

THE

NOVEMBER

TEN CENTS



WATCHMAN

MAGAZINE

AN INTERPRETER OF THE TIMES



HAROLD M. LAMBERT

GOD'S POSTWAR PLAN



This picture reminds us that on November 11, 1918, the Armistice of World War I was signed. It shows General De Gaulle laying a wreath at the tomb of the Unknown Soldier in Arlington National Cemetery, on the occasion of the French hero's recent visit to the United States. Now that Paris has been liberated, the French can lay a wreath at the tomb of France's Unknown Soldier on this November 11.

PLANNING THE FUTURE OF AMERICA WITH BOOZE

THAT great American newspaper *The New York Times* (July 22, 1944), whose slogan is "All the News That's Fit to Print," has published an item that ought to make every man and woman of voting age in this country open his eyes and think before he acts.

It is a special news report sent from Chicago on July 21, while the Democratic Party was holding its national convention. The item says:

"The Democrats drank 125,000 bottles of 'pop' throughout the convention, and averaged 40,000 bottles of beer yesterday and today. Hard liquor consumption at Stadium bars tripled anything recorded at any previous national convention of either major party. It came to 300 quarts of bourbon, rye, and scotch."

While we remember that it was the Democratic Party that repealed the na-

(Continued on page 9)

The News Interpreted

By the Editor

"THE LORD'S DAY"

IN A RECENT issue of the syndicated column of "Answers to Questions," in *The Nashville Tennessean*, the Haskin Service carried the following item:

"Q. Does the term Lord's day in reference to the Sabbath occur anywhere in the New Testament? D. R. A.

"A. The expression occurs only in Revelation 1: 10, and even there is of doubtful interpretation."

Some have applied the passage of Revelation 1: 10 to the first day of the week, although no particular day of the week is specified by number in the text. They do this by citing the fact that a few ecclesiastical writers of the late second and early third centuries use the expression "Lord's day" as a denomination for the first day of the week. John wrote the Revelation about A. D. 96.

But it is illogical to appeal to a future and non-existent usage for determining what day of the week was designated by

John in Revelation 1: 10. The logical thing to do is to appeal to other New Testament texts for light on the passage under consideration.

Christ Himself has given us a clear solution to the problem. In the presence of both His friends and His enemies He said: "For the Son of man is Lord even of the Sabbath day." Matthew 12: 8. And two other New Testament writers took note of this statement by Jesus. (Mark 2: 28; Luke 6: 5.) Therefore, the Sabbath is the Lord's day.

Christ's declaration conforms exactly to the fourth commandment of the Decalogue, wherein God says: "The seventh day is the Sabbath of the Lord thy God." Exodus 20: 8-11. And speaking of the Sabbath, the seventh day, God calls it, "My holy day." Isaiah 58: 13, 14. Because the expression "Lord's day" is never applied at any time to the first day of the week by Bible writers, there is no other conclusion to reach but that the seventh-day Sabbath is the Lord's day.



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THE WATCHMAN MAGAZINE

THE WORLD Calendar Association, Incorporated, of New York City, seeks to have a new calendar put into effect. The proposal has gained the support of numerous commercial, social, and civic organizations. The propaganda for it is skillful, effective, and highly financed.

To adopt the new calendar with the least disturbance, a day, date, month, and year would have to be chosen "when both the old retiring and new incoming calendars glide smoothly together." It is considered that this can best be done in a year ending on Sunday, December 31; according to our present calendar. The case of Sunday, December 31, 1944, serves to illustrate the plan.

The name Sunday would be taken from this day. Although it is the first day of the week, it would not be counted as such. Its name, Sunday, would be removed. Its ordinal number would be taken away. Its primal place in the week would be given to another day. The day itself would be given another name. It would not be allowed any place in the week. It would be called December W, an extra Saturday, and used as a World Holiday, not a religious day.

It is really Sunday, but it will be called an extra Saturday. It is really the first day of the week, but it will be counted "no day." It is really December 31, but it will be called December W. That is not what it is at all, but it will be called that in order that the new year may begin, and all following years may likewise begin, with Sunday, January 1.

So the day following Sunday, December 31, which is actually Monday, January 1, will also have its name and place in the week removed, and be given another name and another place. It is really Monday, the second day of the week. It will be promoted to be Sunday, the first day of the week.

And thus the year will start with a lie, a pretense, a sham. All the days will masquerade under false names, and occupy places in the week belonging to other days. And so it will continue, and with the coming years grow worse.

The proponents of this new calendar would have us observe that it divides the twelve months of the year into four equal quarters, 91 days in each, 364 days in all. But as there are 365 days in ordinary years, and 366 days in leap years, they would have these taken care of by calling the 365th day Year End Day, or December W, or an extra Saturday, and have it follow December 30, not to be counted in the calendar, but considered and used as a holiday, a blank day, or zero day. Likewise would they have us provide for the 366th day in leap years, this becoming

THE PROPOSED WORLD CALENDAR X-RAYED

Why the Plan for Reforming the Calendar Is Dangerous

By Carlyle B. Haynes

ing Leap Year Day, by placing the old February 29 in midyear following June 30 as another extra Saturday, and calling it June W, but not counting it in the calendar, just nonchalantly banishing it as another blank day. They cheerfully tell us that "both December W and June W are the stabilizing days in the calendar—the World Holidays."

By creating a year of 364 days in this fashion, they would then have the first of January, New Year's Day, always fall on Sunday. The first month of each quarter would have 31 days, followed by two months of 30 days each, every quarter having 91 days in all, consisting always of 13 Sundays and 78 weekdays.

The advantages claimed for the reformed calendar are avowedly commercial, economic, statistical. It will, we are told:

1. Fix the year in perpetuity.
2. Retain and largely equalize the twelve months.
3. Retain and equalize the half years.
4. Retain and equalize the quarter years.
5. Group the months uniformly within the quarters.
6. Provide 13 complete weeks within each quarter and uniformly group these weeks.
7. Reduce the inequality between months from three days to one day, and establish an equal working month.

These are claimed as "advantages." We ask, "Advantages to whom?" Statisticians, perhaps, very few others. Certainly not to the average man. The majority of people have little or no interest in statistics. The proposed "ad-

(Continued on page 11)

GREGORIAN CALENDAR

(1944)
December 24—SUNDAY
" 25—Monday
" 26—Tuesday
" 27—Wednesday
" 28—Thursday
" 29—Friday
" 30—Saturday
" 31—SUNDAY

(1945)
January 1—Monday
" 2—Tuesday
" 3—Wednesday
" 4—Thursday
" 5—Friday
" 6—Saturday
" 7—SUNDAY
" 8—Monday
Etc.

WORLD CALENDAR

(1944)
December 24—SUNDAY
" 25—Monday
" 26—Tuesday
" 27—Wednesday
" 28—Thursday
" 29—Friday
" 30—Saturday
???????? *—WORLD DAY

(1945)
January 1—SUNDAY
" 2—Monday
" 3—Tuesday
" 4—Wednesday
" 5—Thursday
" 6—Friday
" 7—Saturday
" 8—SUNDAY
Etc.

The present calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to begin on a different day every year and is one reason given for the need of a reform. No plan calling for the breaking of the seven-day cycle ought to be permitted in any calendar reform.

* A WORLD HOLIDAY, DECEMBER W, the Year-End Day, breaking the weekly cycle of seven days, follows December 30th every year in the proposed WORLD CALENDAR. ** A WORLD HOLIDAY, JUNE W, the Leap-Year Day, another extra day to disrupt the seven-day cycle, follows June 30th in leap years.

CHRISTIANITY FORESHADOWED

by *Ancient Symbolism*

The Plan and Purpose of the Mosaic Tabernacle Explained

By Edwin R. Thiele

THE ANCIENT tabernacle of the Hebrews, and its successor, the temple built by Solomon, were highly symbolic structures. Everything connected with each building and its ceremonial service served some symbolical purpose. (Hebrews 8: 5.) The inner sanctuary of the edifice, the Most Holy Place, symbolized the dwelling

God, for it represented His character, His justice, His purity, His honesty, His uprightness, His truthfulness, and His benevolence. But if God was just, He was also merciful. (Psalm 119: 142; Romans 7: 12.) His mercy accompanied His justice, for though the latter might require the death of the guilty sinner, the former would make available to the

cakes of bread, arranged in two piles, were placed by the priests on the table. The loaves that were removed were eaten by the priests. These cakes represent Jesus as the Bread of life. It through Him that the life of God is conveyed to man. "I am the Bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." John 6: 35, 50, 51.

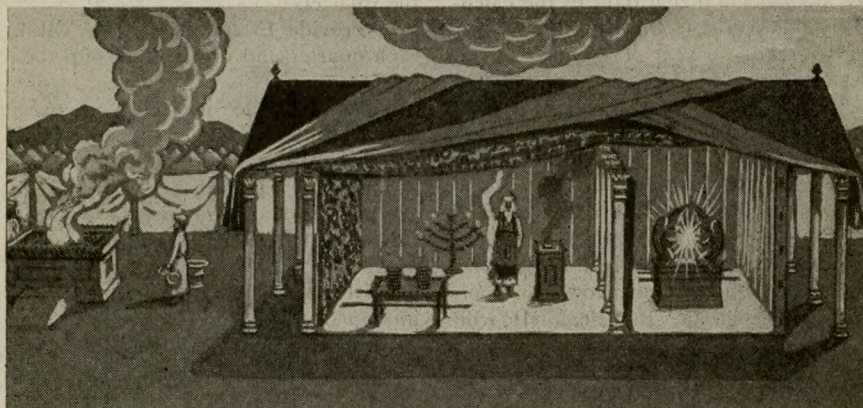
Just before the veil separating the Holy Place from the Most Holy Place, stood the golden altar of incense. The veil did not extend to the ceiling of the building, and when the incense was burnt upon the altar, its fragrance was diffused throughout the Holy Place and passed over the veil into the very sacred compartment beyond. Every morning and every evening incense was burned on the altar by the priests. The incense represents the intercessory work of Christ, for it is through Him that the interests of the righteous are represented before God the Father. "Wherefore He [Christ] is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7: 25.

The sanctuary proper stood within a court surrounded by curtains of fine linen. The entrance to this enclosure was on its eastern side, as was also the entrance to the sanctuary itself.

In the court, and near the entrance to the sanctuary, stood the brazen altar of burnt offering. This was a most vital item in the sanctuary service, for it was there that the sacrifices made to the Lord were consumed by fire. The horns of the altar were also sprinkled with the sacrificial blood of the victims offered by penitent sinners.

Between the altar and the sanctuary was a laver containing water for ceremonial washings. The complete details of the structure and furniture of the tabernacle are found in Exodus 25 to 30: 35 to 40; and directions for all the rituals are in the book of Leviticus.

When the tabernacle was built under the direction of Moses, God explained its purpose to him as follows: "Let them make Me a sanctuary; that I may dwell among them." Exodus 25: 8. The He-



This illustration shows a north view of the Hebrew tabernacle and its court, which served as a portable temple during the wilderness wandering of Israel. To the left is seen the altar of burnt offering, and at the right are shown the two apartments of the sacred structure.

place of God. In the Most Holy Place was a single item of furniture, the sacred ark containing the two tables of stone on which were written the Ten Commandments of the law of God.

Over the ark was the golden covering called the mercy seat. On it were two golden cherubim with outstretched wings, facing each other, and between them was the mysterious light of glory known as the sacred Shekinah. This symbolized the visible presence of God. Here, then, was in symbol the very throne of God, founded upon those eternal principles of righteousness contained in the Ten Commandments. (Psalm 84: 14.) As God was holy, so was His law sacred; as God was righteous, so was His law just; and as God was changeless and eternal, so was His law immutable and everlasting. (Luke 16: 17.) The law was very near to

penitent the hope of life eternal. (Romans 6: 23.)

Before the Most Holy Place was a richly embroidered veil separating it from the outer compartment of the sanctuary, the Holy Place. The latter apartment contained three items of furniture, which were the seven-branched, golden candlestick, the golden table of showbread, and the golden altar of incense. Here again were prefigured the mediatorial services of Christ.

It was the candlestick that furnished the structure with light. Day and night were the lamps kept burning. Never were all the lights to be extinguished at one time. The candlestick represents Jesus in His capacity as the light of the world.

Opposite the candlestick, on the north side of the Holy Place, stood the table of showbread. Each Sabbath 12 fresh

brews looked upon their sanctuary as the earthly dwelling place of God. But they realized also that God was too great to have His primary abode in a simple, earthly structure built by the hands of man. Hence Solomon, upon the dedication of the magnificent temple, addressed Deity in the following words: "Will I indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded? . . . Hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward this place: and hear Thou in heaven Thy dwelling place: and when Thou hearest, forgive." 1 Kings 8: 27, 30.

Moses understood that the tabernacle built by Israel was solely an earthly representation of the glorious abode of God in the infinite vault of heaven, for the Lord said: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Exodus 25: 9.

Prophets in vision often saw the heavens opened and there beheld the scenes of which the earthly temple was but an imperfect shadow. Thus Isaiah declared: "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." Isaiah 6: 1. Ezekiel tells us that he saw the heavens opened and was given visions of God. He gives a vivid description of the cherubim surrounding the eternal throne of the Deity. (Ezekiel 1: 1, 26-28; 10: 1-22.) John, the apostle, also saw a door opened in heaven, and beheld there God seated upon His throne, with seven lamps of fire, an angel with a golden censer standing before the golden altar which was before the throne of God, and the ark of the testament in the heavenly temple. (Revelation 4: 1-5; 8: 3, 4; 11: 19.)

Paul, in speaking of Jesus, the great antitypical High Priest, declared: "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. . . . There are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, he saith He, that thou make all things according to the pattern showed to thee in the mount." Hebrews 8: 1, 2, 4, 5.

By this earthly representation of scenes and ceremonies in heaven, God kept vividly before His people a prophetic picture of the intercessory work of Christ

(Continued on page 13)

"OF ONE BLOOD"

By J. F. Huenergardt

"GOD . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17: 24-26.

These words were uttered in ancient Athens, almost 2,000 years ago. They struck at one of the cherished vanities of the Greeks, who held that they were produced at the same time as was the sun, and that they originally sprang from the soil which they inhabited. They prided themselves on their superiority, and wore golden grasshoppers as a badge of honor.

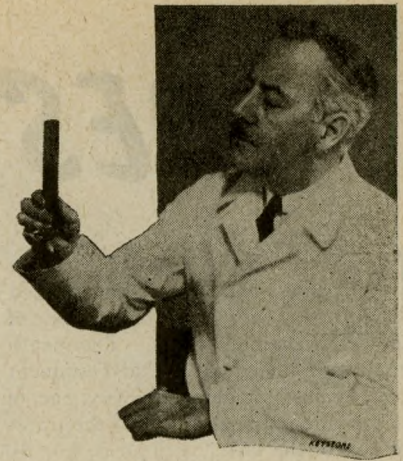
Since then the human heart has experienced no fundamental change. It is an interesting fact that in behalf of each separate race of men the claim of superiority very definitely has been made. This very idea has embroiled the world in the greatest international struggle for world supremacy that humanity has ever witnessed. But wars will not solve the problem. Jesus Christ is the one solution of the race problem, as He is of every other moral and social problem. Race wrong and injustice are sin, and Christ came to save man from sin, both the sin of each individual man, and the sin of the race of men.

The Bible teaches that all the races are but parts of the one human race. Mankind is one great kindred of all men. God did not change His original plan after the Flood. Through the one family of Noah it was continued, and through the covenant made with him it was further established that the world should be peopled of this one blood. (Genesis 9: 18, 19.)

According to the most reliable historical sources it is ten generations from Shem to Abraham, of exactly 292 years. During this time various nations came into being, but they all came from "one blood"—all were descendants of Noah.

The study of the race problem needs to be taken up with the definite thought that a race group, after it has developed, is only at its best an enlarged section of the human family. That is the biblical view, and that is also the finding of careful race study. All the attempts made to explain otherwise this question of races have failed. The unity of mankind is proved in many different ways, and is immensely more real than the idea that there are independent races very remote from one another.

There are no pure or unmixed races. Professor Edwin Grant Conklin says: "If in the past God made of one blood all nations of men, it is certain that at present there is being made from all nations one blood. By the interbreeding of various races and breeds there has come to be a complicated intermixture of racial characters in almost every human stock, and this process is going on today more rapidly and extensively than ever before. Strictly speaking, there are no 'pure' lines in any group. If so-called 'pure' English, Irish, Scotch, Dutch, German, Russian, French, Spanish or Italian lines are traced back only a few generations, they are found to include many foreign strains, and this is especially true of American families, even those of purest blood."—*"The Direction of Human Evolution,"* p. 47.



Men are many, but man is one, with a unity that is rich with the originality of God. The ethnologist can find no evidence for any doctrine which denies the unity of man. Our own human experience teaches us the same lesson. We are at variance with the facts and the reality of life if we do not come into the personal and the social realization of the solidarity of humanity.

The Christian conviction is that all that we see is simply raw material awaiting the cleansing and unifying power of the gospel of Christ, whose mission it is to purify all that is unholy, to illuminate all that is dark, to raise up all that is low, and to redeem all from bondage. History is full of the work which Christianity has wrought in this long and still continuing process. And the traces of it are written all over our common institutions.

From the very beginning Christianity came into the world with the stamp of universality. (Luke 2: 10.) For Christ there were no race prejudices, no party lines, no favored nations. His love embraced the whole world. "I am the light of the world." John 8: 12. "I, if I be lifted up from the earth, will draw all men unto Me." John 12: 32. It is true that His lineage is established, that He was subject unto His parents, and that in the hour of death He acknowledged a filial bond to His mother and cared for her. (Luke 3: 23-38; 2: 5; John 19: 25-27.) Who would not see in this His recognition of country, blood relationship, and personal love. But at the same time, he rose above kindred and country to embrace the world. (Matthew 12: 48-50.) In God's eyes "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Galatians 3: 28.

Jesus, born according to the flesh of Eastern stock, committed His work to a group of Oriental apostles chosen in Palestine, the crossroad of the world, midway between the East and the West. He sent them out to preach His message to the world. They received a vision of the common relationship of the human race. They advanced against ignorance and prejudice, and led the cross of Christ to triumph.

One reason why Paul was chosen to bring the gospel to the Gentiles was because he was able to tear away from the narrow provincialism of his own people, and adjust himself to the cosmopolitanism of Jesus. And in every successive age it was those who grasped the truth of the universality of Christianity who were the true ministers of the gospel to all nations. (Ephesians 3: 10, 11.)

Today—more than ever before—we need this mind of Christ. Today His gospel of the kingdom is the only hope of the human race. (Matthew 24: 14.) It must be preached to all nations. It carries us beyond all national and racial influences, and leads to the blessedness of the pure in heart, who alone shall inherit the earth made new.

DOES GOD'S GRACE

ANNUAL

By S. O. Martin

A former minister of the Church of Christ, who was for 18 years a missionary of that denomination in India

UNDER the theocracy of Israel the penalty of death was pronounced upon those who broke any one of the Ten Commandments. The death penalty was meted out in Old Testament times against violators of every one of those commandments. "Sin is the transgression of the law." 1 John 3: 4. "By the law is the knowledge of sin." Romans 3: 20. "Where no law is, there is no transgression." Romans 4: 15. "Sin is not imputed when there is no law." Romans 5: 13. The law that defines sin is the Decalogue. (Romans 7: 7, 12; James 2: 10-12.) "The wages of sin is death." Romans 6: 23. "Christ died for our sins." 1 Corinthians 15: 3. Therefore Christ died to satisfy the demands of the broken law, the Ten Commandments. If those precepts were abolished, why did He have to die?

In the Old Testament times men were stoned for breaking the Sabbath. They also were stoned for telling lies (Deuteronomy 19: 15-21), for stealing (Joshua 7: 10-25), for killing (Leviticus 24: 17), for blaspheming (Leviticus 24: 16), and for dishonoring their parents (Deuteronomy 21: 18-21, Leviticus 20: 9). Is it all right now for people to do those wicked things because God does not at once put to death those who do them? The fact is that the death penalty for sin has not been abolished. The execution of it upon the disobedient has been postponed to the day of judgment. Sin is still "the transgression of the law" (1 John 3: 4), and "the wages of sin is death." (Romans 6: 23; Ezekiel 18: 4, 20.) Death will be the lot of the wicked when the time shall come to punish them. (Ecclesiastes 8: 11-13; Revelation 21: 8.)

If the Ten Commandments are binding on the Jews only, then all other men are free to have other gods, to worship images, to blaspheme, to dishonor their parents, to slay their enemies, to commit adultery, to steal, and to lie as they please without being guilty of sin. The Holy Spirit says: "Shall we sin, because we are not under the law, but under grace? God forbid." Romans 6: 15. "Do we then make void the law through faith? God forbid." Romans 3: 31.

There are two senses in which we may be under the law. One may be under condemnation by the law, in which case he is under the law's curse. (Romans 3: 9, 19.) Also one may be under the obligation to the law, in which case he is to

obey it. (Revelation 22: 14.) To illustrate, suppose that a man has committed a murder, and thus has broken the law of the state. He is arrested. Being a transgressor, he is under the law, that is, under its condemnation. Then the governor of the state pardons him. Can he go out and say: "Now I am not under the law, and I am free to go out and kill people again"? No; although he is no longer under condemnation by the law, he still is under obligation to the law to obey it. When one is not under law but under grace, he is no longer under condemnation by the law. (Romans 8: 1-4.) He is still under obligation to the law in that he is in duty bound to obey it. In Romans 6: 14, 15 Paul shows that he clearly understood this matter. "What then? Shall we sin, because we are not

under the law, but under grace? God forbid." The same thought is emphasized by him in Romans 3: 31, as follows: "Do we then make void the law through faith? God forbid: yea, we establish the law." Certainly we are not to keep on sinning—transgressing God's holy law—because we are not under the law but are under grace! "Sin is the transgression of the law." 1 John 3: 4. The grace of God manifest to us through Christ has brought us pardon for our transgressions, in order that we may receive the remission of our sins, and be free from condemnation by the law. "Shall we continue in sin, that grace may abound? God forbid." Romans 6: 1. We are under grace and must not continue in sin, which is the transgression of the law. Some say: "We learn from the early

THE LAW OF GOD

Exodus 20: 3-17

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy

gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Shall We Sin, because We Are Not under the Law, but under Grace?---II

HIS LAW?

fathers that the first day of the week is the Lord's day." Why go to "the early fathers"? Why not go to the Bible itself? The Lord's day is the day of which Christ is Lord. He said: "The Son of man is Lord also of the Sabbath day." Mark 2: 28. Thus He plainly tells us that the Sabbath day is the Lord's day. (See also Luke 6: 5; Matthew 12: 8.) Jesus said that, and the Christian ought to accept His word in preference to that of the so-called early fathers. "We ought to obey God rather than men." Acts 5: 29. The apostasy that brought about the attempted change of the Lord's day from the Sabbath, the seventh day, to the first day of the week was already working in Paul's day. (2 Thessalonians 2: 1-8.)

It is supposed by some that by the words "all things whatsoever I have commanded you" (Matthew 28: 19, 20) Jesus meant that only the things which He spoke while personally with the disciples were to be regarded as binding on Christians. Christ was the one who spoke through the Spirit that inspired the prophets from earliest times. (1 Peter 1: 10, 11; 2 Peter 1: 19-21.) Christ was not only one of the Creators of this world (John 1: 1-4, 10, 14; 17: 5, 24; Colossians 1: 13-17; Hebrews 1: 1, 2; Genesis 1: 26), who also instituted the Sabbath (Genesis 2: 2, 3; Mark 2: 27, 28), but He was also with the children of Israel in their wilderness wandering (1 Corinthians 10: 4). He was in existence before Abraham was. (John 8: 56, 58.) His life and teachings are the same as those of His Father. (John 15: 10; Matthew 7: 21-23.) He not only kept the Sabbath (Luke 4: 16, 31), but He kept it with His disciples (Mark 1: 21) and told them to continue to make His holy day a matter of prayerful concern (Matthew 24: 20). During His ministry He said nothing whatever.

His disciples about keeping the first day of the week. Consequently Sunday observance cannot be included in "all things whatsoever" He commanded His apostles before His death.

In their arguments, the opponents of God's holy day say: "The Sabbath was given the Jews after they left Egypt."

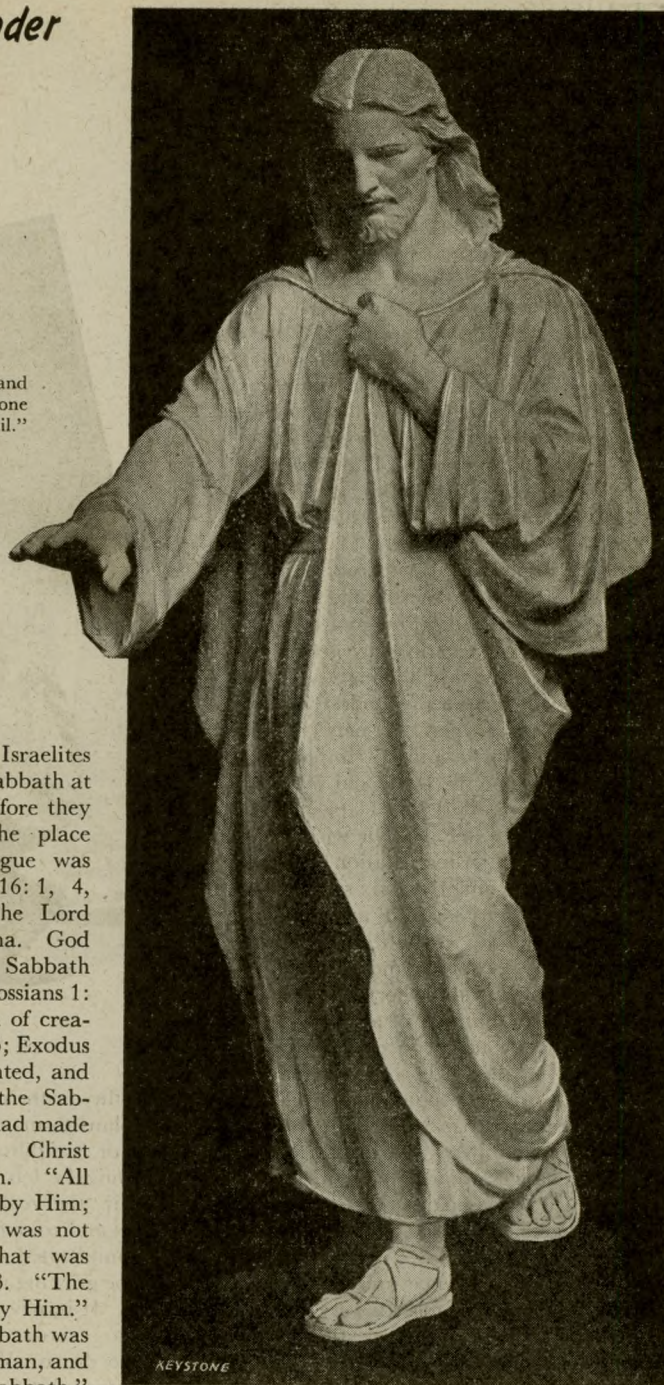
"It is easier for heaven and earth to pass, than one tittle of the law to fail."
Luke 16: 17.

The fact is that the Israelites were keeping the Sabbath at least one month before they came to Sinai, the place where the Decalogue was given. (Exodus 16: 1, 4, 22-26; 19: 1.) The Lord withheld the manna. God who had made the Sabbath (Hebrews 1: 2; Colossians 1: 13-17) in the week of creation (Genesis 2: 2, 3; Exodus 20: 11), again counted, and knew which was the Sabbath day that He had made in the beginning. Christ made the Sabbath. "All things were made by Him; and without Him was not anything made that was made." John 1: 3. "The world was made by Him." Verse 10. The Sabbath was made by Him "for man, and not man for the Sabbath." (Mark 2: 27.) Man was made on the sixth day (Genesis 1: 26, 27, 31), and the Sabbath was made on the seventh. Therefore the Sabbath was made for man by Christ in the beginning. It is the Christian Sabbath, the Lord's day. (Mark 2: 27, 28.) The Sabbath was sanctified, set apart by God as a holy day, in the beginning and was undoubtedly kept by man for 2,500 years before Moses' time. (Genesis 26: 5.) It was kept in Egypt. The Israelites were told by Pharaoh to work and not be idle, not to *sabbatize*, or rest. (Exodus 5: 4, 5,

8, 14, 17.) The phrase, "ye make them rest" (in verse 5) reads in the Hebrew text, "ye cause them to Sabbatize." The ruler demanded work every day of the week.

Moses and Aaron had taught the people to keep the Sabbath, to rest on God's holy day. The Egyptian king and his associates called it idleness. The contention between truth and error often has centered around the Sabbath. Pharaoh said: "Ye are idle, ye are idle: therefore

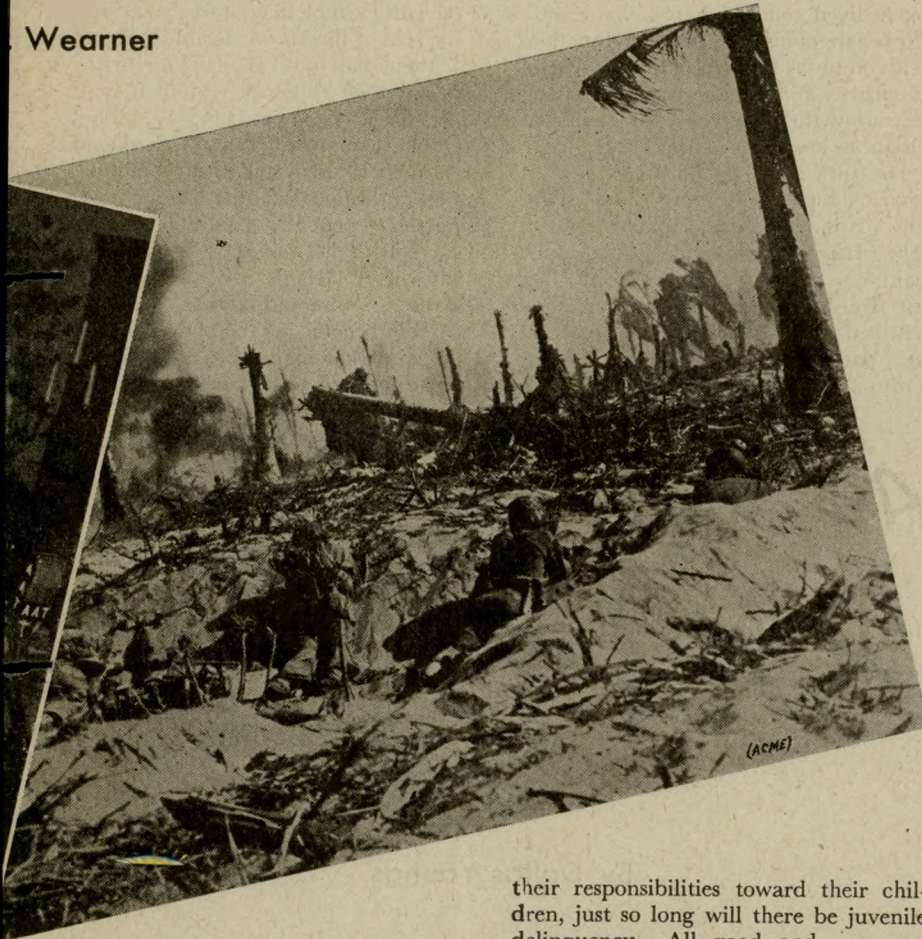
(Continued on page 15)



WAR PLAN

AT GOD DISPOSES

Wearner



Security Conference at Dumbarton Oaks, in Washington, Lordell Hull presiding. At his right is Lord Halifax, the Andrei A. Gromyko. We also have a view of the desolation in the Japanese in the Pacific war area. The reconstruction which the nations are now undertaking.

doms shall forever be vouchsafed to us and to our children. It is not more leisure and ease that we crave, but perfect health and endless life. These, and no less than these, can suffice to satisfy the longing soul of mankind.

The futility of man alone to meet the deeper more fundamental requirements of the better future should be clearly apparent to all. Regardless of the increased marvels of electricity, so long as there is covetousness and laziness there will be burglary and theft. Though there be wealth and luxurious living, so long as there be jealousy, lust, and selfishness there will be divorce and broken homes. Though there be the best of modern school facilities, so long as parents evade

their responsibilities toward their children, just so long will there be juvenile delinquency. All good and necessary laws notwithstanding, so long as there are hatred and uncontrolled tempers, just so long will there be murder. Though the most powerful nations of earth should join in a federation to enforce peace, so long as the present greed, distrust, and intrigue continue, just so long will there be insecurity and in time open conflict again. These are salient facts which it is useless to deny or ignore in any plans for a better postwar world. *It is human nature itself which must undergo a radical change for the better, otherwise we shall continue to suffer the consequences.*

Recognizing the facts as we have stated them, the very real danger presenting itself is that lawmaking bodies representing the unconverted majorities will take to coercion in order to force minorities to think as they do. A man-made compromise between the great world religions resulting in weakened moral force can never remedy depraved natures. The God-

forbidden, illicit intercourse of church and state, which was common in the Middle Ages, may again endanger freedom of religion for minorities. History teaches in most certain terms that fines and imprisonment do not create the desire for a holy life. A term in the dungeon or on the rack has never made a man or woman love more the prayer meeting than the demoralizing movie. State laws on religion, when enforced, produce at best a congregation of hypocrites. The magistrate can never take the place of the preacher of the gospel. Enforced religious legislation has never, and can never, change the native fibre of human nature. The situation of birth and the conditions of rearing determine to a large degree what the character becomes. Only the miracle of conversion by the power of God can bring exceptions to this law of nature.

That religion which is all of God's giving finds its power (Romans 1: 16) in union with Him (John 14: 20, 21). The love of Christ constrains (2 Corinthians 5: 14) to right doing. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." James 3: 17. These qualities, which seem foolishness to the natural man, are mightier than armies and navies to bring and preserve peace among men, good will upon the earth. "One with God is a majority."

God has plans for the postwar world; and be assured He is fully able to, and He will, perform all His desires in the earth. In future articles we shall set forth a brief of God's postwar plans.

The News Interpreted

(Continued from page 2)

tional law against the nefarious booze traffic, and thus opened the floodgates so that our nation might be debauched and degenerated by the ever swelling tide of alcoholic drink, it is lamentable to us that the men who would undertake the problem of determining who shall be the leaders of this great nation, the United States of America, and what its policies shall be for the next four years, should set before the youth of the land such a notorious example of indulgence in intoxicating liquor. Faced with the greatest plague of juvenile delinquency the nation has ever known—with drunkenness and crime among minor boys and girls increasing at an alarming rate—it is a sad commentary on the situation when the press reports that such a prominent group of leaders in its civic life has made the days of its national convention a grand drinking spree. Read Matthew 24: 38, 39.

WHAT is the nature of man? Is he mortal? Is he immortal? Does he, when he comes into the world, possess an inherent, never-dying nature? Because we are so vitally concerned with the matter of life and death, such questions must interest the mind of every thinking person. But what is the answer, and where may it be found?

There is an answer to these natural inquiries of the human heart. God, who is responsible for man's existence, is able to tell him what sort of nature he possesses. He has done so in the Bible, and so clearly that none can fail to understand.

In plain language God tells us that we are mortal beings. Job so characterizes man. "Shall mortal man be more just than God?" Job 4: 17.

And Paul, writing to the Romans more than 1,500 years after Job, said: "Let not sin therefore reign in your mortal body." Romans 6: 12. To have a mortal body is to have a perishable body. Thus the Bible gives us to understand throughout that man has never been given an enduring nature.

Again Job tells us: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14: 1, 2.

The prophet Isaiah, speaking by the inspiration of God, said the same thing: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass." Isaiah 40: 6, 7.

Neither does man possess an immortal soul within a mortal, corruptible body, that at death goes on living somewhere and somehow in bliss or torment. In His Infallible Word God says: "Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: *the soul that sinneth it shall die.*" Ezekiel 18: 4. God is no respecter of persons. The "soul that sinneth it shall die," whether rich or poor, learned or unlearned, minister or layman. It is sin, the transgression of the law (1 John 3: 4), that brought death to the human family. "The wages of sin is death." Romans 6: 23.

The best way to learn about the nature of man is to read about how God created him. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2: 7. God made man of the earth, of the elements of the soil, but he was lifeless,

His body, including his brain, was perfectly formed, yet it manifested no physical action and thought of mind. God wanted him to have life. So the record is that God "breathed into his nostrils the breath of life; and man became a living soul." Thus God united the breath of life to Adam's lifeless body, and he lived, that is, became a living soul. The organs of his body began to function, in his brain the faculties of thought began to operate, and thus he became a living creature with the power to think, to reason, to love, and to appreciate.

The idea may be illustrated by an electric light. I hold in my hand a light bulb. It is a good one, capable of giving light. It is lightless, being just so much inanimate matter. In other words, it is just like Adam's body was before God breathed into his nostrils the breath of life. But now I take the bulb and screw it into a socket, and the instant the bulb

thought of any kind in the death state.

At his creation God did not put within man an immortal something that would continue to live on after the body should die. God made the continuance of the life of Adam and Eve conditional upon obedience: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2: 16, 17. Thus God told them plainly that if they should eat of the forbidden tree, they would die. But Satan came into the garden and, using the serpent as a medium, told the first recorded lie, saying: "Ye shall not surely die." Genesis 3: 4. He assured Eve that if she should but eat of the tree she would become as God and never die. The claim that man has a never-dying soul is thus seen to be based on Satan's

Are You an IMMORTAL BEING?

The Answer to Several Questions
about the Nature of Man

By Dallas Youngs

and the electric current contact each other, the bulb becomes glowing with light. The light is the result of joining together the bulb with the current. Just so the living soul of Adam was the result of the joining together of the body with the "breath of life." When this union was effected, Adam lived, and thus he became a living soul.

When we break the contact between the bulb and the electric current, the light goes out. Where does it go? It doesn't go anywhere. It just becomes non-existent. So also in the death of man the process of giving him life is reversed. This is made clear to us in these words: "Put not your trust in princes, nor in the son of man, in whom there is no help. *His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.*" Psalm 146: 3, 4. When the breath leaves the body, all of its physical and mental functions cease. There is no life or

falsehood; for God's word was that the sinning pair were debarred from the tree of life and should die.

The inhabitants of the sea are called living souls. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." Revelation 16: 3. And in the story of the creation we read: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, I have given every green herb for meat: and it was so." Genesis 1: 30, margin. God made the animals, as he had man, of the dust of the earth (Genesis 2: 19), and put within their nostrils the breath of life (Genesis 7: 14, 15; Ecclesiastes 3: 18-20), and they also are called "living souls." However, in the case of man God endowed him with reason and a higher degree of intelligence, and gave to

Robert Hughes, 18, of Mount Sterling, Illinois, tips the scales at 709 pounds. He has a waistline of 95 inches. Does he have inside that enormous pair of overalls an immortal self?



World Calendar X-Rayed

(Continued from page 3)

vantages" represent no benefit for the vast majority of men.

The would-be calendar reformers overlook or ignore the fact that large segments of humanity work on a schedule of round-the-week activity. Trains run every day, filling stations operate, theaters are open, restaurants serve hungry people, hospitals cannot shut down, public utilities carry on, many branches of government continue work as usual. Indeed, many types of public services are put to extra work whenever holidays occur, particularly when two holidays come together.

Consequently, no juggling of days in a calendar will advantage such groups. Simple accuracy in bookkeeping will require that the blank day be accounted for. This will be done in most of these essential businesses by simply adding it to the end of December. Thus the entire statistical benefit sought by the calendar reform enthusiasts, of having four equal quarters, will have to be abandoned in practice. It is too much to ask that men stop eating, traveling, telephoning, receiving medical care, or driving their automobiles just to make perfect statistics.

Most people do not keep statistics. Statistics concern and interest them least of all. Eating, sleeping, working, playing—these are life's considerations, and they are done regularly, usually every day. Bills may be run up by the week, the month, the year, and they must be paid regularly, no matter how they are incurred. A pleasant interlude to and diversion from the routine of life is occasioned by holidays—but they have slight statistical value.

It is for this insignificant advantage in the keeping of records, however, that the new World Calendar would sacrifice the uniformity of the *days* of the week in order to establish uniformity of *quarters*. The true identity of the *days* would be lost. Those who feel that they must keep a particular day of the historical week as it has been known to us, would be thrown into interminable confusion and compelled to endure unending hardships and economic disabilities. They would have to keep their own reckoning, maintain their own calendar, be relieved from work on different days each year, and find themselves keeping a day called Sunday one year and Monday another year and Tuesday the next year and so on through all the week.

Every Catholic, every Protestant, and every Jew should strongly oppose this affront to their religion.

Lord. Where is immortality to be found? It is found in "our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1: 10. If a man believes that he already possesses inherently an unending life, he need not bother to seek that which God has provided through His Son. When man became lost in trespasses and sin, God set forth one plan of salvation, and He first revealed it to Adam and Eve in Genesis 3: 15. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

The human race is offered immortality—eternal life—on the conditions of faith in Christ and obedience to God's word. Said Jesus to Martha at the time of her brother's death: "Whosoever liveth and believeth in Me shall never die." John 11: 26. Again he declared: "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." John 6: 58. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Verse 63.

Still again from the Saviour: "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that He hath promised us, even eternal life." 1 John 2: 24, 25. It is clear from the Holy Scriptures that those who believe in, and obey, Christ will never die. (John 11: 26; Matthew 7: 21, 24-27.) The wicked will suffer death in the lake of fire (Revelation 21: 8), but the righteous will receive a crown of life and shall not be hurt of the second death. (Revelation 2: 11.)

There is but one way to gain immortality, and that is from the Person who has it (John 5: 40), and who will freely give it to us without cost. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23. A full surrender to Him is necessary.

him the dominion over the earth. (Psalm 8: 4-8.)

It is easy to see where the terrible danger of the doctrine of the immortality of the soul lies. If a man should believe that he has an undying nature, he would most naturally be tempted to trust in it for the perpetuation of his life. Therefore, coming to the day of judgment he discovers that he is indeed mortal, and having trusted in his supposed immortality, he will be lost because he has not availed himself of God's plan of salvation through Christ.

The Bible teaches us that God "only hath immortality" (1 Timothy 6: 15, 16), whereas man must "by patient continuance in well doing seek for glory and honor and immortality, eternal life." Romans 2: 7. We would charge God with folly if we should say that He tells us to seek for that which we already have. No, man is mortal. He may become immortal by following the counsel of the

Does Health Have a Bearing on Morals?

A Study of the Problem of Increasing Delinquency

PHYSICAL happiness or health is a gift of God. He is our Creator, and through nature He supplies us with a wonderful variety of grains, fruits, vegetables, and nuts to maintain our health. It is His purpose that we should enjoy physical and spiritual happiness, but it is left with us to carry out this program. When we fail to obey the natural laws, we belittle God's plan, and as a result our spirituality becomes morbid and our physical balance deteriorates until we suffer and die.

Paul would have us understand that "if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3: 17. It is not God's will that we should suffer. But if we choose to violate nature's laws, He permits us to

By M. M. Martinson, M. D.

injure our health and happiness by such intemperance. There are many who cannot see that they are violating nature's laws. They just call it "having a good time."

We bemoan the fact that we are suffering from the cruel destruction of war. But where can we put the blame for the physical defilement, corruption, and sin which are destroying the life and the character of men and women at home. These sinners cannot blame Divine Providence for that. All they can do is to look back on their prodigal life and find the cause.

Life, health, and happiness are what we make them. It is not only a physical

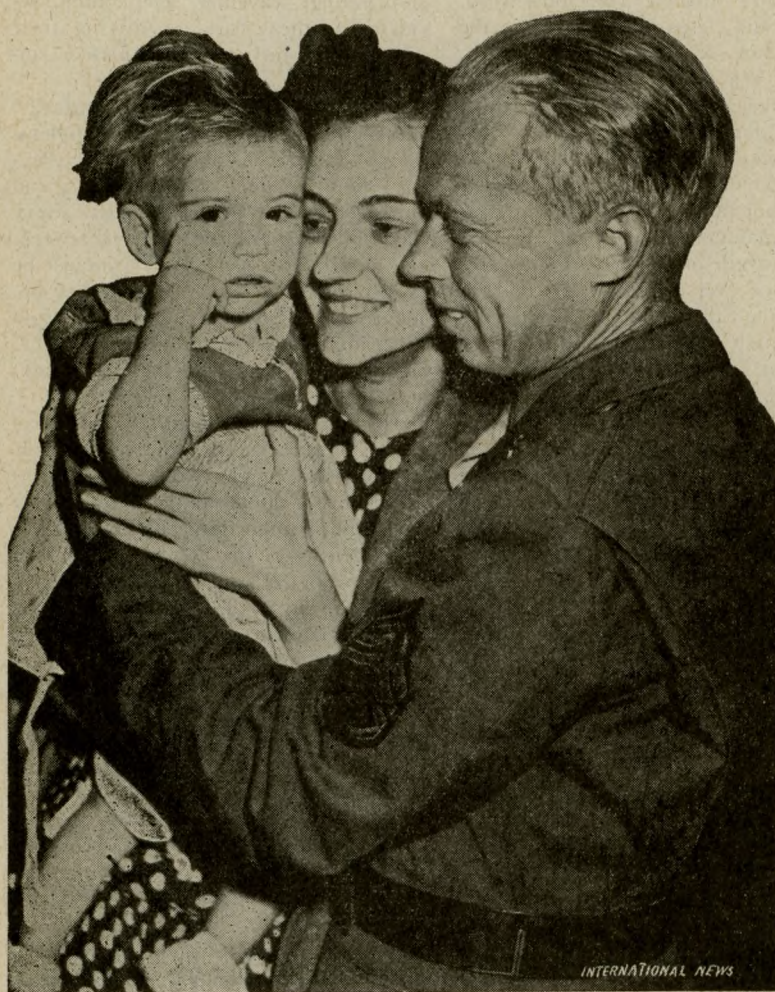
necessity, but a spiritual duty, to form right habits of eating and drinking in order that we may enjoy physical and spiritual happiness. It is what we eat and drink that builds blood and nerves, and stabilizes the mentality. Those who through carelessness or indifference do not supply the body with proper foods will suffer. And then they will begin to look for some herb in a bottle or for some brand of vitamins. These are not to be condemned, but the better way is to supply the minerals and vitamins from the natural foods we ought to eat, and say "no" to a program that would injure our physical life and spirituality.

Temperance is a divine attribute (Galatians 5: 22, 23), and it is necessary to good health and spiritual growth. An intemperate man cannot maintain his development in health and religion. Nor will that kind of character ever see heaven. (Galatians 5: 19-21; 1 Corinthians 6: 9, 10.)

Peter classifies temperance with religious faith when he says: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness." 2 Peter 1: 5, 6. Most people know that one must have faith in order to be a true follower of Christ; but what good is your religion if it is without virtue, knowledge, and temperance, which are necessary for developing a Christian character.

In this scientific age most people know that a perverted appetite and depraved passions have a deteriorating influence on the brain and the nerves, but many do not have the will power to say, "No." They need to remember that God places intemperance, drunkenness, and gluttony in the same family to which belong other sins. Highly seasoned foods and stimulants encourage intemperance and thus exhaust the physical and mental powers.

One of the main reasons for the present-day epidemic of crime and immorality is modern intemperance. The ungodly mind can see no harm in it; although babes in the cradle are suffer-



After three days of anxious waiting, Mrs. Stella Tucker is shown as she was reunited with her kidnaped baby, Jo Ann Tucker, in Los Angeles, California. Staff Sergeant George Tucker, the husband, joins in the celebration of the child's return. This is one of the many sensational crime cases that have featured in the headlines in recent years.

ing as a result of the gluttony and drunkenness of their parents.

From a human standpoint, the temperance outlook is poor. God demands temperance, but men do not wish to control their appetites and social instincts. Their sinful indulgences are defiling their bodies and minds, and are unfitting them for spiritual worship. The soul temple is polluted with intemperance, and only the grace of Christ can convict and convert the heart and deliver them from the bondage of sin.

The crime wave of drunkenness and immorality which we see today is a sign that Christ's second coming is near. He foretold that people in the last days of earth's history would be given to intemperance. (Matthew 24: 37-39.)

Christ warns us: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

To let intemperance cause us to be unprepared to meet the Lord may appear to the ungodly intelligence of slight import, but the Christian knows that temperance is a very essential attribute of character.

Temperance has a reward in this life in that it helps us to better health and a more prosperous spirituality, and soon will come the dawn of a new day when Christ will reward His faithful ones with eternal life.

Christianity Foreshadowed

(Continued from page 5)

in their behalf, and of the necessity of each one's expressing his constant faith and reliance in Him as "the Lamb of God, which taketh away the sin of the world." John 1: 29.

The righteous Hebrews well understood the symbolic nature of their temple and the ceremonies connected therewith. However, with such an elaborate ritual, having such a complex system of ceremonies playing so prominent a role in their religious life, the temptation was always present to look upon the rites as ends in themselves, and thus to forget the fundamental principles for which they stood. Whenever this happened, they were sharply upbraided by their prophets and called back to a correct understanding of true religion:

"To what purpose is the multitude of



THE DOCTOR REPLIES to HEALTH QUERIES

This information given to the readers of THE WATCHMAN MAGAZINE is supplied by Owen S. Parrett, M. D., a physician and writer of wide experience. Questions should be addressed to the doctor in care of this magazine.

What do you consider the best formula for infant feeding? Is fresh milk better than canned milk?

While in most cases it is convenient and safe to have the advice of a physician in this matter, most healthy infants will kindly take to the following simple method of feeding. At birth one-third water and two-thirds milk with one tablespoon and a half of Karo or honey in each twenty-four-hour feeding formula. Feed every four hours or six feedings daily, beginning with about two or three ounces at a feeding. Gradually increase the total amount and the proportion of milk to water so that at about eight or nine months the baby gets whole milk.

At one month of age start giving a little diluted juice, using orange or tomato juice with $\frac{1}{2}$ water, feeding about one hour before the mid-forenoon meal. If the baby is constipated, give diluted prune juice. At six weeks of age begin giving pureed fruit, either fresh or cooked, in the morning and at the two o'clock or evening meals. At four and a half months begin feeding a freshly cooked cereal at breakfast, and be sure that it contains all the grain. Ability to digest starch does not begin until the age of four months. Encourage the baby to leave out the night feeding after six to eight weeks. At the age of one year have three meals a day if the baby is well developed. Be very regular about feeding time and wake the baby if necessary rather than let him become irregular. If whole milk does not seem to agree, try canned, or evaporated, milk adding equal amounts of water, then mix the same as whole milk.

your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat

How can one be sure of an adequate or balanced diet?

The following simple program will insure adequate variety in your diet with high vitamin and mineral content. One entire-grain cereal fresh cooked or dry flaked, two or three slices of entire-wheat bread, one glass of fruit juice, fresh or cooked fruit at the two light meals; from one to three glasses of milk, two green or yellow vegetables cooked, one raw vegetable salad, and some form of protein such as an egg, cottage cheese, or some form of meat substitute or peas, beans, lentils, or soy beans. It is best if the main vegetable meal be taken near mid-day and the lightest meal at evening but if this is difficult or impossible the dinner should be eaten as early as possible and the lunch made very light. Take nothing between the meals.

Is there any permanent relief for one who often suffers from nosebleed?

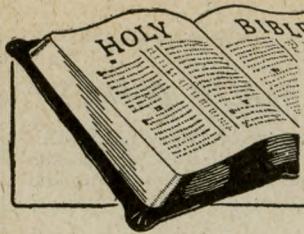
It is not generally known that nosebleed occurs at a point very near to the end of the nose and on the side of the septum so that a small piece of cotton placed in the nostril up about a half inch and pressed tightly from the outside against the partition will apply pressure directly to the bleeding point. If this cotton is first wet with adrenalin chloride or dampened with peroxide of hydrogen it will assist in stopping the bleeding. To permanently cure the condition you should have this small area, called the triangle of hemorrhage, cauterized by a physician which will permanently destroy the small vessel which is on the surface at this point and which causes the bleeding.

the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isaiah 1: 11-19.

No one has ever given a better definition of true religion than did the prophet Micah in the midst of this ancient ritual and ceremony, when he said:

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 6-8.

Thus, symbolic though it was, the sanctuary service served to explain to the Hebrews the fundamental principles of their religion, and it was accompanied by an understanding of the importance of practical morality, teaching as it did the plan of salvation in the Messiah.



SCRIPTURE PROBLEMS

This department of THE WATCHMAN MAGAZINE is a service for answering questions concerning the Holy Scriptures and the Christian religion. Send your queries, accompanied by your full name and address, to the editor. Only the initials will be used in publication.

Please explain Zechariah 14: 16. J. L.

The 14th chapter of Zechariah speaks about "the day of the Lord." Verse 1. Part of the chapter describes events that will take place immediately after the close of human probation and shortly before, and in connection with, the second advent of Christ; and part of it narrates what will occur immediately after the close of the millennium mentioned in Revelation 20.

To understand correctly the meaning of "the day of the Lord" is to have the key to this chapter. In the prophecies of the Bible two days are spoken of—"the day of salvation" and "the day of the Lord." "The day of salvation" is the period during which men may be saved. It is the "acceptable time" when the Lord will hear, forgive, and accept the repentant sinner. It began when Adam and Eve sinned in the garden of Eden, and will close when the intercession of Christ as our High Priest shall cease in the heavenly sanctuary. (See Isaiah 49: 8; Zephaniah 2: 1-3; 2 Corinthians 6: 2; Revelation 22: 11, 12.) "The day of the Lord" will come when Christ's priestly work in behalf of men shall cease. It will begin with the close of human probation and will last until the extirpation of sin and sinners from the universe is complete.

Verse 16 of Zechariah 14, about which the inquirer specifically asks, may be explained thus: At the close of the 1,000 years of Revelation 20, Satan and the hosts of the wicked will attack the holy city, the New Jerusalem. Then will come the Executive Judgment and the destruction of the wicked by fire. (Revelation 20: 7-9.) When the wicked shall have been destroyed (Malachi 4: 1, 3), the only people then left of all the nations that have existed on earth will be the redeemed of all ages. Of them it is written that they "shall even go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles." Zechariah 14: 16.

The Feast of Tabernacles was anciently celebrated from the 15th to the 22nd day of the seventh month of the year. (Leviticus 23: 34, 35, 39-43.) Thus it followed the Day of Atonement, which fell on the 10th day of the same month (verse 27), and the people of God rejoiced that they had confessed, put away all sin, and had not been cut off by the Lord.

The antitypical Day of Atonement is the Investigative Judgment, which began in 1844 and will close when Christ's intercession in the Holy of Holies of the heavenly sanctuary will cease. Then Christ will come and bind Satan for 1,000 years on the earth, which will have been made desolate by the seven last plagues, just as the high priest returned from the Most Holy Place of the ancient tabernacle and had the scapegoat banished into the wilderness. The Feast of Tabernacles could not be celebrated until after the Day of Atonement had passed. Hence, the antitypical Feast of Tabernacles will not come until after the close of the Investigative Judgment. When sin and sinners shall be no more, and the people of God shall enter into the new-earth state, then they will celebrate the antitypical Feast of Tabernacles.

"The Feast of Tabernacles was not only commemorative, but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great

day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. . . .

"The people of Israel praised God at the Feast of Tabernacles, as they called to mind His mercy in their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and acceptance, through the service of the Day of Atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan,—forever delivered from the bondage of the curse, under which 'the whole creation groaneth and travaileth in pain together until now' (Romans 8: 22)—they will rejoice with joy unspeakable and full of glory. Christ's work of atonement for men will then have been completed, and their sins will have been forever blotted out."—E. G. White, "Patriarchs and Prophets," pp. 541, 542.

Does Ezekiel 36: 25 teach that baptism should be administered by sprinkling? D. F. W.

That passage of Holy Writ does not refer to baptism, but treats of conversion from sin. Verses 26 and 27 should be read also in order to get the complete thought of the Lord's message.

At the time that Ezekiel wrote his book, Israel had apostatized and was worshipping idols adored by the heathen nations round about them. Throughout Ezekiel's writings the Lord warned His people concerning their evil course, and admonished them to repent, telling them that if they did not, they would suffer the consequences of their rebellion. As He is ever wont to do, God sent with His warnings a loving invitation to repentance. In Ezekiel 36: 25-27 we have one of the most precious promises extended to sinners.

In verse 25 He says: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." Here we have revealed the spiritual significance of the symbolic use of the water of separation anciently used by the Jews for "a purification from sin." Numbers 19: 9. The ceremonial requirements of the Mosaic law, which is not now binding upon the people of God (Ephesians 2: 15), required that a person who should become symbolically unclean by reason of contact with certain things (Numbers 8: 7; 31: 23; 19: 7) be purified with the water of separation before he could enter into full fellowship with his brethren in the religious services.

Paul referred to this ancient ceremonial purification with water (Hebrews 9: 13), showing that it typified the power of Christ to "purge your conscience from dead works to serve the living God" (verse 14). (See also Hebrews 10: 22; 2 Corinthians 7: 1.) Long before, a seer had said of Jesus: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 13: 1.

The following statement beautifully sets forth the spiritual meaning of the sprinkling of the unclean with the water of separation in Old Testament times: "The priest used cedar and hyssop, dipping them into the cleansing water and sprinkling the unclean. This symbolized the blood of Christ spilled to cleanse us from moral

impurities. The repeated sprinklings illustrate the thoroughness of the work that must be accomplished for the repenting sinner. All that he has must be consecrated. Not only should his own soul be washed clean and pure, but he should strive to have his family, his domestic arrangements, his property, and his entire belongings consecrated to God."—E. G. White, "Testimonies for the Church," Vol. 4, p. 122.

The Christian rite of baptism is a ceremony distinct from the purification by use of "water of separation" as required by the Mo law. In the Christian ceremony the person to be baptized is "buried with Him [Christ] by baptism" and "planted together in the likeness of His death." Romans 6: 1-6. The rite symbolizes the burial and resurrection of Christ, which is represented only by the baptismal ceremony in which the believer is buried in the watery grave and raised up from it. (Mark 1: 5, 9, 10; John 3: 23; Acts 8: 36-39.)

Please explain Romans 14: 22. J. E. J.

The Greek text of this scripture literally reads thus: "Thou faith hast? To thyself have thou [it] before God. Blessed [is] the one not judging himself in what he approves." The thought may be expressed thus: Do you have faith? If so, have it for yourself before God. Blessed is the man who does not condemn himself in what he thinks is right.

The significance of the passage is seen in the light of the context. Among the believers at Rome there was considerable discord created because certain ones tried to be conscience for the rest in matters of food and holy days. God has never appointed any man to be a judge over the rest in matters of religion. He has never designed that one person should be conscience for another. I cannot have faith for you; you cannot have faith for me. For this reason the apostle wrote: "But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Verses 10-13.

Does this mean, then, that God is pleased to see every man do as he may wish about these matters, and that it makes no difference to Him? No. He says: "Let every man be fully persuaded in his own mind." Verse 5. The American Standard Revised Version gives it thus: "Let each man be fully assured in his own mind."

How can a man be fully assured or persuaded in his own mind as to what is right and what is not right in the matter of foods and holy days? The apostle suggests: "Prove all things; hold fast that which is good." 1 Thessalonians 5: 21.

With what shall he prove all things to see whether they are good or not? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20. The Holy Scriptures are the touchstone by which all matters of doctrine are to be tested. For this reason Luke commended the believers of Berea, saying: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether the things were so." Acts 17: 11.

The honest, sincere heart that searches the Book of God for the truth, and is willing to follow it faithfully, will know what is right. The Saviour has promised: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." John 7: 17.

Nevertheless, some people try to fool themselves

by closing their eyes to the plain teachings of the Sacred Scriptures about what is proper to eat and which day is the right one to keep, and they even try to use this passage of Romans 14 to justify themselves in their disobedience of God's plain commands. When the apostle wrote, "Let every man be fully persuaded in his own mind," he did not mean to give us license to disregard God's holy word. He meant that each of us must decide for himself by the study of God's word, and not let another be his conscience.

What does the apostle Paul mean in Colossians 2: 16 by the reference to "the sabbath days"? M. B.

Note first the passage in its setting. Paul speaks of Christ as "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Colossians 2: 14-17.

In verse 14 Paul clearly shows that "the handwriting of ordinances" was taken away, nailed to the cross. In Ephesians 2: 15 he speaks of the same thing, saying that Christ has abolished "the law of commandments contained in ordinances." The abolition of the Mosaic law of ordinances relating to the religious ceremonies and festivals in use before the death of Christ, was what most displeased the Pharisees and other traditionalists among the Jews. (Acts 15: 5.) The accusation against Stephen was this: "We have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the rites which Moses delivered us." Acts 6: 14, margin.

The ordinances of the Mosaic law are not the Ten Commandments which were written on two tables of stone by the finger of God Himself. (Exodus 31: 18; 24: 12; 32: 15, 16.) They were a larger body of laws, and were written by Moses in a book. (Deuteronomy 31: 9, 24-26.) This Mosaic law in its entirety was often referred to as "the book of the law" (Joshua 1: 8), and it is to it that Paul refers in Galatians 3: 10-12, for it contained the curses mentioned (Deuteronomy 27 and 28). In it were given the commandments concerning circumcision, the meat offerings, the drink offerings, the annual sabbaths or sacred festivals, the new-moon days. God did not, in the Decalogue, ordain these to be kept, for the Ten Commandments teach only the observance of the weekly Sabbath as a holy day.

In the Mosaic law it was commanded that several annual sabbaths be observed in connection with the yearly feasts. These annual sabbaths did not fall upon fixed days of the week every year as does the seventh-day Sabbath. They fell on definite days of the lunar month regardless of what days of the week those happened to be.

For example, we find in the Mosaic ordinances that on the 15th day of the first month came the first day of the Feast of Unleavened Bread. Servile work was forbidden on that day. The same was true for the last day of the feast. (Leviticus 23: 6-8.) The day of Pentecost, which came 50 days later, was also an annual sabbath. (Verses 15, 16, 21.) The first day of the seventh month was too. (Verses 24, 25.) So was the day of Atonement, which came on the 10th day of the seventh month. (Verses 27, 28, 30-32.) The Feast of Tabernacles began on the 15th day of the seventh month, the first and the last days being annual sabbaths. (Verses 34-36, 39.)

These were the annual sabbaths, which were observed "beside the Sabbath of the Lord." Verse 38. The weekly Sabbath ordained in the Decalogue is called "the Sabbath of the Lord thy

God." Exodus 20: 8-11. In connection with these festivals, meat offerings and drink offerings were presented to the Lord by the people. (Leviticus 23: 37.) Also the new moon, or the first day of each lunar month, was observed as a holy day in ancient Israel. (1 Samuel 20: 18.)

Paul was referring to these annual sabbaths in Colossians 2: 16, and not to the weekly Sabbath day. This is seen by the fact that he calls those festivals "a shadow of things to come." The weekly Sabbath does not prefigure, or foreshadow, the work of Christ, but commemorates the creation of the world. Thus God commands us to keep the Sabbath holy, "for in six days the Lord made heaven and earth, the sea, and all that

Does God's Grace Annul His Law?

(Continued from page 7)

ye say, Let us go and do sacrifice to the Lord." Verse 17.

The two oldest institutions known to man are marriage and Sabbath observance. If the statement that "the Sabbath was made for man" (in Greek, "the man") makes it Jewish, then surely the same logic makes the statement that the woman was made for the man (1 Corinthians 11: 9) also mean that a woman is Jewish and that no one but a Jew has a right to marry one. "Neither was the man created for the woman; but the woman for the man." Yes, the man was made before either the woman or the Sabbath was made. The word "man" was used by Jesus (Mark 2: 27) as a generic term referring to all mankind—the whole human race. Therefore, the Sabbath is, like marriage, intended for both Jews and Gentiles.

One is right in saying the Sabbath was given to be a sign both of creation and redemption. God says of His Sabbaths: "They shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20: 20. He says also: "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Verse 12. Those who have been redeemed by the blood of Christ are sanctified as "Abraham's seed." (Galatians 3: 29.) They are also true Israelites. (Romans 2: 28, 29.) "All Israel shall be saved" (Romans 11: 26), but not "because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Romans 9: 7, 8. "And so all Israel shall be saved." Romans 11: 26. An Israelite is one who has a clean heart, that is circumcised in heart. (Romans 2: 28, 29; John 1: 47; Revelation 14: 5.) "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3: 29.

in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

Such texts as Matthew 24: 20; Luke 23: 55, 56; Acts 13: 42, 44; 18: 4, 11; and Revelation 1: 10 show that the apostles did not relinquish the observance of the weekly Sabbath. It is the Lord's day. (Matthew 12: 8; Mark 2: 28; Luke 6: 5.)

Does Isaiah 52: 15 support the doctrine of baptism by sprinkling? D. F. W.

That prophecy does not. In speaking of Christ, it says in the Authorized (King James's) Version: "So shall He sprinkle many nations."

The Hebrew verb translated as "sprinkle" in Isaiah 52: 15 is *nazah* in its causative (*Hiph'il*) form. Its primary meaning is "to leap, to spring." In connection with liquids it is used to mean "to leap forth, to spout, to spirt." In its causative form this Hebrew verb appears 20 times in the Bible, being used 19 times in connection with liquids. It is used with *blood* in Exodus 29: 21; Leviticus 4: 6, 17; 5: 9; 8: 30; 14: 7, 51; 16: 14, 15, 19; Numbers 19: 4; with *oil*, in Exodus 29: 21; Leviticus 8: 11, 30; 14: 26, 27; and with *water*, in Numbers 19: 18, 19, 21. In these instances the liquid indicated is the *direct object* of the verb, while the *indirect object* is usually indicated by a Hebrew preposition meaning "on," "upon," "with," and "before."

But in Isaiah 52: 15 no liquid whatever is mentioned. The direct object of the verb is not a liquid but "many nations," and no indirect object whatever is mentioned either with or without a preposition. Thus it appears that the Hebrew verb in this instance has been erroneously translated "sprinkle," for it would be absurd to say that "many nations" are the object which Christ is to sprinkle as if they were liquids. Hence, many translations give a very different rendering to the Hebrew verb in this verse. Oldest of them all is the Greek text known as the Septuagint, made about 200 years before Christ. It says: "Thus shall many nations wonder at Him." (S. Bagster and Sons, Ltd., London.)

"So shall He startle many nations."—*American Revised Version, margin.*

"So shall He startle many nations."—*Jewish Version. (The Jewish Publication Society of America, Philadelphia.)*

"Thus will He cause many nations to jump up in astonishment."—*Isaac Leeser's Translation. (Hebrew Publishing Co., N. Y.)*

"The more doth He startle many nations."—*J. B. Rotherham's Translation. (The Standard Publishing Co., Cincinnati.)*

"So many a nation shall yet do him homage."—*James Moffatt's Translation.*

"So shall He startle many nations."—*The Complete Bible, An American Translation. (The University of Chicago Press, Chicago.)*

"So shall the nations He startles be many."—*The Expositor's Bible.*

One learned Hebrew scholar remarks: "The term rendered 'startle' has created unnecessary difficulty to some writers. The word means 'to cause to spring or leap;' when applied to fluids, to spirt or sprinkle them. The fluid spirted is put in the *accusative*, and it is spirted *upon* the person. In the present passage the person, 'many nations,' is in the *accusative*, and it is simply treason against the Hebrew language to render 'sprinkle.' The interpreter who will so translate will 'do anything.'"—*Footnote by A. B. Davidson in "The Expositor's Bible," Isaiah, Vol. 2, p. 342. (A. C. Armstrong and Son, N. Y., 1903.)*

"The most satisfactory explanation is the one now approved by most expositors. . . . 'He will make spring up,' which springing up is taken either as the expression of joy or of astonishment, surprise, or of reverence."—*J. P. Lange, "A Commentary on the Holy Scriptures," Vol. 9, p. 571, (Chas. Scribner's Sons, N. Y., 1884.)*

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