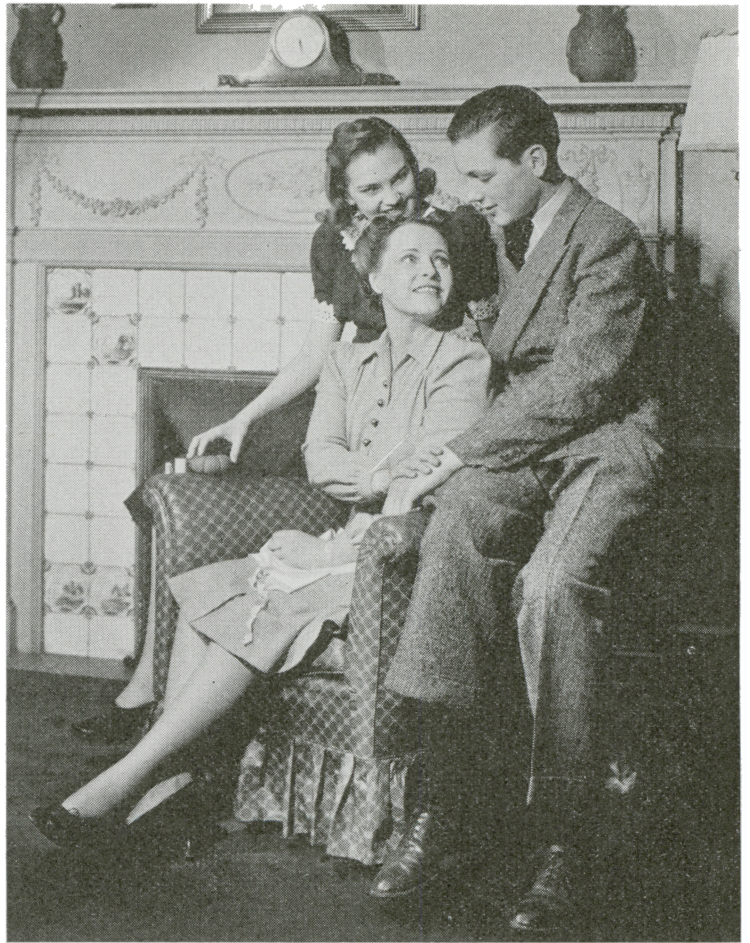
ANGRY WORDS

By SARA SMITH CAMPBELL

*Angry words, like boomerangs,
Turn against their users;
Those who place their trust in them
Ever have been losers.
Never think that angry words
Hit the mark intended;
Just as curving boomerangs,—
From their straight course bended,—
Circle wide the target sought,
Then, with added power,
Find their own unerring way
Back to smite the thrower,
Angry words, like boomerangs,
Turn against their users;
Those who place their trust in them
Ever will be losers.*



★ *Children are the treasures of every mother's heart, but there is a treasure of even greater value than these. Read what Mr. Martin says concerning "Millions for a Pearl."*



MILLIONS FOR A PEARL

By Reginald Martin

who possess money, leisure, and property, ignoring the fact that the person who has nothing to do but amuse himself and spend money is usually in the last stages of boredom. If, later in life, they are a bit concerned and a trifle nervous about their destination in this world and the next, they banish the subject from their minds as much as possible and try to think of something more cheerful! They try to believe that the happy man is he who is so completely occupied with worldly activities that he does not have time to think.

This strange philosophy of life has, perhaps, been fostered by a multiplication of worldly interests and by our modern system of education as well, since all secular education avoids the spiritual and concentrates upon attaining material or technical proficiency. What, then, is the answer? Does the Christian have anything more tangible than a hope? Are heaven and hell merely states of mind, and is promised immortality merely an idea invented by egotistical preachers?

Perhaps the preachers themselves are partly to blame if there is any doubt at all

as to the reality of spiritual things, as they make the mistake of assuming that experiences they themselves have had are common to all. But it is not guesswork to the Christian at all. He does not *hope* that there is a God, that he is forgiven every sin, that there is a place called heaven; and he is not pretending when he appears to enjoy the things of the spirit, which are a complete mystery to the non-Christian. Being a Christian is not being of a certain opinion or holding a particular academic idea, it is a relationship founded upon an experience. He can speak with certainty not because he merely hopes, but because he knows!

There is a place called heaven, and another place called hell. No one made up these ideas, they are just as certain as are the material facts of everyday life. If you have any doubt as to the existence of Jesus Christ, and really want to know whether He lives now, today, ask Him! He will tell you. He tells every person who accepts Him. How does He do it? Ask Him. Will that acceptance save you from hell? Certainly it will. Why?—Because He has told

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THE FORTRESS OF LIBERTY



OUR nation is a fortress of liberty, fighting a vicious, implacable army of foreign isms. Never before has there been a greater need for unity, for calm appraisal of the forces which work against us, for co-ordination of thought and effort, so that we may consider every maneuver by which to outwit a resourceful and ruthless foe. I refer, of course, to the sinister foreign-ism advocate. Protected by sentimentalists and by innocents, these termites have succeeded in boring into every phase of American life, masquerading behind "front" organizations. Nothing is so dangerous as these foreign isms which are working their way into the very lifeblood of our country with their lies, their deceit, and their suave presentation of their cause.

I insist that in approaching the job of protecting America we must consider the problem of separating true liberty from license. We must set apart freedom, as defined by our Constitution, from the purloining of privileges by enemies within our gates, who would fit our country to the patterns of the dictators they serve. It is one of the paradoxes of democracy that the guarantees of freedom of speech, assembly, and the press are the shields behind which the foes of democracy conduct their vicious campaigns to destroy the system which permits them to exist.

Ours is a land of freedom, but that freedom does not include the privilege to set off bombs. It does not guarantee freedom to those who undermine our efforts at national defense by smoke screens which pretend patriotism but, in reality, seek to weaken our defenses so that bloody dictatorships may find no resistance in their way. It does not mean freedom to put emery dust in the cylinders of airplane engines, to place destructive pieces of metal in the motive power of naval vessels. It does not mean the freedom to falsify the motives of those who would carry on our Government to the best of their ability.

Yet we find that every one of these heinous things has been done, and is being done, by persons shielded by innocent-appearing but subversive forces, under that portion of our Constitution which guarantees free speech and liberty of normal endeavors. America is proud of her Bill of Rights, but this sacred heritage will not be preserved by its enemies who invoke it to undermine and weaken the world's last great bulwark of democracy. Our democracy was ordained to insure the welfare of our people. The time is rapidly approaching when as a nation we must choose between the welfare of the great masses of

By J. Edgar Hoover, Director, Federal Bureau of Investigation

Americans and a few interlopers who hide behind the Bill of Rights while they undermine our nation. If any effort is made to hamper these subverters, their defenders immediately proclaim that their liberties are being trampled upon, that America has adopted the methods of the OGPU or the Gestapo.

I submit that these persons, and not ourselves, are the ones who know best what the OGPU is and how the Gestapo operates, because they espouse the causes which have brought these agencies into existence. They seek to carry on, in our free America, the very OGPU and Gestapo methods which they decry, by breaking down our resistance, by spreading fear and false rumors, by attempting to weaken our means of national defense.

Let me give you an example:

In a certain large factory, engaged in the production of defense materials, every possible effort is being made by an ism-controlled labor group to foment a strike. In that factory are many, many loyal, honest American men, devoted to this country, willing to work for it, to die for it,

if necessary. But their voices have been smothered by the control of the kind of men who hate Americans and American ways, and who would supplant them with a tyrannical reign of terror.

The Chief Executive of the United States foresaw in 1939 the dangers which would confront us as a result of the war in Europe. He immediately gave orders to co-ordinate on a nation-wide basis the fight against espionage, sabotage, and subversive activities by designating the FBI to act as a clearinghouse to handle these matters, with the aid of all law-enforcement men of America.

Acting under the instructions of the President and Attorney General Jackson, the FBI quietly set in motion its machinery of co-ordination of state, county, and local law-enforcing officers to enlist their co-operation and aid in this important work. As a result, I am pleased to report that today all law enforcement presents a united front against so-called "fifth column" activity in every state, county, and municipality throughout our land. There

(Continued on page 19)



★ *United States Marines at Santa Lucia, B. W. I., trying their hand at a machine gun. As our Army and Navy protect America from foes without, Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation, calls America to be on the alert against foes within who are looking for an opportunity "to set off bombs."*



INTERNATIONAL NEWS PHOTO

HEAVEN'S INCOME TAX

By George Clarence Hoskin



THESE are days of taxes, with more coming, they tell us. Governments are supported by funds collected from the governed, who are the subjects, or citizens, of the commonwealth, or nation. The source of its operating income and capital is in taxes and duties levied for that purpose. Its rights and privileges for such levies are granted. Without this income it could not function. The extent of the taxes is controlled by the needs.

It can issue or coin certain tokens under its authority to be used in barter and trade as legal tender, the worth of such tokens to be guaranteed and made of secure valuation by collateral of equal worth in the form of certain raw materials. The citizens of a country possess various amounts of these tokens. They receive them in the form of coins and paper certificates for services rendered, for the sale of produce, and in varied and numerous transactions. This represents income, and the income or profit of the individual or firm determines the amount of taxes he or it should pay to their government.

In determining income taxes, there are many things to be considered. Income represents items of many sources, outgo lists many more. Exemptions, bad debts, contributions, interest, rents, royalties, dividends, repairs, all add up to either receipts or disbursements and are to be included until the net profit or loss is determined, and the amount of the net tax is arrived at.

Affidavits are required, place of payment and to whom to be paid are provided, final

delinquent date is stated, and penalties are stipulated. Payments and amounts are on a percentage basis of income or profit. Exceptional individuals are required in our day to determine and assess, with all the varied costs and expenses, and the necessary revisions and additions are made in appalling frequency and staggering amounts.

Taxation is not a new or even modern method of securing funds for government maintenance. The method or practice was established, recognized, and obeyed long before our own United States became a nation. It dates back beyond the rise of the English and German nations; back, back beyond the beginnings of China and Japan; back of the times when Egypt, Greece, and Babylon were in their ascendancy.

As civil governments are maintained by taxation, so also God has ordained that the work of the gospel should be supported by the payment of definite sums. God's plan requires the payment of one tenth of the income for the support of the ministry. The system must have been well established and operating long before the days of Abraham. It has been in satisfactory operation to the present time, without the necessity of revision or additions. The percentage of income which God asks us to pay is the same today as it was five thousand or more years ago.

To the Most High we attribute this wise and good plan. He terms it a tithe, or tenth, and it is recognized as a fair and just proportion of one's income to be set aside and used in gospel work. Other offerings or

contributions are of a freewill nature and express gratitude for favors, and are a recognition of the needs of the work of carrying the gospel and maintaining its functions.

The first reference to tithe paying to be found in the Scriptures is that recorded in Genesis 14:18-20, which is an account of the time when Abraham organized his armies and rallied to the support of his nephew Lot, in the year 1917 B. C. It reads: "Melchizedek king of Salem brought forth bread and wine: and he was the priest of the Most High God. And he blessed him, and said, Blessed by Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

Another mention is made more than a hundred years later, when an episode in the life of Jacob led him to vow: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee." Genesis 28:20-22.

Definite instructions were given to the chosen people of Jehovah at the time of their deliverance from Egyptian bondage, concerning the reckoning and payment of their financial obligations to Him. The record says: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Leviticus 27:30, 32.

Later, when the tribe of Levi was designated of God to officiate as pastors and priests in Israel, He said: "I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Numbers 18:20, 21.

In later years when discussing the matter with the scribes and Pharisees, Christ said: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matthew 23:23. He does not herein condemn them for being particular, but does inform them that the practice of tithe-paying is of some consequence. They were exact in tithing the insignificant herbs, while they neglected the weightier, or more important, justice, mercy, and faith. And Christ told them that they should be just, merciful, and faithful, and also not neglect the tithing.

The tithe is neither an entrance fee nor a tribute. It is a recognition on the part of the payer of the supreme rights of the

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★ These Blue Star Mothers, of Flint, Michigan, who have sons in the armed forces, have agreed to bake one home-made pie each week to send to a member of the Army, Navy, or Marines. What we give is of great importance to our country in war time. No less important is that which we contribute for the saving of men's lives through the work of the gospel. Let Mr. Hoskin tell you about it.





INCE the surrender of Cornwallis at Yorktown in 1781, this country has had several important victories, chief of which are those in 1865 and 1918. But important as were the Union victory in Lincoln's time and that of the Allies in the present century, neither of these has made it necessary to discontinue the celebration of the day of our nation's birth. Picnics, band music, fireworks, and the like are still in order on the Fourth of July, and will continue so to be as long as America retains her independence.

So it is with the great memorial of the creation of our world. Jesus did not come to destroy His own works; He came "that He might destroy the works of the devil." 1 John 3: 8. It is true He said, "Heaven and earth shall pass away" (Matthew 24: 35); but He did not mean by that that heaven and earth would be no more, but rather that this old sin-cursed earth with its atmospheric heavens would pass away to give place to "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3: 13).

It is said by some that redemption is so important an event that we should by all means commemorate that (and we could hardly have two rest days in one week), and so we should keep the day on which Jesus rose from the dead. It is true that the work of redemption is of great importance; but is it necessary, or even reasonable, to wipe out the memorial of one important event in order to commemorate another event that in no way lessens the importance of the first? Why then should the memorial of creation be done away, if the creation itself is not to be destroyed, but restored?

The ordinances that God gave to commemorate the work of redemption do not in any way conflict with the Sabbath of creation. There is not a text in all the New Testament about keeping a day either weekly or yearly as a memorial of the death or the resurrection of Christ. But there is a memorial of His death in which every Christian may participate. Just before His death, Jesus gave us, in the Lord's Supper, a fitting memorial of His death; and Paul, speaking of this ordinance, says that "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Corinthians 11: 26.

And the memorial of His resurrection,—if the church carries out the divine commission to "make disciples of all nations" (Matthew 28: 19, margin)—that memorial will often be celebrated. In the sixth of Romans, Paul tells us that those who are baptized into Christ are "buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6: 4. Nowhere do the Scriptures mention a weekly rest day as a memorial of Christ's resurrection: baptism is the ordinance God gave us; and the question for us to decide is, Shall we observe His ordinance, or invent one of our own?



★ Administration building, Randolph Field, Texas. The largest military aviation training center in the world, Randolph Field embodies the latest in military flying, a pledge of victory in the present great conflict. A new Armistice Day or Victory Day could not disannul the Fourth of July, which all America celebrates in honor of this nation's independence. Nor does the day of Christ's resurrection substitute for the creation Sabbath. Read what Mr. Rosser says concerning the relationship between these two events.

VICTORIES and MONUMENTS

By Clyde Rosser

"The seventh day is a Jewish Sabbath," is an objection commonly offered. But in order to know whether this is a reasonable objection, we should consider what is meant by the term "Jewish." If we mean, "pertaining to the sacrificial system, which ceased at the death of Christ," then there arises the question, "Would it be reasonable when there was no sin in the world to have an ordinance pointing forward to the death of a Saviour?" The seventh day was blessed and sanctified when the work of creation was finished,—when "God saw everything that He had made, and, behold, it was very good" (Genesis 1: 31)—before there was any sin, hence before there was any need of a Saviour.

Again, the Sabbath precept was placed in the very midst of the Decalogue, the only document which we have in God's own handwriting. The ordinances that were to cease at the cross included the offering of animals in sacrifice, the yearly feasts and holy days, and circumcision. Now is it reasonable, or even thinkable, that the great Lawgiver would single out one ordinance of this class, and place it along with nine commandments which, in their very nature, could not pass away? The fundamental reason for the Sabbath is not

that on that day Israel left Egypt, nor that by it atonement for sin is made; but that "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." Exodus 20: 11. The Sabbath originated at creation, and is therefore no more Jewish than the creation itself.

If by saying that anything is Jewish we mean that it was committed to ancient Israel, then there are many Jewish doctrines that all Christians freely accept. Of the many things committed to Israel through Moses, the following are examples:

The two great commandments quoted by Jesus in Matthew 22:37-39.—"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deuteronomy 6: 5. "Thou shalt love thy neighbor as thyself." Leviticus 19: 18.

Kindness to the poor.—"For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deuteronomy 15: 11.

Truthfulness.—"Thou shalt not raise a
(Continued on page 11)

An Ominous Decision

ON JUNE 8 the Supreme Court by a five-to-four vote upheld the right of three towns in Alabama, Arkansas, and Arizona to impose license fees and special taxes on venders of religious books and pamphlets. Concerning this, *Time* for June 22 says that the decision "directly affected only a small, freakish religious sect, but indirectly affected nothing less than freedom of conscience.

"The court ruled that religious freedom, along with free speech and a free press, can be limited, despite the Bill of Rights, 'to times, places and methods . . . not at odds with the preservation of peace and good order.' In the three cases up for decision, the Court ruled that Jehovah's Witnesses (a band of religious zealots who do most of their proselyting by peddling or handing out pamphlets from door to door) can be forced by any town they visit to pay a prohibitively high peddler's tax for the right to distribute their pamphlets.

"Furthermore, town officials can revoke the right to distribute literature at any time—even after Witnesses have paid the tax—'without cause, notice, or hearing.'

"*Like the Stamp Tax?* This means, declared Chief Justice Harlan Fiske Stone in a trenchant minority opinion, that 'a way has been found for the effective suppression of speech and press and religion despite constitutional guarantees. The very taxes now before us are better adapted to that end than were the stamp taxes which so successfully curtailed the dissemination of ideas by eighteenth-century newspapers and pamphleteers, and which were a moving cause of the American Revolution.'

"Two years ago Justice Stone was the lone dissenter in another far-reaching Supreme Court decision against the Witnesses. Then the eight other Justices ruled that Witness children could be required by local law to salute the flag, even though the salute violated their religious freedom. Last week three of the eight—Hugo L. Black, William O. Douglas, and Frank Murphy—sided with Stone, publicly acknowledged that they had 'wrongly decided' the 1940 case, and declared that both it and last week's ruling suppress 'the free exercise of a religion practiced by a minority.'

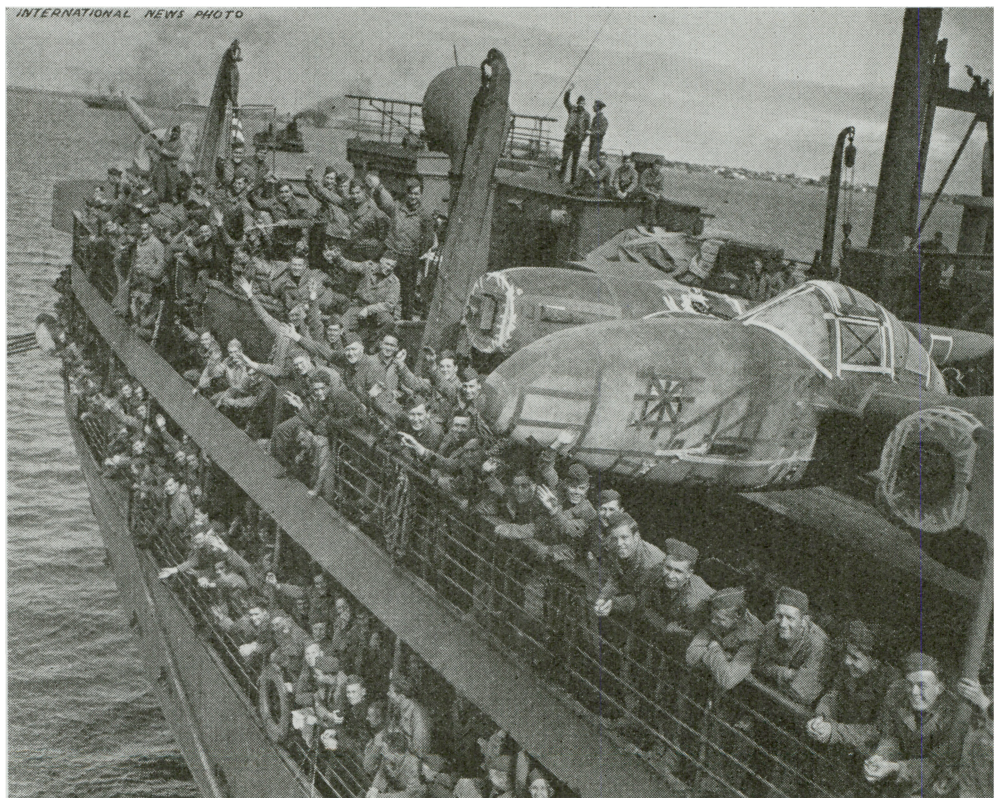
"Justice Murphy, a devout Roman Catholic (a church the Witnesses bitterly attack) was even more explicit than the Chief Justice in pointing out the majority decision's threat to religious freedom. Wrote he: 'The taxes are in reality taxes upon the dissemination of religious . . . literature for religious reasons alone and not for personal profit. . . . If this Court is to err in evaluating claims that freedom of speech, freedom of the press, and freedom of religion have been invaded, far better

that it err in being over-protective of these precious rights.'"

Concerning this decision the *Christian Century* editorially says: "This case will become historic for two facts. First, in his dissent Chief Justice Stone pointed out that 'a way has been found for the effective suppression of speech and religion despite constitutional guarantees.' Such licensing provisions as the court has approved, the Chief Justice declared, are 'better adapted' to choke off liberty of expression than were the stamp taxes which played so large a part in precipitating the American Revolution. Second, this case will be memorable for the speed with which three other members of the court—Justices Black, Douglas, and Murphy—who had upheld the verdict against Jehovah's Witnesses in the Pennsylvania flag salute case of two years ago, acknowledged that they had been wrong in that instance and charged that the court is now following a course which undermines the guarantees of religious liberty in the Bill of Rights. Taken together, the stirring dissenting opinions entered by the Chief Justice and his colleagues in this case show how precarious is the basis for all our freedoms, and how grave is the danger that in the very hour when the President proclaims a crusade for the four freedoms throughout the earth, they may be destroyed at home."



* One of the big transports of a convoy which recently arrived at an Australian port from the United States is shown docking, with cheering doughboys lining the rails, while lashed to the deck behind them is a United States war plane.





★ Harbor scene in Cologne, Germany. One thousand Royal Air Force planes recently roared over this important industrial city in the greatest mass air attack of all time.

protest. Jehovah's Witnesses suffer because they are a small and, to many, an obnoxious sect. The minorities whose civil rights are threatened are always small and, to many, obnoxious. They may or may not be unworthy. Yet their treatment is the test, and will always be the test, of the sincerity with which we cling to the Bill of Rights. If those of us who belong to the larger groups do not defend the rights of persons with whom we disagree, and whom we may actually detest, we are confessing that we hold our own rights on sufferance, or by our numbers, or by our political or other power.

"It seems to us that the majority opinion in this instance lends itself to the whittling down of freedom of speech, freedom of religion, and freedom of the press. To Chief Justice Stone it seemed that 'if the present taxes, laid in small communities upon peripatetic religious propagandists, are to be sustained, a way has been found for the effective suppression of speech and press and religion despite constitutional guarantees.'"

Summing up for the others, the St. Louis *Post-Dispatch* declared: "If a small sect can be denied its constitutional rights, the way is open to deny them to other sects."

When we discussed two years ago the decision of our Supreme Court concerning saluting the flag and the treatment accorded the members of the Jehovah's Witnesses groups by some of our American citizens, not a few of our readers wrote in to inquire whether we justified all that the Jehovah's Witnesses sect did in propagating their religion. We answered by personal

correspondence that our attitude concerning their manner of propagating their faith was not the question under discussion, and that while we might question the ethics of some things which they did, we were primarily interested to know whether the American public was ready to deal with this question on its inherent merits or from a prejudiced viewpoint. We were thinking of a statement by James Madison years ago, when he said that it was no longer a question of toleration of minorities, but rather of according them inherent inalienable rights.

Our constitution does not make provision for tolerating minorities. It elevates minorities who are law-abiding to a position equal before the law with the majority, and grants to such their God-given, inalienable rights. It is time for Americans to ask themselves the question as to whether they are going to deny to minorities who may not please them those four freedoms which our President proclaims as the basis for our crusade in behalf of the less privileged who live in countries now suffering under the iron heel of the dictator. It appeals to us that Thomas Paine, an agnostic, was influenced by the golden rule, which declares: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," when he said, "I do not believe in a thing you say, but I would die in defending your right to say it."

Surely in these days when Americans are making such tremendous sacrifices to bring help to the oppressed peoples of other nations, it is time that we take the opportunity

to study the great fundamental principles of religious, as well as civil, liberty that we may accord its benefits to minorities here at home which at times may irk us. We believe that these minorities should be strictly loyal to the government; but having established that fact, they should be entirely free to worship God as their consciences direct.

Is Prohibition Coming?

DURING the past three weeks the Methodists, Northern and Southern Baptists, the Presbyterian Church of the United States of America, and the United Presbyterians, five denominations in all, have condemned the manufacture and sale of alcoholic beverages. These churches, with a total membership of sixteen million, have gone on record for national prohibition. While they may have had in mind that prohibition should be enforced only during the war, yet their declaration at this time is rather startling, as it shows a distinct trend away from the liberal attitude of a decade ago. Doubtless our entrance into the war and the observable affects of alcohol upon our soldiery has led to these open pronouncements.

It was freely asserted a decade ago that if the church membership had been militant in its support of prohibition the Eighteenth Amendment would never have been repealed. Propaganda favoring the use of light wines and beer as a panacea for the evils of bootlegging and hijacking resulted in a change of attitude toward the prohibition amendment on the part of many church members in America. Taking advantage of this situation, those desirous of a return to the open saloon capitalized upon the apathy of the church members, and we all know the result.

Did repeal cure the bootlegging menace? —Not at all. Everybody knows that bootlegging is more rife today than it was during prohibition. And it has been asserted that the government is spending as much now to deal with illicit liquor as it did in the days of prohibition, but with less satisfactory results because it is hard to distinguish a counterfeit bond label. Where the church failed during the days of prohibition was in educating the public to the real evils of the use of alcoholic beverages. After all, the greatest benefit in this field that can come to any nation inheres in a campaign of education, acquainting the public with the effect of alcohol and showing that instead of its being a food it is essentially a poison.

If the vote of our five great Protestant religious bodies includes the question of educating America on the question of the evils of alcohol as a beverage, then good results will be seen.

SHOULD RELIGION BE TAUGHT

By Roman R. Senson

(The author of the following article is a native Filipino, and a leading educator in the Philippine Islands. He wrote this just before the Japanese attack on Manila, since which time we have been unable to make contact with him.—EDITOR.)

A HE civil government has created and maintained the public school for self-preservation. Ignorance may prolong the existence of a despotic form of government, but the stability of a nation where the responsibility of government rests on all alike depends upon the intelligent action of the masses. Realizing this, our government has provided for the maintenance of free public schools, by universal taxation,—Catholics, Aglipayans, Protestants, Moros, and infidels being taxed alike for their support. The public school rests upon the foundation of political necessity. It has in view, not only the happiness and well-being of the individual, but the preservation of the state, and is therefore a purely civil institution maintained for political purposes,—neither in the interest of, nor in opposition to, religion. The public schools as a part of our governmental policy come under Lincoln's definition of government; they are "of the people, by the people, and for the people." They are neither by nor for the Catholics, Aglipayans, Protestants, Moros, nor the infidels, as such, but are for the *people*, the whole people, without reference to religion.

It is an undisputed principle in political economy, that the state may appropriate money raised by taxation to purposes which are only of general necessity or of supreme utility. It is on this principle that the state refuses to require the teaching of religion in the public schools supported by general taxation. The teaching of religion is not an object to be attained by the state, neither can the objects of religion be attained by the state to a degree, or in a way, superior to those of private effort. All history proves that the state, as a teacher of religion, is a disastrous failure. In placing the common school on a purely civil basis, the state does not, in any way, antagonize religion. It is simply an acknowledgment that the teaching of religion is outside its jurisdiction—that religion is a matter not to be handled by a purely secular government.

While this view of the public school is regarded by the majority as self-evident, there are some who, because of this attitude of our schools toward religion, declare that they are "godless." This comes from a misconception of the province of civil government, and the mission of the public school. Had God delegated to civil government the teaching of religion, a failure to do it by means of the public school might merit the above criticism. The state, in providing for the teaching of reading, writing, and

mathematics, without teaching religion, is simply attending to its legitimate business, which the church does when it attends to the teaching of religion. The term "godless" cannot be applied with any more consistency to the common school because the Bible is not read and religion is not taught in it, than it can be to schools of phonography, telegraphy, or art, because the Bible is not taught in them, or than the term *traitor* can be applied to the church, because it does not teach the principles of civil government, civil engineering, and military tactics.

The fact that the state is wholly unqualified, both in point of origin and object, to teach religion, should forever settle the question of religion in the public schools; but besides being wrong in theory, the teaching of religion in the public school is impossible of practice owing to the wide diversity of opinion on the subject of religion which prevails among the patrons of the public school.

While it is true that many of the people here are outwardly favorable to religion, there are some who neither practice nor favor it. These certainly would not wish their children to be taught religion in the public schools. As taxpayers and supporters of these institutions, they have a right, equal with that of all others, to the benefits of such schools; and to ignore this right is an injustice of which no good government will be guilty.

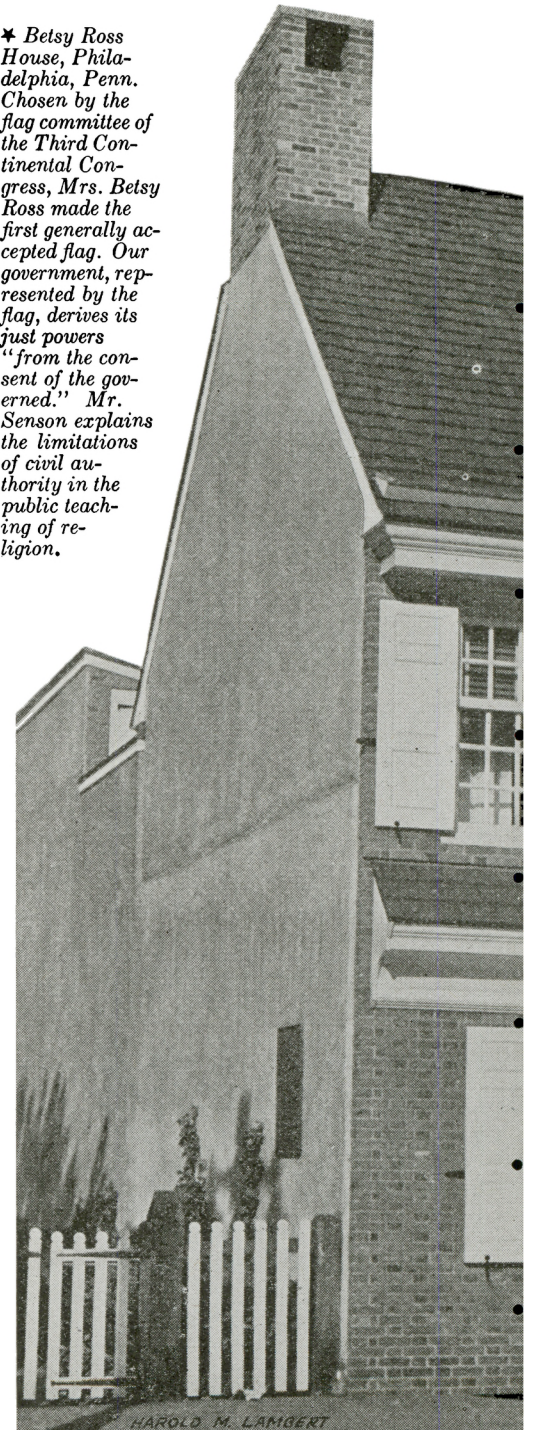
If we limit the question to those who believe in religion, the difficulty is not obviated; for the question then arises, "What religion is to be taught?" Among the numerous phases of belief which the theology of the day includes, how shall it be determined which is the proper one to be promulgated by law? The state should not favor one religion above another, and certainly could not do so without meeting the united protest of a large number of her citizens.

It may, however, be said that the design is not to teach in the public schools the peculiar tenets of any denomination or sect, but only the general principles of religious belief which all sects hold in common. The ill-fated bill proposing a religious amendment to the American Constitution introduced by Senator Blair in the Fifty-first Congress of the United States contained this provision and provided among other things that only the "fundamental and non-sectarian principles of Christianity" be taught in the public schools. But even this apparently liberal measure would discriminate against the Moros, the pagans, and the unbelievers, leaving them no alternative but that of joining the ranks of its opposers.

If we confine the question wholly to Christian denominations, the difficulties of

the undertaking remain as pronounced as ever; for when we come to consider these "fundamental and non-sectarian principles of Christianity," we find in the first place that Christendom has not yet defined what the fundamental and non-sectarian principles of Christianity are. To determine these, therefore, would be the first thing necessary, and this would require the united action of all Christian denominations,

★ *Betsy Ross House, Philadelphia, Penn. Chosen by the flag committee of the Third Continental Congress, Mrs. Betsy Ross made the first generally accepted flag. Our government, represented by the flag, derives its just powers "from the consent of the governed." Mr. Senson explains the limitations of civil authority in the public teaching of religion.*



IT IN THE PUBLIC SCHOOLS?

Manila Correspondent

through their representatives. But so widely do the denominational lines of Christendom diverge, that any agreement of view, even upon fundamental lines, is impossible. How, for example, would Catholics and Protestants be able to agree upon the fundamental principles of Christianity, when they are in dispute over the very source from which these principles are drawn?

The Ten Commandments, constituting the foundation of all Christian morality, cannot be overlooked in considering the fundamental principles of Christianity; yet the differences between Protestants and Catholics with respect to the Decalogue

are marked. Nor is the difficulty lessened if we confine ourselves to Protestants alone, for the abolition of the precepts of this law is a doctrine boldly advocated by some Protestant sects, while others earnestly contend that they are binding upon Christians. It must be evident, therefore, that the proceedings of any general council called for the purpose of defining the non-sectarian and fundamental principles of Christianity, would be anything but harmonious.

The result of attempting to force upon all classes of a community, through the medium of the public schools, the acceptance of certain doctrines as constituting the principles of the Christian religion, could not but be evil in the extreme, both to the public schools themselves and to all whose interests they concern. Discord and sectarian strife, from which people are never too free, would be given an uncontrollable impulse. It might indeed happen that in some communities, where exceptional conditions prevailed, the attempt would meet with no serious opposition; but in many, if not in the large majority, it would be certain to call forth demonstrations of human prejudice and passion. Divisions would arise in the schools where the beliefs and preferences of parents would be echoed in their children, resulting in the formation of caste, and unavoidable disputes and animosities. When religious teaching is once given a place in the public school curriculum, the door is open for the introduction of all manner of sectarianism, as the theological bias of teachers or school directors may determine.

But above all other considerations in the settlement of this question, is that of the proper relation of religion and the state; and this relation, if it can be called such, is one of total separation. The attempt to teach religion in the public schools, if successful, would result in the establishment of a state religion; for if religious instruction is to be given in the public schools, it is evident that public school teachers will have to be qualified for this work, in addition to the ordinary requirements of their position. There would be demanded of them a profession of religion, and a knowledge of what constitute the fundamental principles of Christianity. It matters not that no one sect or denomination would be recognized and supported by the state, there would be a union of religion with the civil power,—a union which differs only in name from a union of church and state.

The unparalleled success achieved by our public schools, is due largely to their freedom from that disturbing element—religious controversy. Because the course of study in the public schools is confined to secular instruction, and the teaching of religion is left to the parents, the denomina-

tional and parochial schools, and the churches, all classes can patronize them. But let religion be taught in public schools, and all whose views of religion are antagonized, are compelled, in self-defense, to withdraw their children from the schools which they are taxed to maintain.

In brief, the injustice of such a step, the confusion and sectarian strife which it would be certain to create, the incalculable injury to the public schools, and all the evils which naturally result from a union of church and state, show why the state should not teach religion in the public schools.

General Grant spoke wisely when in a speech at Des Moines, Iowa, in September, 1875, he said:

"Leave the matter of religion to the family altar, the church, and private school, supported entirely by private contribution. Keep the state and the church forever separate."

Dr. Tiffany, pastor of the Hennepin Avenue M. E. Church, of Minneapolis, also reasoned well, when, in an address at the Rochester (Minn.) High School commencement exercises, he said:

"Church and state must not be united. As Americans, we deny the right of any religious or other combination to have authority in civil matters. We recognize religion as a necessity, and the church as a form of it, but we look with suspicion upon any interference it may attempt in government. Home shall teach youth obedience, the churches, religion, but the schools shall give knowledge. The state must not teach religion, for that would give it authority to decide what religion to teach. The state must educate the children to make them intelligent, not saints."—*Rochester (Minn.) Post,* July 13, 1890.

The family, the church, and the denominational school afford a proper and ample field for the religious education of the youth. The attempt to force such instruction into the public schools is not only dangerous, but altogether needless. It is one which should awaken the vigilance, and call forth the united opposition, of all liberty-loving people.

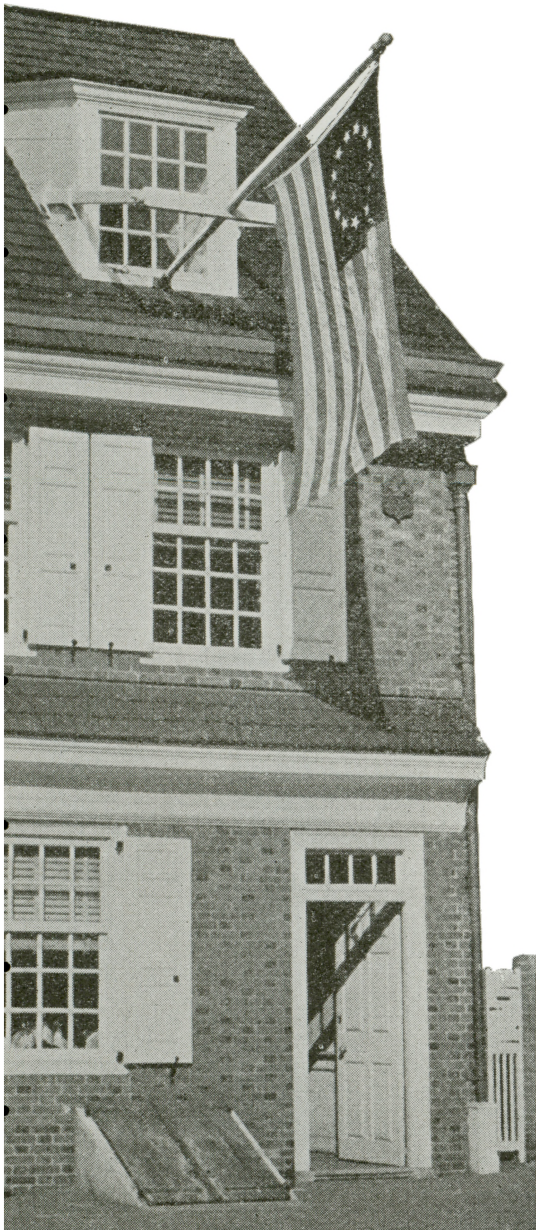
Victories and Monuments

(Continued from page 7)

false report: put not thine hand with the wicked to be an unrighteous witness." Exodus 23: 1.

Promptness in paying one's dues.—"Thou shalt not oppress an hired servant that is poor and needy: . . . at his day thou shalt give him his hire, neither shall the sun go down upon it; . . . lest he cry against thee unto the Lord, and it be sin unto thee." Deuteronomy 24: 14, 15.

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★ Tuna-clippers and purse-seiners have been converted from peace-time fishing pursuits to the war-time business of patrolling the Pacific. They are part of the so-called "Splinter Fleet" of wooden ships of various kinds assisting in the protection of the shores of the Western Hemisphere, required by "the tragedy of unpreparedness" of which Mr. Cottrell speaks.

"IN SUCH AN HOUR!"

By Roy F. Cottrell

RECENT events in history have emphasized the tragedy of unpreparedness. Had the boys in blue been watching and vigilant, how altogether different the record of Pearl Harbor might have been! But there stands the amazing unvarnished statement of Secretary Knox that the armed forces of America "were not on the alert." We are dazed by the seemingly incredible; yet in certain other matters the careless, indifferent attitude of many is even more astonishing.

One of these days Jesus Christ will return to earth in glorious majesty and power; and to large numbers His coming will be an overwhelming surprise. In this modernistic, materialistic age, multitudes repudiate belief in a divine revelation; they ridicule any thought of the supernatural, while at the same time the vast majority of these have never investigated the evidence.

But there it stands, unshaken and unimpeachable. The Bible is true. Jesus Christ was just as real a personage as George Washington or Abraham Lincoln. He actually died, was buried, and within three days arose from the dead. Many an honest infidel and atheist who has closely examined the resurrection narrative with the intention of attacking and exploding it, has been forced to surrender to the convincing evidence. Study it; investigate thoroughly, and you too will be satisfied of its verity and truth.

Approximately three hundred prophecies of the Old Testament foretold the events of the first advent, all of which were minutely and remarkably fulfilled in the parentage, birth, childhood, life work, rejection, crucifixion, burial, resurrection, and ascension of our Lord. By no possible chance could all these circumstances merely "happen" to one individual; neither could an impostor have successfully posed to meet all the specifications and conditions. After the most careful and exhaustive study of all the facts in the life of Christ, there can be but one logical conclusion—the verdict announced by the Roman centurion who crucified Him, "*Truly this was the Son of God.*"

Scripture prophecy is equally positive and eloquent concerning His second personal, glorious appearing as "King of kings and Lord of lords." In the New Testament alone there are two hundred sixty chapters containing more than three hundred statements about the return of Jesus to this earth. And these predictions are radiant with confidence and assurance.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 28.

On the eve of His crucifixion, when the Master's heart was "sorrowful, even unto death," and the faith of His disciples was to be severely tested, He directed their

minds to the future delightful home-going when all would be safe from sin and trouble:

"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.

O happy goal of Christian confidence! The hope of our Lord's return is not a vain expectation, for it rests upon the clear and definite promise of God's own Son, "I will come again."

A few days prior to this conversation the disciples had sought information concerning the sign of His coming and the end of the world. In reply the Master stated that all the peoples of earth would actually "see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24: 30. Also at His trial when placed on the witness stand by the high priest, our Lord answered: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26: 64.

From earliest times the truth of Christ's second coming was believed and taught. Enoch, the seventh from Adam, prophesied, "Behold, the Lord cometh with ten thousand of His saints." Jude 14, 15. The "blessed hope" of Christ's return cheered Job in the dark hours of his affliction. It kept him from despair, and his triumphant faith found expression in the assurance:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 25-27.

At the call of God, Abraham went forth from the majestic old capital of Ur of the Chaldees. He was willing to become a pilgrim and a stranger upon the earth, for his hope and desires centered in a "better country." "He looked for a city which hath foundations, whose builder and maker is God." Hebrews 11: 10, 16.

David, the "sweet singer of Israel," voiced his confidence in songs and psalms: "Our God shall come, and shall not keep silence." Psalm 50: 3. "When the Lord shall build up Zion, He shall appear in His glory." Psalm 102: 16. Likewise Isaiah declared, "The Lord God will come: . . . behold, His reward is with Him, and His work before Him." Isaiah 40: 10.

The disciple whom Jesus loved wrote with confidence: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2.

James, the brother of our Lord, gave counsel to the church: "Be patient therefore, brethren, unto the coming of the

Lord." James 5:7. While writing on the same theme, Peter testified: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:13. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.

In the letters that Paul wrote to churches and individuals, he frequently mentioned "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

Christ appears the second time to resurrect the righteous dead, to translate the righteous living, to unite the family of earth with the family of heaven, and to destroy the finally impenitent. Nineteen hundred years ago, He ascended to heaven to prepare a place for His people; soon He will return to consummate the purpose of the ages. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:31.

Christ's second coming will be personal, visible, and glorious. False christs may arise, do arise; but no child of God need be

deceived; for even Satan himself will be unable to counterfeit or camouflage the glorious majesty of that event. When our Lord appears, no newspaper, telegram, or radio broadcast, will announce His arrival; "for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . 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 24:27, 30.

As the amazed disciples stood upon the crest of Olivet looking intently upward for the last glimpse of their departing Lord, suddenly two shining angels stood by their side to convey the comforting, cheering promise:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 2:11.

He went away bodily; He will return "in like manner"; "for the Lord Himself shall descend from heaven." He ascended upward in a cloud; and of His return it is written, "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7. Angels formed His cloudy escort to heaven; and when He returns in glory, "all the holy angels [are] with Him." Matthew 25:31. Once He came as a babe in Bethlehem's manger; He comes again in sovereign majesty. Once He came to bear the burden of sin and to die for sinners; soon He will appear "without sin," to bring eternal life to all His people. In the closing chapter of

Holy Writ, the promise is three times repeated: "Behold, I come quickly." Revelation 22:7, 12, 20.

Yes, this same Jesus who walked and talked with men nineteen hundred years ago, who healed the sick, who opened sightless eyes, who loved little children and comforted the poor, who courageously set His face toward Calvary, and who triumphed over death will lead the host of heavenly angels, "ten thousand times ten thousand, and thousands of thousands," as they sweep nearer and nearer the earth. Though crowned as King, He will still bear the scars of the nails that pierced His hands and feet. But best of all "this same Jesus" who loved us and died for us will then welcome us to association and fellowship with Himself and the angels forevermore.

Do you ask the time when the consummation will be realized? The word of God warns us that all attempts at "time-setting" are futile and pernicious. Said the Master, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36. Infinite wisdom withholds the exact time of our Lord's return, and bids every believer watch and be ready.

Christ's second coming is not at death, as some affirm, for He returns as the Life-giver to abolish death and destroy him who has "the power of death." (1 Corinthians 15:26; Hebrews 2:14.) That event is not merely a "secret rapture," or an outpouring of the Holy Spirit, as others teach; for "this same Jesus" returns personally, and in like manner as He ascended. His coming

(Continued on page 17)

Millions for a Pearl

(Continued from page 4)

you that already. If you have any doubts, you can easily have them dispelled; all you have to do is to ask. You can buy a Bible for fifty cents, in which you will find all needful spiritual information, and if you do not understand all that you read there, "Ask, and it shall be given you." Is there anything unreasonable or difficult about that? Certainly not, so why go on being pessimistic and ignorant when the same means are open to you of which others have availed themselves?

You will then find that the spiritual are the real things, and the material, the movies, dances, cards, and other so-called pleasures, are of no importance whatsoever. And so do not laugh at Christians because they have something that you have not yet discovered! Do not take my word for it but that of Him who said, "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matthew 13:44-46.

★ Persistently reported by the Japanese to be dead, Manuel Quezon, President of the Philippine Commonwealth, arrived safely in San Francisco on May 8. His family and his executive staff accompanied him from Australia. President Quezon is here shown seated beside his wife. Behind them are their children (left to right), Aurora, Manuel Jr., and Maria Zenaida. Read what Mr. Cottrell says about Another, once accounted dead, who "ever liveth."



BUILDING MEN FOR DEFENSE

(Concluded)

By Daniel H. Kress, M. D.



★ Here are the three officers of the United States submarine which snatched a cargo of gold, silver, and securities from under the noses of the Japanese in the Philippines, safely transporting the treasure from Corregidor to Hawaii. They grew their beards on their eventful voyage to and from Manila Bay. They are, left to right, Lieutenants Fred A. Gunn, Fred J. Harlfinger, and Harry L. Woolworth. In building men for defense and victory, Uncle Sam desires the keenest intellect and the best physique. Read what Dr. Kress has to say about this undertaking.

DURING the World War the leading tobacco companies, aided by others, succeeded in fastening the tobacco habit upon practically every boy who went overseas, so that each returning youth carried a pack of his favorite brand of cigarettes. Possibly to have lost the World War would have been less serious to our nation than to have fixed the cigarette habit upon millions of our youth.

The training of men for the future must begin in the home and the school. A farmer, being asked the secret of his success in producing such a fine flock of sheep, replied: "I take care of my lambs." If we would build capable young men for defense we must look after our boys and girls.

Japan discovered this secret. She has for years aimed to keep her children from becoming cigarette addicts. In the year 1900 a bill was introduced into the House of Representatives of Japan prohibiting the use of tobacco in any form by young men under twenty years of age. In introducing this bill Hon. Mr. Nemote, member of the House, said: "I would like briefly to give you reasons why we have introduced this bill. Recently even children in our public schools have come to smoke cheap imported cigarettes the consequence of which we fear will bring our country down to the miserable condition of countries like China

and India, because tobacco, like opium, contains narcotic poisons which benumb the nervous system and weaken the mental power of children addicted to smoking; and thus to give point to our national policy, we must strictly prohibit the smoking of tobacco by children and young people. If we expect to make this nation superior to the nations of Europe and America, we must not allow our youths in common schools, who are to become the fathers and mothers of our country in the near future, to smoke."

Germany, too, in aiming to become a world power is suppressing the use of alcohol and cigarettes, especially by the youth. She, too, has an eye for the future.

I quote from the *Washington Post* of March 12, 1939. "The Germans under Hitler, almost from the beginning of his rule, have inveighed against the use of tobacco and spirits, particularly by the young, and they have lately taken a firm stand on the subject. Not only the German youth of both sexes, but older Germans of both sexes are urged to eschew both fumes and drams on the ground that such are bad for them, as nobody can deny. . . . Unquestionably, a nation which neither drinks nor smokes must derive physical benefits from this abstention."

Some years ago, when smoking was confined to men only, and when the cigarette was unknown in America, Dr. Richardson,

in an able work entitled "Diseases of Modern Life," said: "If a community of youths of both sexes, whose progenitors were finely formed and powerful, were trained to the early practice of smoking, and if marriage were confined to smokers, an apparently new and physically inferior race of men and women would be bred. Such an experiment is impossible as we live; for many of our fathers do not smoke, and scarcely any of our mothers, and so chiefly to the credit of our women be it said, the integrity of the race is fairly preserved." —Pages 322-23.

Through the ingenious advertising schemes of tobacco concerns innocent men and women and benevolent and religious organizations are being enlisted in boosting the tobacco trade. The campaign of flooding the young men in training for defense with cigarettes is purely a commercial game.

Tomatoes Every Day

By Waldemar Schweisheimer, M.D.

NOT only are certain foods popular at times, and unpopular at others, but even the shape of food is influenced by fashion. Only a short time ago tomato planters considered the "beefsteak tomato," weighing from two to three pounds each, very large, very smooth, a desirable goal. Today, however, tomato consumers prefer decidedly smaller tomatoes, about two and three-fourths inches across, the better to grace the modern salad plate,—and this resulted in a decrease of planting oversized tomatoes.

Tomatoes are a classical example of the fact that theories of nutrition gain more and more influence in the nation's dietary. The consumption of tomato juice in the United States increased from near zero to ten million boxes within seven years, and this fact shows the influence of dietetic education; for tomato juices are consumed mainly because people who want to be healthy are striving to take in pure vitamins. Twenty years ago 10,000,000 bushels of tomatoes were grown for the American market,—now 20,000,000 bushels are grown annually. In 1939 the output of tomato juice in the United States was nearly 400,000,000 cans. This amount has steadily increased.

The tomato originated in Peru, and Spaniards and Portuguese brought the "tamati" to Europe from South America in the sixteenth century. Since those days, it has been popular in the southern countries of Europe. It is wholesome, and because of its content in vitamins and minerals, valuable to any diet, especially in Italy as a supplement to the favorite dishes of macaroni and spaghetti, in Spain and the South of France to the popular beans. Maybe the tomato first arrived in Portugal, because in France dishes made with tomato are still known as "à la portugaise."

Tomatoes were not known in the northern countries of Europe until a few decades ago, but they have become a really popular, everyday food during the past few years.

When tomatoes were introduced into Europe some centuries ago, they were regarded as poisonous "love apples." Tomatoes are the edible fruit of *Lycopersicon esculentum*, a plant of the nightshade family, and this plant family contains several poisonous members. In England, during the seventeenth century, tomatoes were grown for their decorative, ornamental appearance; the really gallant young blade of this time delivered a growing tomato plant to wife or sweetheart as a token of his love. Sir Walter Raleigh delivered a particularly exotic specimen of the plant, grown on Roanoke Island, to Queen Elizabeth, but tomatoes were a very popular food already in Dickens's time. Mr. Pickwick made a choice of chops and tomato sauce.

At the beginning of the nineteenth century, the tomato was reimported into its native America. There goes a story that during the War of 1812, an artist, a painter of naval battles, decided to find out whether this plant had any value as a food. Against the advice of well-meaning friends he ate a tomato and, to their surprise, he lived. From then on, the tomato had lost its fame as a poison, and rapidly grew in popularity.

Tomatoes in every way play a continually increasing role as a daily food, as well as in finer cooking and in the diet of sick persons. Their usefulness has been proved, even in cases of gout, and this is in sharp contrast to a former belief that they were to be excluded entirely from the diet of gouty persons. Tomatoes, as well as cucumbers and melons, are considered by experts as

dissolving uric-acid stones and gravel in the body.

They have been permitted without restriction to diabetic patients whose diet is still restricted in many points, even now after the valuable discovery of insulin. They are valuable also for patients suffering from chronic kidney diseases—a fact of which doctors were formerly rather doubtful. Freshly made tomato juice also is given to patients suffering from gastric ulcer, provided they like it. Tomatoes are, furthermore, a big help in reducing diets, in any form—raw or cooked or stewed—because the caloric content of tomatoes is not high while they produce quickly the sensation of satiety. In cases where a raw-fruit diet is desired or prescribed, tomatoes are of great value.

The main quality of the versatile tomato which causes many persons to consume it every day, is its extreme richness in several vitamins. The tomato is particularly rich in vitamin C, which must be given to the body in fresh condition every day. Ripe and green tomatoes have a large content of vitamin C, and the canned tomatoes are not much less rich in vitamin C. Furthermore they contain vitamin A—and this vitamin is frequently contained in an insufficient quantity in cheap forms of diet. They contain also vitamin B, besides iron and other metals, magnesium, phosphorus,

calcium, potassium, and sulphur. The American custom to take a glass of fruit juice before or with breakfast—and also with other meals—is very wholesome. Many people prefer a glass of tomato juice to fruit juice, and thus they get the proper amount of vitamins. For many years tomato juice has been given to babies.

Cooked spinach and canned tomatoes are approximately of equal value as a source of iron to the child's diet,—according to the research work of Tisdall,—in spite of the fact that the total iron content of spinach is more than three times that of tomatoes. Spinach, although it contains 0.19 per cent of calcium, an amount 20 times greater than that found in tomatoes, actually tends to produce a negative calcium balance; the retention of the calcium in cooked tomatoes is excellent. The vitamin A content of cooked spinach is four times as great as that of canned tomatoes, the vitamin B content of spinach is one-half that of tomatoes, and the vitamin C content of spinach is less than one-fourth that of canned tomatoes.

In America tomato juice is, as a rule, taken chilled. At parties both fruit juice and tomato juice are served, and both chilled. There is no doubt that the popularity of the tomato—as juice, sauce, salad, or cooked—has not yet reached its peak.

The DOCTOR REPLIES to HEALTH QUERIES . . .

Medical and hygienic information of value to the general reader is given here by Owen S. Parrett, M. D. Inquirers may address the doctor in care of this magazine.

Two Meals a Day

Is a two-meal-a-day program better than three? G. A. S.

Not infrequently persons suffering from digestive disturbances find their troubles disappear when they give more time for their food to digest and adopt a two-meal-a-day program. In any case hearty evening meals, unless eaten early, are liable in time to result in impaired digestion. The ideal plan would be to have the hearty meal about one or two o'clock, with a little fruit in the evening. A light noon lunch and an early evening dinner may do fairly well where the members of the family are unable to get together in the middle of the day.

Dizziness

What is the likely cause of dizzy spells in a woman aged forty-six? L. R. K.

Dizziness may have a variety of causes, including disease of the internal ear or serious brain lesions such as tumors, but in the great majority of cases, especially in women at or near the menopause, it is due to nervous exhaustion or nerve strain. Oftentimes in these cases it is only necessary to secure more rest and sleep, together with freedom from worry, to clear up the symptoms. Look well to the elimination, select the

diet carefully; if necessary, take a prescription containing some extra vitamins, especially B complex, and the symptoms should disappear.

Is Aluminum Dangerous?

Can the use of aluminum cooking ware result in poisoning or cause cancer? B. A. R.

Probably most of us get more aluminum from the dust we take in with food and breathing than any we might get from aluminum cooking ware. Careful tests made on small animals would tend to show that it would take fourteen times as much aluminum as we ordinarily would get from using cooking utensils to produce visible toxic effects. There seems to be little reason to fear the use of aluminum ware.

A Correction

In our June issue, under the heading, "Dandruff and Falling Hair," we published in our medical column a formula in which the word "drams" should have read "ounces." The formula as corrected by our physician reads as follows: Resorcin, two drams; glycerin, two drams; alcohol, six ounces. This lotion is to be applied at intervals, and massaged into the scalp.

HER KNOTTED THREAD

By Inez Brasier



JANE LAIRD hurried across the campus, waving a greeting to fellow students on the way to late classes. She smiled as she entered the door of the grey stone building. How pleasant the familiar hall seemed after the week-end visit. She opened the door to the room that had been home to her for nearly four years. On the bed lay the girl who had been with her since the semester began.

"Grace! What is wrong? Is it sad news again?" She dropped her bag and pressed her cheek against the tear-stained one on the pillow.

"It's—oh, Jane! I am humiliated to the dust. It is that old temper again. Just when I thought I had it safely tamed! I boiled over this time, and it really was nothing to fuss about. Why, oh why, can't I always be calm and collected like you?"

Jane's cool hand closed over the fevered one held out to her. "Let me tell you a story I read not long ago that impressed me greatly—the story of a king who thought much about the welfare of his subjects. To aid them, he had many looms built in his palace where the folk, especially the women, could learn to weave. He tried to impress upon them that they were to ask for help at any time they needed it. At first the weaving was simple and easy. Then it grew more difficult. The thread knotted in the unskilled hands, and there were many snarled tangles hard to straighten. The weavers were discouraged and quite envious of the one whose pattern seemed always to come out right.

"How is it," they demanded, "that your

weaving is so fine and even and your pattern so beautiful?"

"I ask the king to help me. He straightens every tangle, even the smallest."

"Grace, dear," Jane's words were low, "don't you want to let the Master Weaver direct your life weaving?"

There was a long pause. "I suppose I have been so sure I could get along all right—be as good as you and the others without Him. It has been so many weeks since I acted so disgracefully that I was positive I could. I am so ashamed of myself since it happened! And I am more ashamed that I thought I could carry on alone when—" She stirred uneasily.

"When all you had to do was to ask the King to help you. I know, for I am not always calm and collected, as you say, but I have learned to let Him keep my thread from knotting. Can you not let Him do that for you, too—let Him straighten the tangles for you? Give Him your life here and now so that the pattern will be beautiful in His sight."

The silence in the room grew, broken only by the song of a robin in the white birches shading the window. Grace stood up, slowly smoothing the rumpled pillow. "Sometimes I have wanted to do it. Then I'd think I was as good as the others here, but now I do want Him to keep me from— from making a mess of everything."

Jane turned the key in the door. "Then let us kneel to tell Him that you have come to give yourself, to be His own, and to let Him direct your life and keep you His child."

The vesper bells were ringing as they rose. Grace watched the shadow pattern of the trees across the rug. Then she opened the door. "For the first time I am happy to attend evening prayers. Will you be praying for me when I apologize to the dean? Don't look so surprised—it was as bad as that. In public, too. Half the girls heard me. Will you remember?"

"Indeed I will."

They crossed the campus to the chapel under the tall old trees. Jane slipped her arm about the younger girl's shoulders for a minute as they sat down. The organist played a few chords softly, and then the dean rose. In the twilight stillness Grace was certain that her words were especially for her.

"There is only one way by which to weave a lovely and beautiful character. . . ." Slowly Grace repeated the dean's words. "It must be true, for it is just what Jane said. And Jane is like that, and the dean, too." Suddenly she realized that the dean had ceased speaking and was looking at her.


"Oh, Jane, now!" Grace whispered as she rose. When she sat down, Jane's heart sang a happy little song. Grace, with all her ability to do things, with all her talents, and now a Guiding Star to direct them!

Ten years later, Jane and Grace, home for a time from service in far lands, met at their old school. They walked together to the chapel while the bell rang, as countless times before, for evening prayers.

"That day when I lost my temper so completely," Grace began and then stopped. "I am highly honored," she went on slowly, "that the dean has asked me to talk to the girls tonight. Jane, dear, I can think of nothing better to tell them than the story you told me so long ago—to let the Master Weaver guide in the weaving of life's character. Then only is one truly successful, truly happy."

Lessons from a Bird's Beak

By Ruth Lees Olson

OD's care for the birds of the air is well known by all bird-lovers; even the common sparrows that we term "alley tramps" are noticed by an all-wise heavenly Father. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" The Lord uses many of His feathered messengers to teach us lessons of His care and providence. One of them is vividly illustrated by the thistle bird.

This little bird always sings when in trouble, and thus makes known its desire for help. The song is not a plaintive wail

of woe telling the world of its plight and suffering, but a cheery and persistent melody that pleads for attention and investigation.

A man living in Silver Creek, Nebraska, heard a bird, somewhere near his window, singing constantly for several consecutive days. He paid no attention at first, but as the bird song continued day after day, he decided to investigate. Calling a friend of his, who was a naturalist, he told him of the peculiar song, and asked him if he could give any reason for the persistency of the songster. The friend, recognizing the cheery notes, sought at once for the bird's nest. He found it and also the owner of the nest with his foot caught in the wool lining of the nest. Its struggles had wound the threads around the foot in such a way that it took some twenty minutes to extricate it. When liberated the bird flew unsteadily away. It was evident that the bird's friends or perhaps its mate had brought it

food and water, thus keeping it alive, but they could not release the little prisoner.



The wonderful thing about this story is the bird's persistent faith and optimism. It could sing a cheery song because it expected to be delivered, and no matter how forbidding the circumstances, how dark the outlook, not a note was missing from the melody. Its faith and trust brought a response; for "not one of them is forgotten before God." If we humans would only sing a song of faith and trust when life is hard and we know not what way to turn to extricate ourselves, if we would refuse to bemoan our fate, and complain about our circumstances, but would look up, and lift up our voices in praise to Him who never forgets, our deliverance would surely come, and much sooner than we expected. So take heart. "Not one is forgotten before God."

SOCIAL QUESTIONS ANSWERED

★

By Arthur W. Spalding

Husband Overseas

I am a young mother with two children. My husband is an officer in the army and about to be called overseas. So many women in such cases are going home to their parents with their children, we are debating whether I shall do this or remain alone with the children in a city apartment. My parents are well along in years, but in fairly comfortable circumstances, and live in the outskirts of a small town. They have invited, even urged, us to come to them, but I wonder if they will be able to stand the activity and noise of the children. I am a trained nurse, and could perhaps give my service if I could leave the children with their grandparents or other caretakers. I could perhaps make some provision for care of the children here in the city, and nurse in a hospital. It would help to distract my mind from the pain of the long separation and uncertainty. I want to do my duty to my country, no matter what the sacrifice; and this may be my duty.

It may be. And it may be that you have a higher duty. Whenever need for service confronts us, it is our patriotic as well as Christian duty to give the utmost that is in us. A trained nurse may help to meet emergency by her skill and devotion. If and when we come personally into the horrors of war, God give us the strength and the will to play our part. But the greatest service that a mother owes to her country and to God is to give her time, care, and devotion to her children. Holland prays:

“God give us men! A time like this demands
Strong minds, great hearts, true faith, and
ready hands!”

God answers that prayer not by raining down men from heaven, but through the common miracle of birth and the blessed process of education. Fathers and mothers are the makers of heroes, if heroes there are to be; and in these times when country calls fathers to the battlefield, more than ever the double burden of maintaining the home front falls upon mothers. No surer way to lose the war could be devised than to take from the upcoming generation the loving care of mothers. Battles may be won; but if American homes are destroyed, all that men fight for is lost. Shall our warriors come home, like David to Ziklag, to find but smoking ruins? We need to be reminded by Joaquin Miller:

“The bravest battle that ever was fought;
Shall I tell you where and when?
On the maps of the world you will find it not;
It was fought by the mothers of men.”

You want, not distraction, nor even diversion, but worthy occupation of mind; and no better means nor greater cause can

supply that than purposeful and competent training of your children. It is easy to yield to prevailing excitement and to mistake a grand jamboree of public activities for patriotic service. There are indeed services to be supplied in the public interest, and mothers are not exempt from doing their part; but first let the unmarried and the childless but competent be called to the hospitals and the auxiliary services, and leave the homes intact under the guard of mothers. Until, if ever, the time comes when the supreme sacrifice must be made, let us not cast our children into the flaming lap of Molech and hasten away to mistaken duty.

The care and education of children is no small task. It requires more and better training than nurse or stewardess or entertainer or chauffeur requires. It is the supreme office of teacher and minister. Merely staying at home with children, without intelligent and purposeful teaching, might indeed mark the slacker. If a mother cannot play the part of mother, let her by all means put on the uniform—but know at the same time that she is recreant to duty. To train children in the character qualities of obedience, courage, reverence, patience, and self-control, to insure their health and health-preserving habits, to fill their minds with nature lore and story and song of virtue and faith, to keep the peace that must in the end conquer war, to calm and uplift their spirits in the universal presence of God, is the greatest work and the most necessary service that mothers can give.

The city is not the best place to attempt all this. There the hell of war casts its strongest reflection behind the lines. God put His writing and His signature upon the creations of nature, but in the city man has effaced that handwriting. If no other argument weighed, the fact that your parents live in the country would decide your question; for there the children will be under the most favorable influences, and there you can best train them in the qualities of citizenship most needed. The greatest mistake you could make in their case would be to leave them in the city in the hands of a caretaker or of a hired pedagogue while you frazzle your nerves on the emery-wheel of professionalism.

It might be that your parents could take some responsibility in caring for the children, if in the vicinity of the little town you were called to give some professional service, but the conditions should be carefully weighed before that decision is made. Your parents' love for you and the children is an inestimable asset, and they too may feel a patriotic urge to do their aged bit by

thus leaving you free for public service; but the heyday of their strength is past, and their slender reserves should not be needlessly exhausted. Seldom are grandparents able to do as good service for children as are the younger and stronger parents.

Their invitation opens the way for you to make the best conditions for your children and probably for yourself, and they will indeed be happy to have you. But there are parents and parents, and grandparents and grandparents. No one can tell you whether the results of your going home will be happy; no one can know better than yourself. It might be that your parents have not the patience and the strength to endure the happy but boisterous presence of children; it might be that your ways have departed so far from their ways that the two are not compatible. In any case, you must expect to have patience and graciousness and love in full stock if you take your children home to Grandfather and Grandmother. And a part of the training you give your children will be to reverence the aged and to minister to them, not demand of them.

The problems are great on either side; but if your parents are what I think they are, the balance tips in favor of going home.

“In Such an Hour”

(Continued from page 13)

is not in the darkened rooms of the Spiritist medium; for “if they shall say unto you, Behold, He is in the secret chambers; believe it not.” Matthew 24: 26. Neither will it occur in the desert, for His appearing is a universal, age-terminating and age-heralding event.

“Behold, He cometh” is the keynote of Scripture. This glorious coming event has inspired more sublime poetry and exalted prose than any other theme of Inspiration. Peter speaks of it as the “lively hope” and “precious” faith of believers; while in the closing words of Holy Writ the beloved John voices the ardent yearning of the church, “Even so, come, Lord Jesus.”

Swiftly yet stealthily the day of our Lord's appearing draws on. Multitudes will be surprised and dismayed; but those who have complied with the divine counsel, “Prepare to meet thy God,” will then look up with confidence, saying, “Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” Isaiah 25: 9.

Once men talked of “one far-off divine event, to which the whole creation moves;” but now “it is near, even at the doors.” As loyal Christians we would ever be found “on the alert,” for “unto them that look for Him shall He appear the second time without sin unto salvation.”

“Come, and begin Thy reign

Of everlasting peace;

Come, take the kingdom to Thyself,
Great King of righteousness.”

—Horatius Bonar.

Victories and Monuments

(Continued from page 11)

No true Christian would say that it is Jewish to show mercy to the poor, to refrain from circulating false reports, or to be prompt about paying one's bills; no one says that, because these commands were given to ancient Israel, we do not need to do them. Then why should we say that Christians should not keep the Sabbath simply because it was given to the Israelites?

We might give that word "Jewish" still another definition; i.e. "pertaining to, or consisting of, rabbinical tradition." There is no harm in tradition, so long as it does not interfere with one's duty to God; but when tradition is in conflict with the word of God, the former must give place to the latter. While the rabbis of Christ's time had made many cumbersome by-laws concerning the Sabbath, the Sabbath itself does not rest upon tradition, but on a plain "thus saith the Lord." But Sunday sacredness, on the other hand, finds no support in the Bible. There is no command to keep the day holy, or to observe it as a memorial of any part of the work of redemption.

There were two indictments brought against the Jews of Christ's time; first, "laying aside the commandment of God"

in order to "hold the tradition of men"; and second, "they loved the praise of men more than the praise of God." Mark 7: 8; John 12: 43. If it is Jewish to follow tradition, then, since Sunday-keeping rests on tradition, Sunday-keeping and not Sabbath-keeping, must be Jewish.

The argument that the Sabbath is a Jewish institution must fail; since the Sabbath does not depend on the ceremonial law that ceased at the cross or on the rabbinical traditions.

Another very common plea in favor of Sunday observance is that everybody keeps that day, that it has been kept for generations, and that in some places the law of the land requires it. These arguments may appear to some as sound logic. But really, does the popularity or the antiquity of an error make it any the less wrong?

Suppose we try the same logic in the schoolroom. The teacher is trying to impress on the minds of the children in her class that "has went" is not correct English. "But," says one child, "everybody in the neighborhood says 'has went.'" "My parents and grandparents have always used that expression," objects another child. "Let's put it to a vote," proposes a third; and a dozen eager hands are ready to rise in defense of a timeworn, but unauthorized, usage.

Now if neither the widespread and long-

continued use of an incorrect expression nor the unanimous vote of a class could change the teacher's mind or nullify the textbook, is it reasonable to say that because everybody keeps Sunday, because it has been kept for centuries, and because civil laws sometimes require it, therefore Sunday is the right day to keep? To the King of the universe, "the nations are as a drop of a bucket." Isaiah 40: 15. "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." Verse 17. Because God is so great, and His kingdom includes so much, the nations of earth are by comparison a very small thing. The decree of a legislative body making Sunday the day to observe as a weekly rest day would therefore carry no more weight than the vote of a grammar class to make "has went" correct English. Again we are told that "many there be which go in" at the wide gate "that leadeth to destruction;" but few will find "the way which leadeth unto life." Matthew 7: 13, 14. "Thou shalt not follow a multitude to do evil," was the instruction given to God's people. Exodus 23: 2. Hence, even though an error is accepted by all the world, its popularity cannot make it right. And when civil law is in conflict with divine law, "we ought to obey God rather than men." Acts 5: 29.

(To be concluded)

EVERY SUNDAY COAST-TO-COAST THE VOICE OF PROPHECY

P. O. BOX 55

LOS ANGELES, CALIFORNIA

Network Radio Log

Mutual Broadcasting System

	STATION	K. C.	Time
Aberdeen, S. D.	KABR	1420	6: 00 p.m. C. W. T.
Aberdeen, Wash.	KXRO	1340	9: 15 p.m. P. W. T.
Abilene, Texas	KRBC	1450	6: 00 p.m. C. W. T.
Albany, Ga.	WALB	1590	7: 00 p.m. E. W. T.
Albany, Oregon	KWIL	1240	9: 15 p.m. P. W. T.
Amarillo, Texas	KFDA	1230	6: 00 p.m. C. W. T.
Ardmore, Okla.	KVSO	1240	8: 00 p.m. C. W. T.
Astoria, Oregon	KAFT	1230	9: 15 p.m. P. W. T.
Atlanta, Ga.	WATL	1400	7: 00 p.m. E. W. T.
Bakersfield, Calif.	KPMC	1600	9: 15 p.m. P. W. T.
Baltimore, Md.	KFBR	1300	7: 00 p.m. E. W. T.
Battle Creek, Mich.	WELL	1400	6: 00 p.m. E. W. T.
Birmingham, Ala.	WSGN	610	6: 00 p.m. C. W. T.
Bisbee-Douglas, Ariz.	KSUN	1230	9: 30 p.m. M. W. T.
Boston, Mass.	WAAB	1440	7: 00 p.m. E. W. T.
Bridgeport-New Haven, Conn.	WICC	600	7: 00 p.m. E. W. T.
Centralia-Chehalis, Wash.	KELA	1470	9: 15 p.m. P. W. T.
Chicago, Ill.	WIND	560	6: 00 p.m. C. W. T.
Chico, Calif.	KHSL	1290	9: 15 p.m. P. W. T.
Cincinnati, Ohio	WKRC	550	7: 00 p.m. E. W. T.
Cleveland, Ohio	WHK	1420	7: 00 p.m. E. W. T.
Coffeyville, Kan.	KGGF	690	6: 00 p.m. C. W. T.
Columbia, S. C.	WCOS	1400	7: 00 p.m. E. W. T.
Columbus, Ohio	WHKC	640	7: 00 p.m. E. W. T.
Dallas, Texas	WRR	1310	6: 00 p.m. C. W. T.
Denver, Colo.	KFEL	950	5: 00 p.m. M. W. T.
Des Moines, Iowa	KSO	1460	6: 00 p.m. C. W. T.
Detroit, Mich.-Windsor, Canada	CKLW	800	8: 30 p.m. E. W. T.
Duluth, Minn.-Superior, Wis.	WDSM	1230	6: 00 p.m. C. W. T.
El Centro, Calif.	KXO	1490	9: 15 p.m. P. W. T.
Emporia, Kan.	KTSW	1400	6: 00 p.m. C. W. T.
Eugene, Oregon	KORE	1450	9: 15 p.m. P. W. T.
Eureka, Calif.	KIEM	1480	9: 15 p.m. P. W. T.
Everett, Wash.	KRKO	1400	9: 15 p.m. P. W. T.
Fresno, Calif.	KFRF	1340	9: 15 p.m. P. W. T.
Gainesville, Florida	WRUF	850	7: 00 p.m. E. W. T.
Grand Rapids, Mich.	WLAV	1340	6: 30 p.m. E. W. T.
Great Bend, Kan.	KVGB	1400	6: 00 p.m. C. W. T.
Greenfield, Mass.	WHAI	1240	7: 00 p.m. E. W. T.
Hartford, Conn.	WHTT	1230	7: 00 p.m. E. W. T.
Houston, Texas	KXYZ	1470	6: 00 p.m. C. W. T.
Indianapolis, Ind.	WIBC	1070	6: 00 p.m. C. W. T.
Jamestown, N. D.	KRMC	1400	6: 00 p.m. C. W. T.
Kansas City, Mo.	KITE	1590	6: 00 p.m. C. W. T.
Klamath Falls, Oregon	WFJI	1240	9: 15 p.m. P. W. T.
Laconia, N. H.	WLNH	1340	7: 00 p.m. E. W. T.
Lewiston-Auburn, Me.	WCOW	1240	7: 00 p.m. E. W. T.
Lincoln, Neb.	KFOR	1240	6: 00 p.m. C. W. T.
Little Rock Ark.	KGHI	1230	6: 00 p.m. C. W. T.

	STATION	K. C.	TIME
Longview, Wash.	KWLK	1400	9: 15 p.m. P. W. T.
Los Angeles, Calif.	KHJ	930	9: 15 p.m. P. W. T.
Louisville, Ky.	WGRC	1400	6: 30 p.m. C. W. T.
Lowell-Lawrence, Mass.	WLLH	1400	7: 00 p.m. E. W. T.
Marshfield, Oregon	KOOS	1230	9: 15 p.m. P. W. T.
Marysville, Calif.	KMYC	1450	9: 15 p.m. P. W. T.
Memphis, Tenn.	WMPS	1460	6: 00 p.m. C. W. T.
Merced, Calif.	KYOS	1080	9: 15 p.m. P. W. T.
Minneapolis-St. Paul, Minn.	WLOL	1330	6: 00 p.m. C. W. T.
Minot, North Dakota	KLPM	1390	6: 00 p.m. C. W. T.
Monterey, Calif.	KDON	1240	9: 15 p.m. P. W. T.
Nashville, Tenn.	WSIX	980	6: 00 p.m. C. W. T.
New Bedford, Mass.	WNBH	1340	7: 00 p.m. E. W. T.
New London, Conn.	WNLC	1490	7: 00 p.m. E. W. T.
New Orleans, La.	WNOC	1450	6: 00 p.m. C. W. T.
New York, N. Y.	WMCA	570	7: 00 p.m. E. W. T.
Norfolk-Newport News, Va.	WGH	1340	7: 00 p.m. E. W. T.
Oklahoma City, Okla.	KOCY	1340	6: 00 p.m. C. W. T.
Olympia, Wash.	KGV	1240	9: 15 p.m. P. W. T.
Philadelphia, Pa.	WIP	610	7: 00 p.m. E. W. T.
Phoenix, Ariz.	KOV	550	9: 30 p.m. M. W. T.
Pittsburgh, Pa.	WCAE	1250	7: 00 p.m. E. W. T.
Pittsfield, Mass.	WBRK	1340	7: 00 p.m. E. W. T.
Portland, Oregon	KALE	1330	9: 15 p.m. P. W. T.
Price, Utah	KEUB	1450	5: 00 p.m. M. W. T.
Providence, R. I.	WEAN	790	7: 00 p.m. E. W. T.
Provo, Utah	KOVO	1240	5: 00 p.m. M. W. T.
Redding, Calif.	KVCV	1230	9: 15 p.m. P. W. T.
Richmond, Va.	WRNL	910	7: 00 p.m. E. W. T.
Roanoke, Va.	WSLS	1490	7: 00 p.m. E. W. T.
Rochester, N. Y.	WSAY	1240	7: 00 p.m. E. W. T.
Rock I.-Moline, Ill.-Davenport, Ia.	WHBF	1270	6: 00 p.m. C. W. T.
Roseburg, Oregon	KRNR	1490	9: 15 p.m. P. W. T.
Rutland, Vt.	WSYB	1380	7: 00 p.m. E. W. T.
Salt Lake City, Utah	KLO	1430	5: 00 p.m. M. W. T.
San Antonio, Texas	KABC	1450	8: 00 p.m. C. W. T.
San Bernardino, Calif.	KFXM	1240	6: 00 p.m. P. W. T.
San Diego, Calif.	KGB	1360	9: 15 p.m. P. W. T.
San Francisco, Calif.	KFRG	610	9: 15 p.m. P. W. T.
San Luis Obispo, Calif.	KVEE	1230	9: 15 p.m. P. W. T.
Santa Ana, Calif.	KVOE	1490	9: 15 p.m. P. W. T.
Santa Barbara, Calif.	KDVF	1490	9: 15 p.m. P. W. T.
Seattle, Wash.	KOL	1300	9: 15 p.m. P. W. T.
Sherman, Texas	KRRV	910	6: 00 p.m. C. W. T.
Spokane, Wash.	KGA	1510	9: 45 p.m. P. W. T.
Springfield, Mass.	WSPR	1270	7: 00 p.m. E. W. T.
St. Louis, Mo.	KWK	1380	6: 00 p.m. C. W. T.
St. Petersburg-Tampa, Fla.	WTSP	1380	7: 00 p.m. E. W. T.
Syracuse, N. Y.	WAGE	620	7: 00 p.m. E. W. T.
Tacoma, Wash.	KMO	1360	9: 15 p.m. P. W. T.
Tucson, Ariz.	KTUC	1400	9: 30 p.m. M. W. T.
Wallace, Idaho	KWAL	1450	9: 15 p.m. P. W. T.
Washington, D. C.	WOL	1260	7: 00 p.m. E. W. T.
Waterbury, Conn.	WATR	1320	7: 00 p.m. E. W. T.
Wilmington, N. C.	WMFD	1400	5: 30 p.m. E. W. T.
Winston-Salem, N. C.	WAIR	1340	7: 00 p.m. E. W. T.
Yakima, Wash.	KIT	1280	9: 15 p.m. P. W. T.

Heaven's Income Tax

(Continued from page 6)

payee. As the tenant remits his monthly rental, so is he who recognizes his duty and responsibility to the world's beneficent Householder.

Tithing is a remedy for covetousness, since it is a constant reminder of our individual duty to our Lord. He who is true in his tithe cannot forget his God. The tithe does not secure favors, nor is it compensated with merit. Labor, sacrifice, or penance, however great or excruciating, cannot merit the free gifts and good things from our heavenly Father.

The true and humble tither is not prodded or compelled, as from any legal requirement. His incentives are higher. In his tithe he finds expression of his greatest joy, a token of his overflowing gratitude, a means of conveying to others the glories and benefits of the gospel of Jesus Christ.

As taxation is a test of good citizenship, so the tithe might well be considered as a test of loyalty to the supreme government of the Most High, and recognition of God's sovereign ownership of man and all his possessions, and the source of his power to get wealth and possessions.

It can be truthfully stated, after years of experience, that the returning to God of the tenth part of our income does not bring poverty. It does not make the tithers objects of charity, or send them to the poorhouse. On the contrary, however, affliction, need, helplessness, and pauperism seem to come to those who willfully neglect or ignore the principles of tithing. David paid a tribute to faithfulness to God in these words: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psalm 37: 25.

It should not be overlooked that there are certain benefits to accrue to the one who is faithful to his God in the matter of tithing, and also certain conditions to be experienced by those who are unfaithful. We read: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 8-10.

God invites our loyalty. There are still windows in heaven that can be opened and shut. They swing outward for the humble, honest believer and shower him with bounties for his daily needs. They are closed and bolted to him who flaunts and disdains the beneficence of Heaven. God's kindly invitation is: "Prove Me now, herewith." It is a challenge to the believer and the unbeliever, a bid for loyalty and honesty. If one brings all that he should, God will bestow more than he is in need of. One tenth is brought to the Lord, more than can be used is taken away.

To simplify the process of determining the amount of the tithe, and to provide a date for accounting that cannot be overlooked or mistaken, and the tither be in default, His instructions are: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16: 2.

When the week has come to its close, ponder the blessings that have accrued, reckon the profits and income, and lay aside a tenth, with other freewill offerings, for the Lord and His work. Have it all ready as a collection for the saints, to be paid at the regular time and place for receiving such funds, as provided by the church. If you have been faithful in your part, you will not be disappointed in His portion.

The Fortress of Liberty

(Continued from page 5)

is more unity today among the forces charged with the responsibility of maintaining our internal security than ever before. This is a happy contrast with the confusion that existed in the first World War, when more than a score of Federal

agencies were investigating spies and saboteurs, with a resultant lack of coordination and co-operation with the various state and municipal groups.

In other words, we of law enforcement, with the aid of a patriotic citizenry, are fighting a common enemy upon a national basis. We should fight him in exactly the same manner that we fought and conquered the kidnaper and his destructive forces. Defense against fifth columnists cannot be handled by posses or by citizen-groups operating as vigilantes. It is the task of constituted law enforcement, and it is not a matter which can be taken into the hands of private citizens, although we must have all the help citizens can give us. There is a great deal of difference between private assistance and private action. One is a great aid to us, the other a tremendous hindrance.

Law enforcement in the United States is better prepared today than ever before to meet any challenges to our democratic standards. There will be no blackout of justice in this country. Already we have seen among us vile domestic forces that are un-American. But they can hope to accomplish little, so long as law-enforcement agencies are on the job and are given the support that is typically American.



SCRIPTURE PROBLEMS SOLVED . . .

This is a service department where questions on religion, ethics, and Bible interpretation will be answered. Send questions to the editor.

To be answered, questions must be accompanied by full name and address of the questioner. In publication only initials will be used.

The Holy Spirit

Please explain John 3: 8. S. B.

John 3: 8 reads: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The statement of the Master to Nicodemus indicates that the work of the Holy Spirit is not with outward observation, but when the Spirit takes possession of the life it can accomplish things, though others do not see the direction which it takes.

Our national Weather Bureau makes a careful study of the changing winds, the prevailing winds, and the trade winds; and yet they cannot always foretell with accuracy what our weather will be because, as those winds strike colder temperatures, their direction is changed, as well as their velocity. So it is with the Spirit. If it has free course in the life of the individual, the Holy Spirit transforms that life; but if the instrument is but partially yielded to God, the work of the Spirit will be circumscribed.

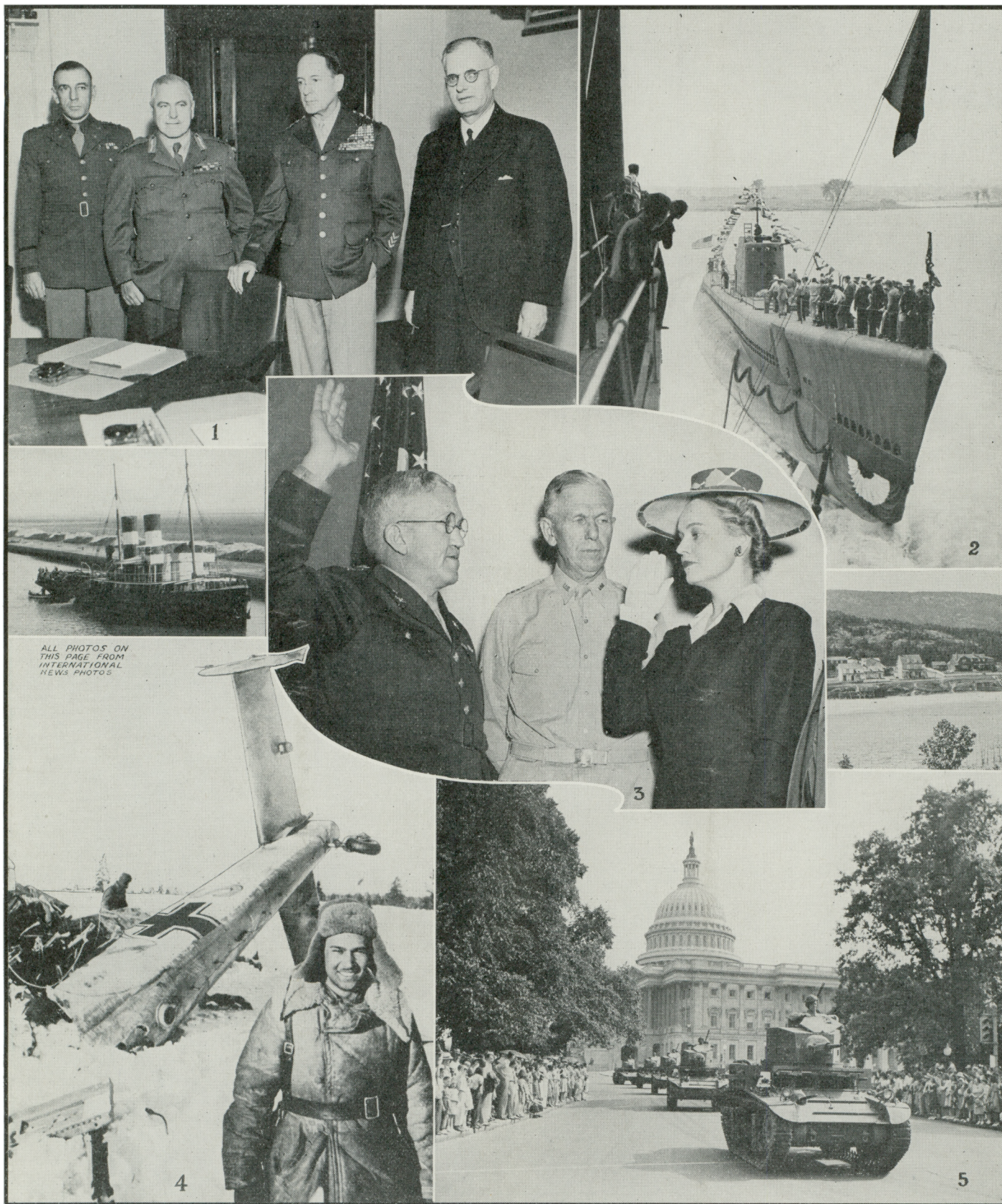
The Sharp Sickle; The White Horse

Harmonize Revelation 14: 14 and Revelation 19: 11, 14, 15. F. M.

No doubt both of these descriptions are

figurative. The sharp sickle, said to be in the hand of Christ, evidently indicates that He is ready to reap the earth, as the great Harvester, for "the harvest is the end of the world." Matthew 13: 39. In the 19th chapter Christ is represented as appearing against the kings of the earth, and the great men, the chief captains, and the mighty men, and arrayed against Him are the beast (Catholicism) and the false prophet (apostate Protestantism). He would stand arrayed against the beast with its pope and his triple crown, hence we read: "His eyes were as a flame of fire, and on His head were many crowns. . . . His name is called The Word of God." This harmonizes with John 1: 1-3. "The armies which were in heaven followed Him," that is, the angels followed Him (see Matthew 25: 31); and as they came down that glory avenue, the prophet appeared to behold them seated upon white horses, indicating purity, and clothed with fine linen, which is the righteousness of saints (see Revelation 19: 8). The sword which went out of His mouth is the word of God (Ephesians 6: 17), and it is that which is mentioned in the second Psalm with which He smites the nations. Concerning the sword which proceeded out of His mouth, read Isaiah 11: 4.

NEWS PICTURES



1. Lieutenant General Sir Thomas Blamey, one of Australia's most famous soldiers, is shown (second from left) with General Douglas MacArthur, Commander-in-Chief of the United Nations' forces in the Southwestern Pacific, and Prime Minister Curtin (right) of Australia, after a staff meeting at General MacArthur's headquarters. The American officer at the left is a MacArthur aid. 2. Launching of the submarine U.S.S. "Runner," at Portsmouth, New Hampshire, recently. Sponsor for the "Runner" was Mrs. John H. Newton, wife of Rear Admiral John H. Newton, United States Navy Submarine Chief of Naval Operations. 3. Mrs. Oveta Culp Hobby, wife of a former governor of Texas, was recently inducted as head of the Women's Army Auxiliary Corps. She is here shown taking the

oath of office in Washington, D. C. Present at the ceremony were General George C. Marshall, United States Army Chief of Staff, and Secretary of War Henry L. Stimson. Shown left to right: Major General M. C. Cramer, Judge Advocate of the Army, General Marshall, and Mrs. Hobby. 4. Lieutenant N. Kulier, Commander of an anti-aircraft battery in the Soviet Army, is shown beside the remains of a German Messerschmitt 110, which he was successful in bringing to earth. To date he has accounted for eight German raiders. 5. In the first war-time Decoration Day parade since 1918, the Army paraded some of its might for President Roosevelt and high Army and Navy officials in Washington, D. C. Army tanks are here shown passing the Capitol.