

THE

DECEMBER

TEN CENTS



WATCHMAN

MAGAZINE ··· AN INTERPRETER OF THE TIMES



H. A. ROBERTS

*The Unalterable Uniformity of the Week
Can the Mystery of Death Be Solved?
The Meeting Place of God with Man*



*Good Things to Eat
There Shall Be One Church and One Kingdom
The First or the Seventh -- Which Day?*



This is a general view of the conference room at Dumbarton Oaks in Washington, D. C., as the initial session of the International Security talks got under way on August 21. Mr. Cordell Hull, United States Secretary of State, is shown presiding.

THE NEWS INTERPRETED

By The Editor

THERE IS NO COMMANDMENT

A FEW days ago I read a copy of the book, "Seventh-dayism X-rayed," by Dr. Orval Leland Kelley, who says that he was once a Seventh-day Adventist. Thomas A. Adams, the Church of Christ evangelist who wrote the preface to the work, describes (on page 9) Dr. Kelley as a deacon in the Prescott, Arizona, Church of Christ. The doctor speaks highly of the morality of Seventh-day Adventists:

"The time I spent with the Adventists is now a pleasant memory, for I found a sincere and devoted, although sadly mistaken people. They are all titheers, giving a tenth of their income to the support of the ministers alone, and additional contributions for church expenses and missionary work. They have a splendid line of well-written books and pamphlets on their belief which they are zealous in distributing. The world has no right to laugh at them, for they are honest in their belief, and, as a people, live up to that belief to the best of their ability. Angels could do no more, and, instead of standing idly by and poking fun at them, we would do well to emulate some of their virtues, and attempt to lead them out from the error of Adventism."—"Seventh-dayism X-rayed," p. 12.

The most notable thing about Dr. Kelley's book is that, after all this Sunday-keeper and member of the Church of Christ has to say against the observance of God's holy day, for "the seventh day is the Sabbath of the Lord thy God" (Exodus 20: 8-11) and "the Son of man is Lord even of the Sabbath day" (Matthew 12: 8), he makes these striking statements about Sunday:

"Now, there is no commandment in the New Testament to observe Sunday as a day of rest."—*Idem*, p. 98.

"A careful study of history will show that the early Christians did not observe Sunday as a day of rest, merely a day of worship, and the first laws making Sunday a rest-day were by Constantine in the fourth century A. D."—*Idem*, p. 99.

Thus he frankly tells us in the clearest of language that Sunday observance originally was not established by a commandment of God, and that the day was not even one of rest at first. In this, then, the Seventh-day Adventists are right.

THINK BEFORE YOU EAT

SOMETHING to think about was handed out by Dr. J. A. Barger, inspector in charge of the United States Bureau of Animal Husbandry, in Des Moines, Iowa, in August. He declared that American farmers lose more than \$400,000,000 a year as a result of livestock diseases. Grubs alone damaged about 30% of the cattle hides sold in the United States from December to April, and affected more than 10,000,000 pounds of beef last year.

Bad news for the pig eaters is included in Dr. Barger's report, which says of swine: "At some slaughtering centers, as high as 18% of the hogs were retained last year because of swine tuberculosis of avian origin. The average is about 10%. In areas of swine erysipelas infection, approximately four per cent of non-vaccinated swine die from erysipelas and about seven per cent become crippled."—*The Albuquerque (New Mexico) Journal*, August 23, 1944.

He also said that careless and improper handling causes an estimated loss of 75,440,000 pounds of meat annually.

Certainly the Creator was very wise in arranging for man a vegetarian diet in the beginning. (Genesis 1: 29; 3: 18.)

Carnivorous human beings eat second-hand or third-hand food when they consume flesh meat, for the food of the animal kingdom comes directly or indirectly from plants. A safer and saner health measure it is to learn to prepare and use for food vegetable substitutes instead of animal meat.

A TIP TO FLIERS AND TO YOU

IN ITS section entitled "Medicine," *Newsweek* of September 18, 1944, tells how science is "winning its fight to save fliers from high-altitude dangers." And in its report, the following statement is of special significance:

"Three Harvard scientists reported that night fliers who smoked one cigarette immediately before or during a hop suffered loss of vision necessary for safety. Apparently the sight loss was caused by carbon monoxide from the tip of the burning cigarette, which prevented normal absorption of oxygen. Smoking of three cigarettes brought on

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ROBERT LEO ODOM, *Editor*
R. E. CRAWFORD, *Circulation Manager*

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THE WATCHMAN MAGAZINE

THE UNALTERABLE UNIFORMITY of the WEEK

The Seven-day Cycle and the Problem of Calendar Reform

By Carlyle B. Haynes

THE ARCHITECTS of the World Calendar, which they would have become effective as part of the new world order, remind us that calendars have been changed before, and always to the betterment of world conditions and the measurement of time.

And they are right. Calendars have been changed before. They have been good changes. The difference in what has been done before and in what these calendar reformers propose is in this: They propose to do what has never been done before—break the historic week.

There have been many calendars, the Chinese, the Babylonian, the Assyrian, the Egyptian, the Greek, the Roman, and the Mayan. They have become more and more accurate in proportion as they have been based on the movements of God's great celestial timepiece.

The Gregorian calendar, the one now in use in the whole civilized world, came to us from antiquity by way of Rome. The Roman calendar, which legend declares was introduced by Romulus (about 800 B. C.) had 304 days, divided into 10 months. It was far out of line with the solar year, having only 304 days rather than 365. Two months were added later, bringing the number to 354, with a total of 354 days, the equivalent of a lunar year. Every second year an intercalary month, alternately of 22 and 23 days, was placed between the 23d and the 24th of February.

Because this calendar was not kept adjusted to the actual movements of the heavenly bodies, there was a continuous shifting of the seasons. The result was that by the time of Julius Cæsar a reform was imperative. Consequently, he called to his aid an Alexandrian astronomer and mathematician, Sosigenes, to analyze the Roman calendar and recommend necessary changes.

Sosigenes discovered that the calendar was 80 days out of line with the seasons. Cæsar, by decree, put 445 days into the year 46 B. C., and it came to be known as "the year of confusion." He abolished the intercalary month of Mercedonius and inserted 67 days between November and December. By so doing he brought together the civil and

natural years. He determined that the ordinary year should contain 365 days. He then made provision for leap year by adding an extra day every fourth year. Thus the Julian calendar, based on a year of $365\frac{1}{4}$ days, was introduced by Julius Cæsar.

This calendar was used for 15 centuries after Christ in practically the entire civilized world. It was not, however, a very accurate calendar. It assumed the length of the solar year to be $365\frac{1}{4}$ days, whereas it is 11 minutes and a few seconds less than that. This does not seem to be a great error, but in the course of years it accumulated. In the beginning of the sixteenth century after Christ, the vernal equinox, instead of taking place on March 21, as it did in A. D. 325, was occurring on March 11.

As long ago as the thirteenth century astronomers began to write about the inaccuracy of the Julian calendar. Some of the countries of Europe desired to take action looking toward a reform of the calendar. But nothing was done for a long time, because leadership and agree-

ment are necessary in order to establish a revision of the calendar which would bring about uniformity in all countries.

At last the sympathy and interest of the bishop of Rome was enlisted. Under Gregory XIII the calendar was changed. He published a bull, dated March 1, 1582, adjusting the calendar count, so that what would have been reckoned Friday, the 5th of October, 1582, was designated as Friday, the 15th of October.

The day was still Friday, but instead of being Friday the 5th, it was Friday the 15th. There was no difference in the month. There was no difference in the day of the week. The difference was in the number of the day of the month. It was the 15th instead of the 5th.

Spain, Portugal, and Italy adopted the Gregorian calendar at once. A little later in the same year, 1582, France adopted it, by calling the 10th of December the 20th. The Roman Catholic states of Germany adopted the new calendar in the year 1583, but in the Protestant states of Germany the old style, or Julian calendar, was adhered to until the year 1700. In that year the Protestant Low Countries, as they were called, or the Netherlands, adopted the new calendar. They were not friendly to the papacy, and hence were slow to accept anything which they considered as coming from the pope.

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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, which is said to need a reform. The modern calendar reformers desire to have every year begin on a Sunday, even if they have to disrupt the seven-day cycle to do it.

* 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 once every four years.

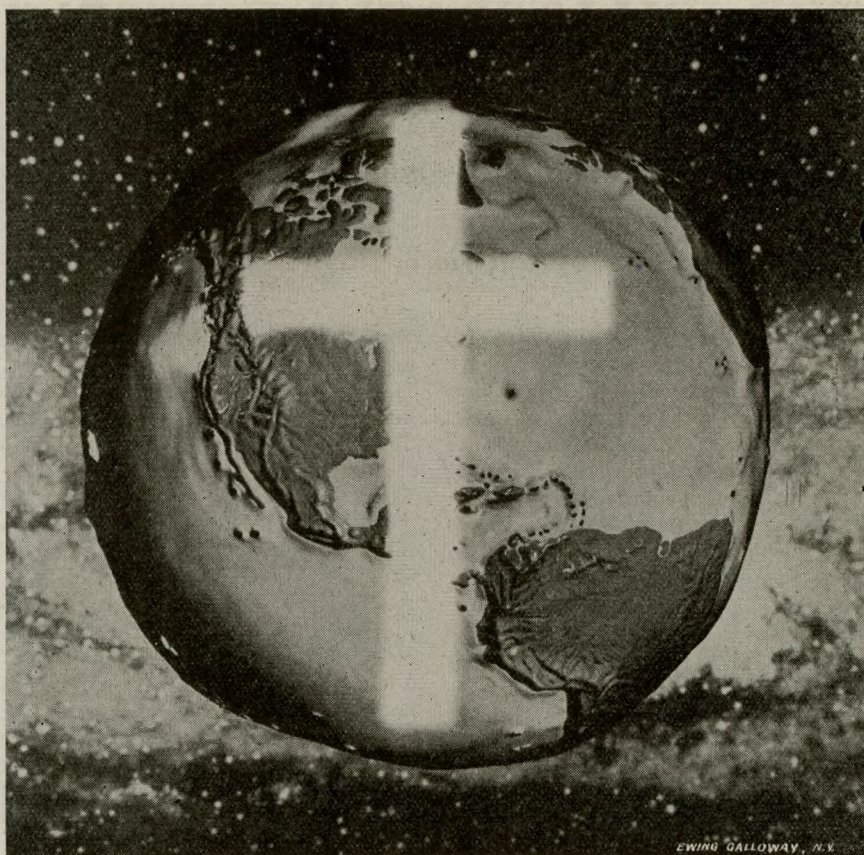
SOMEONE is purported to have remarked to Lincoln, "I hope God is on our side." To which the president replied, "I am not so concerned that God be on our side, as that we be on God's side." This should be everyone's chief concern. It is not for the Lord to be brought into conformity to our ways of doing and thinking, but for the human race humbly to accept the ways planned by Him and conform wholly to them. God's way is the best way. His side is the winning side. God's way is the *one* and *only* way provided whereby man may be saved from sin and the train of evil caused by the transgression of His law.

Since God in the Holy Scriptures has told just what His postwar plans are, and has published them throughout the world, would it not be well to consider them? Whether these plans suit our fancy, or do not, it is folly to remain indifferent to them, or to ignore them altogether. He who formed the earth, who once almost completely destroyed the human race because of sin, whose power now sustains all things, who speaks in the thunder clap and rules the mighty sea, has His plans.

It has been the chief cause of friction among men and nations that they have disregarded the Golden Rule and lacked mutual understanding and sympathy. Disagreement and contention have led to their being divided and subdivided into races, nations, castes, creeds, classes, and cliques. He who caused the confusion of tongues at Babel long ago, for man's sake, is the One who can restore harmony and certain peace. No great coalition of earthly powers against the God of heaven has long been allowed to remain extant. But God has been at work. A great and mighty nation has been in the making, which will one day rule *with God* in a universal government.

The plans and purposes of God, together with a clear statement of His will, and proofs of ability to execute His will are so clearly set forth in the Holy Bible, that we here quote without comment. Read it, heed it, and ponder it well. Note that He has determined to create of many people, one church and one kingdom on earth: the literal, glorious kingdom of God.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel



In the Holy Scriptures we have definite assurance that in the future the religion of Christ will triumph in all the earth. Speaking of the last days, the Lord has said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Daniel 2: 44.

God's Post War Plan — II

There Shall Be **ONE** CHURCH and **ONE** KINGDOM

By Alonzo J. Wearner

7: 13, 14. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions [in Hebrew, "all rulers"] shall serve and obey Him." Daniel 7: 27.

"For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish

it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isaiah 9: 6, 7.

Let no one think for a moment that this kingdom of God is not literal, tangible, actual. Jesus' first advent was certainly literal; He actually walked the earth. The throne of David was literal, an actual, material throne; so must the throne of God be.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shep-

herd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand. Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25: 31-34.

"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. "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim [China]. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted." Isaiah 49: 12, 13. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." Isaiah 54: 13, 14.

"After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31: 33, 34. "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God." Ezekiel 11: 19, 20. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zephaniah 3: 9.

"The Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Zechariah 14: 9. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5: 13. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood

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Bethlehem's Contribution to World Stability

By Herman F. De'Ath

IT WAS no mere accident that Jesus of Nazareth was born in a stable. He came to represent God to man, to the common man, who from the beginning has composed the vast majority of the human race. By the term "common man" we mean the man who works with both brawn and brain, whose fellows are at once the foundation and backbone of human society.

Man was created to labor. (Genesis 2: 15.) Every man ought to be a laboring man, a person who knows and appreciates the joy and dignity of work. Kings and nobles in their palaces do not, as a rule, fitly represent the race. They are in the minority, and for the most part tend to live unnatural lives. They are a class thrown up by the deterioration of the race, and incline toward that which is showy and artificial. So it was decreed by God that His Son in human flesh should be of humble birth, that above all things He might understand and exemplify the life of the common people. It was therefore among working men, and to a carpenter's home, that the King of kings chose to come. "Not in the city, among the men of wealth, but in a little village stable, sweet with the smell of hay and warm with the warmth of animal bodies."

As He was born, so He grew up amid the sights and sounds of village toil. He did not despise the rich and the learned. Indeed, He took every opportunity of reaching them that they, too, might learn the true way of life. But for the most part He spent His days amid the common, everyday scenes of country life, and drew most of His lessons firsthand from flowers, animals, birds, and men of toil. The ways of nature and of men in every walk of life fascinated Him; so that He learned, more than any other, the valuable lessons which here and hereafter offer joy, peace, and salvation to those who heed them.

But while He loved life in all its forms, He came to save us from its snares and pitfalls. He came to warn men against excesses in eating, drinking, and clothing, and against over-anxiety about the gain or loss of material things. Nay, more, He lived here that we might know something of the infinite love of God who desires above all things our salvation from the evil that is in the world.

To this end Jesus never ceased to remind His hearers that this present world is by no means

God's ideal for man. The ideal world was the one in which Adam and Eve were placed before they heeded the subtle voice of the tempter and disobeyed their Maker. It was that world that He sought to recall to men when dealing with the problems of sin. Men might attempt to excuse themselves for their deviations from the divine law, but He reminded them that "from the beginning it was not so." Matthew 19: 8.

It was thus that Jesus sought to carry men's minds forward to a better world to come, where the ideal conditions which obtained in the beginning would be restored for those who heeded, here and now, the ways of wisdom and truth. (See Matthew 19, 20; Mark 10; Luke 13.)

Hence it comes about that Christians in every age have cherished the "blessed hope" (Titus 2: 13), that this world, so sadly scarred and stained by sin, will finally give way to a restored Eden, where eternally men would know the joy that was our first parents', as they came forth from the Creator, perfect and unswayed by sin.

So that while Christian men and high-minded rulers might well strive to make a heaven on earth for themselves and their fellows, they need ever to keep in mind the vision of "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. A new earth, by a direct act of God, must supersede all the kingdoms of this world. (Daniel 2: 44.) "In My Father's house," Christ said, "are many mansions. . . . 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." John 14: 1-3. After His resurrection He ascended, in the sight of His followers, to the right hand of His Father, whence He will return to usher in that best of all worlds, from which will be banished all that mars this present one. (Acts 1: 9-11; Hebrews 9: 29.)

As in the beginning death entered through sin, which is "the transgression of the law" (1 John 3: 4), so death, the result of sin, will be unknown in the earth made new (Revelation 21: 4).

By the grace of God, through Christ, we may here and now progress in the art of true living. But the curse of sin and death, which rests upon this earth, with all its sad consequences, will never be fully and finally lifted until Jesus comes again in universal power and glory. (1 Thessalonians 4: 16, 17; 1 Corinthians 15: 51-55.)

DOES man live on after death? Many men have firmly believed that they do, and have promised some loved one or friend that if such be the case, they would come back after death and appear to them. A Mr. John Bowman was so convinced that death was not the cessation of life that he, before his death, created a fund to provide for the perpetual care of his house at Cuttingsville, Vermont, after his decease. So for more than 50 years the furniture has been dusted, the beds changed weekly, fresh food placed in the pantry, but Mr. Bowman has not returned to his house.

to the earth as it was: and the spirit shall return unto God who gave it." Thus in the very plainest of words God says that when death comes upon a man, his body returns to the dust, and his spirit returns to God.

But now the question is immediately raised, "What is the spirit which returns to God?" This is an important question, and one that must have a clear answer from the word of God.

keeps the body in a living condition for "the body without the spirit is dead." The marginal reading of this text gives the word "breath" instead of "spirit."

Also in Genesis 2: 7 we are told: "The Lord God formed man of the dust of the ground, and breathed into his nostrils

Can the Mystery of Death be Solved?

You Can Know Where You Are Going When You Die

By Dallas Youngs



With all hands standing by, a guard of honor of the United States Marine Corps gives a body to the sea during burial services for men killed on Peleliu Island.

the breath of life; and man became a living soul." The "breath of life" which God breathed into Adam's nostrils, and by which Adam lived, is the very same breath of life, or spirit, that returns to God at a man's death. The breath of life that was placed by the Creator in Adam's nostrils is the same breath of life that you are breathing at this moment.

Now since it was the breath of life that made man a "living soul," what will man be when that breath leaves his body at death? The answer is obvious; he will be a dead soul." Yes, *dead!* But for how long? Job has the answer: "If a man die, shall he live again? All the days of my appointed time will I wait, *till my change come.*" Job 14: 14. The patriarch expected to wait until his change should come, until the resurrection of the dead when he would be changed from mortality to immortality. (1 Corinthians 15: 51-54.) We shall let Job amplify this further: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? . . . So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 10, 12.

So when a man gives up the ghost, which is his breath, he shall sleep in death "till the heavens be no more." This will take place at the time of the second coming of our Lord in glory. At that time we are told that the heavens shall roll away as a scroll. (Revelator 6: 14-17.) This evidently means the atmospheric heavens, which ultimately shall be cleansed by fire. (2 Peter 3: 10.)

A natural question that now comes to the mind is this: What is a man's condition in death during this period of waiting for the resurrection day? Is a man

Had Mr. Bowman read Job 7: 10, he probably would have established a fund yielding greater benefit to the human race. Speaking of the dead, the ancient patriarch says: "He shall return no more to his house, neither shall his place know him any more." Indeed, it is impossible for a dead man to return to his house, and to loved ones and friends after his death. Hundreds and thousands have promised to do so, but none have been able to fulfill their promises.

If a person is unable to return to his house following his decease, then *where* does he go and *what* is his state in death? This is a very interesting and vital question.

Ecclesiastes 12: 7 is perhaps the plainest Bible text telling where a man goes when he dies: "Then shall the dust return

The first text for our consideration on this matter is from Job 27: 3, for it is a very pointed one: "All the while my breath is in me, and the spirit of God is in my nostrils." And the margin says, "That is, the breath which God gave him." The spirit, then, that returns to God is that breath of life which God breathed into man's nostrils at the time of creation (Genesis 2: 7), and which he has received from God during the years of his life (Acts 17: 25, 28). God gives man the breath to live on, and when a man's life span is done, the spirit, or breath of life in his nostrils, goes back to God, the source of all life. (Psalm 36: 9.)

And in James 2: 26 we have another text to the point: "For as the body without the spirit is dead, so faith without works is dead also." It is the spirit that

conscious or unconscious during that period? Is he enjoying the bliss of Paradise or suffering the torments of a purgatory? Has he gone to heaven or to hell? These are questions that cannot be answered by any positive, experimental knowledge, for no man has died and returned to tell us the answers. But God gives an answer in His word, and He who made man in the beginning is able to tell us what becomes of him at death. This is a thing about which God does not want us to be ignorant. He says this: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thessalonians 4: 13. Here death is referred to as sleep.

The psalmist prayed: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Psalm 13: 3. At the time of the death of His friend Lazarus, Jesus compared death to sleep: "He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit *Jesus spake of his death*: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11: 11-14.

Is there consciousness in the "sleep of death?" This question must of necessity also be answered from the Bible. Says the wise man: "The living know that they shall die: but *the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 5, 6, 10.

But is there not some conscious thought on the part of those who rest in the grave? Again comes the answer from Holy Writ, clear and plain: "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. There is no thought in the grave, nor knowledge of the passing of time or events. In the taking of rest in sleep, to which the sleep of death is compared, there is no consciousness. Many persons sleeping soundly in burning houses have lost their lives because they were unconscious of their peril. Others have been murdered while they slept, knowing not that their lives were in danger.

The remarkable experience of Anna

Swanepoll is decisive proof that there is no knowledge of transpiring events while one is in unconscious sleep. In 1910 a young South African farmer was killed as a result of a hunting accident near Johannesburg. When his fiancée, the 20-year-old Anna Swanepoll, was told of his death, she fell into a swoon. Weeks and months passed, and Anna did not awake. The best doctors were employed, but none could restore her consciousness. The shock of her lover's death had done something to her brain, and she slept on

year after year until 1934, when suddenly and for no reason that can be explained by medical science, Anna awoke out of her 24-year sleep.

During her sleep of nearly a quarter of a century many momentous events had taken place, but she had no knowledge of them. World War I had been fought from 1914 to 1918, the airplane and the automobile had been perfected, but no word that she uttered indicated that she had any knowledge of these things.

(Continued on page 13)

HERE AND THERE AT CHRISTMAS TIME

By Martha E. Warner

IF THIS year at Christmas time the war in Europe is over, then everywhere throughout this torn, troubled, perplexed world voices will be raised in thankfulness; and the song the angels sang when Christ came to this earth as a little babe, will take on a new meaning, Peace on earth good will to men. But while our hearts thrill at the glad tidings, let us never forget that while for some Christmas time will be a happy time, for others it will be a sad one.

In one home there will be a tree covered with glittering ornaments, while underneath and piled high there will be beribboned, tied packages for happy children to eagerly open, while Mother and Dad look on, their hearts too full for words. For this is the first Christmas Dad has had to spend with his loved ones after a separation of two long years. It is, indeed, a happy occasion for all of them.

But in the house across the street, it will be a different story. There a woman will be kneeling beside a large package, a bundle which has been shipped to her from a point a thousand miles away. It holds the possessions of her dear boy who died on the other side of the world.

Tenderly she will lift out his worn uniform with his service ribbons, which some kind hand has cleaned. Then she will take out the

trinkets which he has picked up here and there, such as a bit of silk from China and a few souvenirs from England and France. She will find his Bible, a few snapshots of the home folks, and a letter—written just before a major conflict—written just in case he should never come back.

Over and over that mother will read those lines until they become indelibly fixed upon her heart. Then dropping upon her knees, she will pour out her soul to God. He alone knows her heartaches. He alone can give relief. And as she prays, peace, God's sweet peace, will come into her heart, and she will be given strength to face the future, strength to live through this sad Christmas time. She will face it with a smile upon her face. Trembly it will be, but it will be a smile.

Today I think of this mother as an unsung hero, one of countless others who have never seen a battlefield. My heart goes up to God in prayer that the time may come, and come soon, when Christ will again come to this earth, not as a babe to Bethlehem, as He did so many years ago, but as a mighty conqueror to put an end to all war and to usher in an everlasting kingdom of peace. Then, and not until then, will Christmas time be a truly happy time with never a bit of sadness tucked in.



THE EARTHLY sanctuary was heaven in miniature brought to earth. The objective of its services was to bring about a reconciliation between God and man. Man, who was lost in sin and alienated from God, was to be redeemed and brought back into fellowship with heaven. It was at the sanctuary that man was to find God and meet with Him. It was there that he was to be cleansed from sin and made fit for the companionship of angels. At the sanctuary sinful man was to become acquainted with Christ and all that He was doing to bring him back again to the pure estate from which he had fallen. It was there that the mysteries of heaven were to be portrayed in terms of simple object lessons so that the children of earth might understand the various steps in God's great plan of salvation.

The sanctuary services were of two types, the daily and the yearly. In the court and in the Holy Place of the tabernacle services were performed every day of the year, while in the Most Holy Place there was only one service during the year.

The brazen altar of burnt offering was the scene of the most important of the daily services. Every morning and every evening a lamb of a year old, without spot or blemish, was burned upon the altar. This symbolized the daily consecration of the nation to God, its constant reliance upon Him, and its continual dependence on the atoning blood of Christ. As the church had a perfect Master, so it was to be a perfect church. "Be ye therefore perfect, even as your Father which is in heaven is perfect," was the admonition of Jesus. Matthew 5: 48. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," was the counsel of Paul. Romans 12: 1. The perfect lamb daily offered on the altar was a constant reminder of the perfection required by God of the people who daily consecrated themselves to Him.

The most important service performed at the brazen altar was the sacrifice of sin offerings in behalf of individual sinners. When a person had sinned and sought forgiveness, he brought to the altar a lamb or a goat without blemish. Placing his hands upon the victim's head, he confessed his sin over the animal, and then with his own hand slew the victim. Leviticus 4: 1-35. In some cases the propitiatory blood was placed on the horns of the brazen altar and the flesh was eaten by the priest. Leviticus 6: 25-30. In others the blood was sprinkled before the veil in the first apartment and

put upon the horns of the altar of incense. (Leviticus 4: 6, 7.) Thus in type was the guilt of the penitent sinner transferred from himself to the animal that was slain, and by its blood the sin was removed to the holy place of the sanctuary. And thus were the sins of all those who had faith in the promised Saviour, and accepted Him as a propitiation in their behalf, transferred from themselves to the great antitypical Lamb of God (John 1: 29; 1 Peter 1: 18-20), and to the great heavenly sanctuary above, whither He ascended, after His death and resurrection, to appear in the presence of the Father to make intercession in man's behalf. (Hebrews 4: 14-16; 8: 1, 2.)

The Hebrews, long before the death of Christ, understood the inner meaning of their elaborate ritual. They knew that there was no efficacy in the blood of a slain lamb or goat to cleanse any individual from sin, and they understood that it was God alone who granted forgiveness. Through Isaiah the Lord had declared: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43: 25. It was to God that the psalmist looked for forgiveness from his iniquity, praying: "Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions." Psalm 51: 1.

Long before Jesus came to this earth in human form to die His expiatory death in behalf of sinful man, did the Jews express their faith in the mercy and loving-kindness of their Lord and Saviour. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." Micah 7: 18. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Psalm 103: 8-14.

Israel's sacrificial system was remarkably successful in conveying to man a sense of the awfulness of sin and its deadly consequences, and of the goodness, the mercy, and the love of God.

The services at the laver were of a cleansing type and signified the washing

T
MEETING

GOD WA

The Temple of

By Edwi



THE PLACE WITH MAN of the Universe

Thiele



away of every stain of sin from the individual who confessed his wrong and sought cleansing and forgiveness. God's people were to be a clean people. Christ could forgive the sin of an individual and He could also cleanse and purify the individual, and present him before God without any trace of the defilement that sin had brought. "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5: 25-27.

Every morning and evening incense was offered upon the golden altar of the holy place by the priests. At this time the congregation would gather in the court about the sanctuary, offering their prayers to heaven, making confession of sin, and consecrating their lives anew to God. (Luke 1: 8-10.) As the fragrance of the incense ascended and passed beyond the veil into the Most Holy Place where was the presence of God, the prayers of His people ascended with it, and were accepted by a kind and merciful Father, in the name of the Saviour who ever stood between the people and heaven, making intercession for them, and offering the fragrance of His merits and righteousness in behalf of frail and erring humanity. The merit of Christ was accepted by God in behalf of the sinner who found himself without merit, and the righteousness of Christ was placed to the account of him who because of his sins found himself dispossessed of righteousness.

This intercessory work Christ today is willing to perform in behalf of every child of man. (1 John 2: 1, 2.) "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8: 34. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4: 14-16.

This drawing represents the ministry of the high priest in the Most Holy Place of the earthly sanctuary on the Day of Atonement, when, as the representative of men, he presented the shed blood of the sacrificial victim as an expiation for the transgression of the Ten Commandments contained in the sacred ark of the testimony.

The lights on the golden candlestick were kept ever burning, shedding abroad their radiance; and the loaves on the table of showbread were constantly kept in place and were every Sabbath renewed. Thus does the ministration of Christ in behalf of man never cease. It is a daily, a constant, a continual service. Anything that would interfere with the continuity of that service would bring separation between man and God, and would cause a cessation of that stream of life and love and blessing that heaven is ever anxious to pour out to meet the needs of sinners who would turn to Him.

Thus in the daily services of the sanctuary ample provision was made for every daily necessity of man. "My God shall supply all your need according to His riches in glory by Christ Jesus." Philipians 4: 19. Christ is the complete answer to every need of man. Does man sin and is he in need of grace and forgiveness? "My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Corinthians 12: 9. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

Does man fall, and does he lack the strength to rise? "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40: 31. Does the courage of man falter, and does he need help to walk in the upward way? "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isaiah 41: 10.

The individual who comprehended the plan and purpose of the earthly sanctuary understood also the plan and purpose of heaven. He who entered into the spirit of the sanctuary entered also into the atmosphere of heaven. The sanctuary program was God's service, and those who worshiped there found that there they came in contact with heaven.

Until Christ came in person to this earth the service of the earthly sanctuary continued to point man to the Lamb of God who was to come and offer His life in behalf of fallen humanity. After Christ came and lived and died, the services of that sanctuary were no longer required. Christ had come, His life of spotless purity had been lived before the children of men, His instruction had been given, and His sacrifice had been made. Type had met its antitype, and shadow had given way to reality. The Jews and all the world knew thereafter that the true

(Continued on page 15)

"IT WAS never given to any other people but the Jews," say those who oppose God's holy Sabbath, the seventh day. How does this statement harmonize with Mark 2: 27, 28, wherein Christ says: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath."

They also say: "No Gentile ever kept the Sabbath by divine authority." God says: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; and even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." Isaiah 56: 2, 6, 7.

This shows that God designed that the blessings of salvation should be for the Gentiles also when they should "take

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

FIRST or SEVENTH-- WHICH DAY?

By S. O. Martin

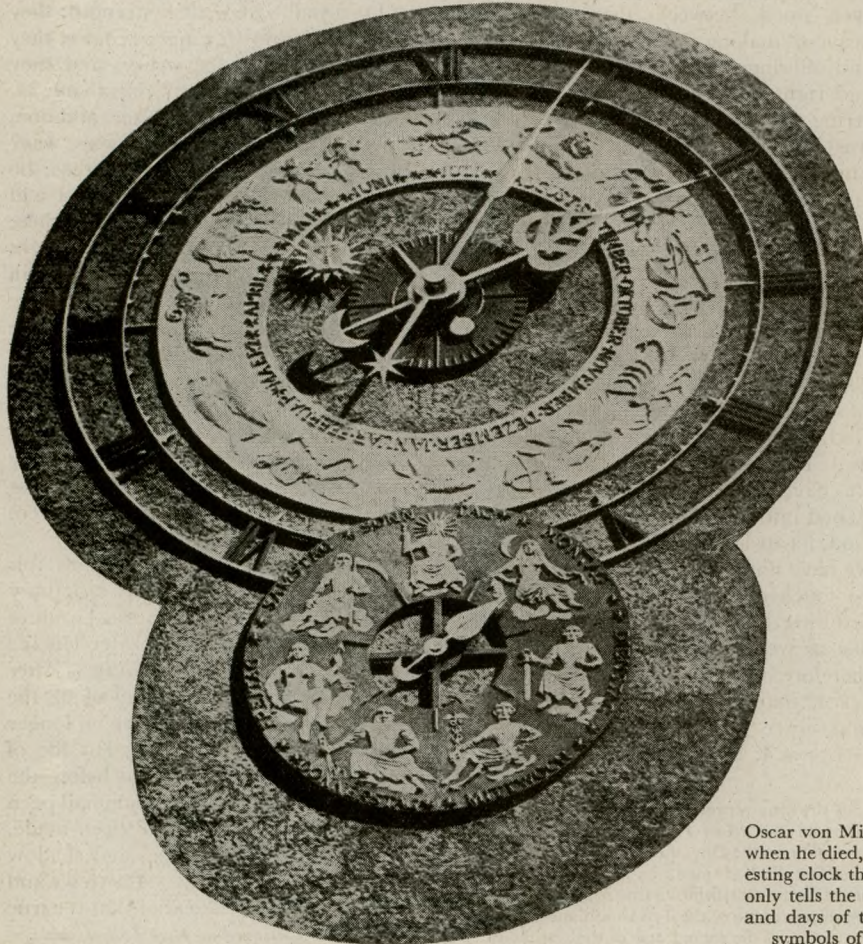
A former minister of the Church of Christ, who was for 18 years a missionary of that denomination in India.

hold" of His covenant. Taking hold of God's covenant includes keeping the Sabbath. God made this promise to the Gentiles, "every one that keepeth the Sabbath from polluting it." Verse 6. The Ten Commandments expressly enjoin the keeping of the Sabbath upon "the stranger that is within thy gates." Exodus 20: 8-11. Who was that stranger? He too was a member of the human family, although he was not a Jew. He too was a man, one for whom the Sabbath was made. (Mark 2: 27.)

The New Testament specifically states that Gentiles were keeping the Sabbath in apostolic times. When Paul and Barnabas were in Antioch of Pisidia one Sabbath, "the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13: 42, 44. At the Sabbath service in Philippi, a Gentile city of Macedonia, there were present a woman from Thyatira. (Acts 16: 12-14.) At the three Sabbath services conducted by Paul in the Grecian city of Thessalonica the audience was made up "of the devout Greeks a great multitude, and of the chief women not a few." Acts 17: 1-4. In Corinth, another Grecian metropolis, Paul preached "every Sabbath, and persuaded the Jews and the Greeks. . . . Many of the Corinthians hearing believed, and were baptized." Acts 18: 1-4, 8, 11.

Josephus, the Jewish priest and historian who wrote in the days of the apostle John, said: "The multitude of mankind itself have had a great inclination of a long time to follow our religious observances; for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come."—*Flavius Josephus, "Against Apion," book 2, sec. 40 (Whiston's translation).*

"The Mosaic law was done away in Christ," we are told. In this our opponents are correct. The Mosaic law is different from the law of God. The book of the law of Moses contained the ceremonial laws. There are no ceremonial precepts in the Decalogue. (Exodus 2:



Oscar von Miller, founder of the German museum in Munich, left, when he died, a sum of money for the purpose of erecting this interesting clock that is seen on the court side of the bridge tower. It not only tells the time of day, but also indicates the month of the year and days of the week, which are represented by the astrological symbols of the zodiac and the hebdomad of planetary gods.

3-17.) The ceremonial precepts, of course, were to be abolished. (Acts 6: 14, margin; Colossians 2: 14-16; Ephesians 2: 15, 16.) They pertained to the priesthood and the sanctuary services. "For the priesthood being changed, there is made of necessity a change also of the law. For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." Hebrews 7: 12-14. Aaron and his sons were of the tribe of Levi, and under the Mosiac law none but a descendant of Aaron could serve in the sanctuary as a priest. (Exodus 40: 12-15; Numbers 18: 1-7.)

The ceremonial sabbaths, washings (purifications), new moons, annual sabbaths, which were in addition to or "besides the Sabbaths of Jehovah" (Leviticus 23: 38, A. R. V.), were to be nailed to His cross. The law of Moses required "an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his [its] day." Leviticus 23: 37. "Let no man therefore judge you in meat [meat offerings], or in drink [drink offerings], 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." Colossians 2: 16, 17. These are mentioned in Leviticus 23: 4-44. Those yearly sabbaths of Leviticus were not the seventh-day Sabbaths. (Leviticus 23: 3, 38.) Those ceremonial sabbaths were annual rest days that did not have to fall on any particular day of the week, as did the Sabbath, but were fixed to monthly dates. The tenth day of the seventh month, the fifteenth day, etc., were yearly sabbaths to be kept "besides the Sabbaths of Jehovah." Leviticus 23: 38.

The antinomians say also: "The moral precepts of the Decalogue are incorporated in the covenant of grace and are therefore binding on us." A Disciple of Christ minister, I. B. Grubbs, says just the opposite to this allegation. Listen to Brother Grubbs:

"To represent the Jews, then, as formerly fulfilling the righteousness of the law, and the Christians as similarly fulfilling the righteousness of the gospel, is to misapprehend as much the nature of the one as the purpose of the other. And to represent the moral law of God, or any part of it, as obligatory on account of any enactment in either Testament, is to conceive of its nature in a manner quite different from the apostle Paul, as well as to do violence to our intuitions relative to the immutable distinction between

good and evil, virtue and vice. The apostle illustrates, by a single instance, the nature and perpetuity of ethical obligation, when he affirms that 'it is impossible for God to lie.' This means that He can never revoke the law which says: 'Thou shalt not bear false testimony against thy neighbor.' But this again is equivalent to saying that God's moral law is binding, not because of its presence in either Testament, but because it is the reflection of His own unchangeable character and attributes, and makes itself felt to be imperative in the conscience of the Gentiles when indistinctly 'written upon their hearts' as well as when clearly revealed in the Bible."—*"Commentary on Romans," p. 65.*

Now let us consider the new covenant, which is also called the new testament. In Hebrews 9: 16, 17 we find that as soon as the testator dies the testament, or will, made by him is in force. And we read in Galatians 3: 15 that after the testament is confirmed, that is, ratified by the death of the testator (Matthew 26: 28; 1 Corinthians 11: 24-26), "no man disannulleth or addeth thereto." It is alleged that the observance of the first day of the week came into force at the resurrection, three days after the death of Christ, the Testator of the new covenant. Thus Sunday observance came just three days too late to get into the new covenant. The fact is that in all that Christ said before His death, which sealed the new testament, He uttered not a word to intimate that men ought to observe the first day of the week.

In Matthew 26: 26-30 we find that the Lord instituted the Lord's supper before His death, in order that it might be included in the new covenant as a Christian rite. If Jesus had waited until after His death, He could not have added it to the new covenant. Before His death Jesus said: "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17. In the very next verse He quotes the seventh commandment of the Decalogue, which shows what law Christ had in mind. Now this same law includes the command to keep the Sabbath day, the seventh day, and that puts Sabbath observance in the new covenant with obligation to keep the other nine commandments. God Himself emphasizes the binding force of "the whole law" in James 2: 10 and 1 John 2: 4.

Also, before His death Christ declared in the presence of His friends and His enemies not only that "the Sabbath was made for man" (Mark 2: 27, 28), but also that "the Son of man is Lord even of the Sabbath day." Matthew 12: 8. This

(Continued on page 14)

THE LAW OF GOD in the NEW TESTAMENT

Arranged by Edgar Keslake

I

"Thou shalt worship the Lord thy God,
and Him only shalt thou serve."
Matthew 4: 10.

II

"Little children keep yourselves from
idols." "Forasmuch then as we are the
offspring of God, we ought not to think
that the Godhead is like unto gold, or
silver, or stone, graven by art and
man's device." 1 John 5: 21; Acts 17: 29.

III

"That the name of God and His doc-
trine be not blasphemed." 1 Timothy
6: 1.

IV

"The Sabbath was made for man, and
not man for the Sabbath: therefore the
Son of man is Lord also of the Sabbath."
"For by Him were all things created,
that are in heaven, and that are in
earth." "For He spake in a certain place
of the seventh day on this wise, And
God did rest the seventh day from all
His works." "There remaineth therefore
the keeping of a Sabbath to the people
of God. For he that is entered into His
rest, he also hath ceased from his own
works as God did from His." Mark 2:
27; Colossians 1: 16; Hebrews 4: 4, 9
(margin), 10.

V

"Honor thy father and thy mother."
Matthew 19: 19.

VI

"Thou shalt not kill." Romans 13: 9.

VII

"Thou shalt not commit adultery."
Matthew 19: 18.

VIII

"Thou shalt not steal." Romans 13: 9.

IX

"Thou shalt not bear false witness."
Romans 13: 9.

X

"Thou shalt not covet." Romans 7: 7.

GOOD THINGS TO EAT

Try These
Recipes

By
Elizabeth Montgomery

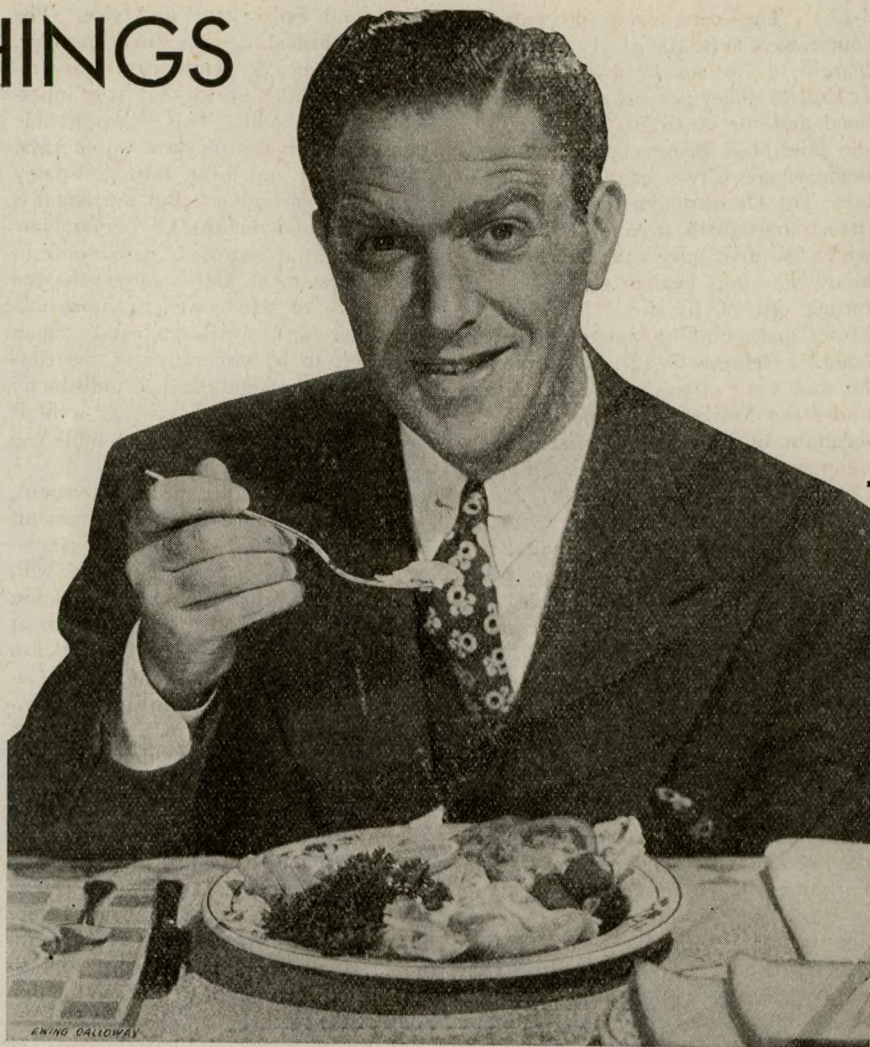
PERHAPS, Mrs. Housewife, you have that desperate feeling that possessed Mrs. Neighbor the other morning. With knitted brows and an expression of worry on her face, she came over to tell me her problem. It was a cold, "blitzzy" day of rain and wind such as December often brings. Her husband was tired of having the same old thing for his noonday meal. Even Billy, that jolly, romping, energetic, 14-year-old piece of humanity, had said to her as he went out the door for school: "Mother, make us something different to eat today!"

Mrs. Neighbor just wanted to cook something simple and inexpensive but also tasty and different that day. So we suggested these three dishes as a solution to her problem, and they may do that for you, Mrs. Housewife. Try these dishes and see if the family doesn't say: "Say! That's swell cooking, Mom!"

VEGETABLE CHOWDER

1 cup of diced celery (stalks and leaves)
1 medium-sized onion
1 cup of diced potatoes
 $\frac{1}{4}$ cup rice
 $\frac{1}{4}$ cup of canned corn
1 small can of milk
salt to taste
1 tablespoon of margarine

Cook celery, onions, and rice in $\frac{1}{4}$ cups of water. Boil until the water is gone. Cook the potatoes separately, being careful not to break up the cubes. When they are done, add them and the liquid in which they have been cooked to the rice mixture. Add also the milk, and stir gently. Add the corn next. Reheat and then remove mixture from the fire, adding the margarine and salt. Pour it into a serving dish, and dot freely with bits of margarine. This dish may be served with cheese crackers.



Plenty of fresh vegetables, rich in vitamins and mineral salts, can be provided in the form of salads as well as cooked dishes to afford a variation in the family meals.

CHEESE PATTIES

2 cups of cold, boiled rice
 $\frac{2}{3}$ cup of grated (or finely diced) cream cheese
2 eggs
1 tablespoon cracker crumbs
1 teaspoon cold water
salt and paprika to taste

Mix all together. Drop a heaping tablespoon of the mixture into hot vegetable fat. Flatten it with the spoon. Cook it to a delicate brown, and serve at once.

PEANUT BUTTER SAUSAGE

2 cups crumbled shredded-wheat biscuit
 $\frac{2}{3}$ cup of peanut butter
1 cup of cold water
1 egg
1 teaspoon grated onion (this may be omitted, if desired)
1 tablespoon margarine
 $\frac{1}{8}$ teaspoon of sage

$\frac{1}{4}$ teaspoon salt (or to taste)
 $\frac{1}{2}$ teaspoon of savita
 $\frac{1}{2}$ teaspoon gravy flavoring (such as Kitchen Bouquet)

Moisten shredded wheat with the water. Add all the other ingredients and mix them. Let the mixture stand a few minutes. Form out of it the sausage patties, and brown them in vegetable fat.

CHEESE CRACKERS

Mix together $\frac{1}{3}$ cup of Velveeta cheese, 1 teaspoon margarine, and a sprinkle of salt. Use a fork for the creaming to make a spread. Spread on crackers. Place them on a shallow pan to brown lightly in a moderately heated oven.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.

The News Interpreted

(Continued from page 2)

vision loss equal to that of an 8,000-foot altitude."—Page 82.

That is one more scientific count against one of humanity's most universal vices—the use of tobacco. But in spite of all that science presents in the way of proof of smoking's pernicious effects, the American people, including many scientists and medical men, will continue to burn 3,000,000,000 cigarettes and in their mouths every year inhale the poisonous fumes. Nevertheless, we hope that this bit of news will help somebody to abandon the habit, and that this evidence will encourage non-smokers to continue to leave cigarettes alone.

Can the Mystery of Death Be Solved?

(Continued from page 7)

The few words that she did exchange with her attendants showed that she was still living back in 1910. When she awoke, her grief was as poignant as it was the day her sweetheart was killed. Although it was now 1934, and she was a middle-aged, gray-haired woman, she thought and acted like a girl of 20.

But some may say: "To sleep unconscious in the grave for centuries or millenniums is a hard thing to think of." You may be assured that God's way is the right way. Surely it is a far happier thought to think that our loved ones are sleeping peacefully in the grave than to think of them as suffering the pangs and agony of a burning purgatory or hell. Even if one should proceed immediately to heaven, there would be for him little happiness in looking back upon this world so filled with sin and strife. God's way is the best way. He is just. He will cause all to enter into their rewards at the same time, and none will be given his punishment before another. (Isaiah 1: 28; Matthew 25: 31-34, 41.)

The righteous dead will sleep the sleep of death until the second coming of Christ, when they shall be awakened, raised from the grave, and clothed with immortality. "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.

The sleep of the saint who has died in Christ, though it be 1,000 years long, will seem to him as a moment of time.

He closes his eyes in death only to open them later to look into the face of Christ. The vital thing for the Christian is to be ready, whether asleep or awake so that when Jesus shall come he can meet Him in peace.

Dear friend, you and I must make our decision. What shall it be? Jesus says: "Look unto Me, and be ye saved, all the ends of the earth." Isaiah 45: 22. "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29. Decide now to be prepared to look into the face of the lovely Jesus at His second coming.

There Shall Be One Church

(Continued from page 5)

before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Revelation 7: 9. "And the nations of them which are saved shall walk in the light of it [the city of God]: and the kings of the earth do bring their glory and honor into it." Revelation 21: 24.

God, and He only, with man's co-operation through repentance and a consecrated life of obedience to the Ten Commandments, and this made possible only by the grace and power of Jesus Christ, can accomplish this wonderful postwar ambition. Likewise there is only one plan, with no second one in reserve should this fail. There are not two or more experiments going on at the same time. There is open to man but one way of escape, God's one way. All roads may lead to Rome, but there is only one strait and narrow way that leads to the

New Jerusalem. (Matthew 7: 13, 14.)

God's one way of fulfilling His plans may be seen from the following: "Jesus saith unto him [Thomas], I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14: 6. God, "having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: . . . who worketh all things after the counsel of His own will: that we should be to the praise of His glory, who first trusted in Christ." Ephesians 1: 9-12. "He is the head of the body, the church: who is the beginning. . . . For it pleased the Father that in Him should all fullness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." Colossians 1: 18, 20. For the Lord "will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Timothy 2: 4, 5.

Multitudes care for no better world than the present, and choose not to believe in God's plan for them. For such He can do very little. They accept not His proffered love, for to them the cross is foolishness. For such as choose to enjoy the four freedoms of the government of God there is a new world beyond the present one. Of this we shall treat in our next article.



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.

I am 75 years of age, have high blood pressure, and one week ago had a light stroke. Can anything be done to prevent another stroke?

Your trouble cannot be cured, for changes have taken place in your blood vessels which represent an aging process. But much can be done to lengthen your days and assist you in preventing further strokes. First cut down on the sum total of your food to the least that you can get along with and not be too weak. Discard all tea, coffee, and flesh meat, as well as cheese and eggs, except cottage cheese. Take two glasses of fruit juice daily, and also make fruit, both fresh and cooked, a large part of your diet. Have plenty of fruits and vegetables, both raw and cooked; use cereals and bread in very small quantities, and these only of whole-grain variety. Walking is your safest exercise, and this slowly and on the level. Blood-pressure-lowering medicines are of little or no value in your case.

Before induction into the army I fell 22 feet, landing on my buttocks. The army X-ray shows hypertrophic osteo-arthritis. They say there is nothing that can be done. I have much pain in the lower spine. Can anything be done?

As soon as you are discharged, consult an orthopedist to be sure you did not rupture and herniate an intervertebral disc, which is quite common in falling or lifting too heavy weights. He should work with an X-ray man especially experienced in this type of investigation. If this is ruled out, you are then up against a very chronic condition, since this type of arthritis is very stubborn to treatment. Adequate diet, sun bathing, high vitamin (especially D), and residence in a warm, dry, or desert climate, together with light work not requiring heavy back exercise should all be helpful both to relieve as well as to prevent further increase in symptoms. Try these for a while.

The Unalterable Uniformity of the Week

(Continued from page 3)

England did not adopt the new calendar until the year 1752. Sweden and Denmark accepted it about the same time as did the Protestant states of Germany. Russia, Rumania, Greece, and Turkey waited until after the beginning of the first World War to make the change.

During all this time, when some of the countries were reckoning time under the Julian calendar and some under the Gregorian, the days of the week were identically the same in all countries. When it was Saturday in Spain and Portugal and Italy, it was also Saturday in England. When it was Monday in Russia, it was Monday in Germany. What the encyclopedias call the "unalterable uniformity" of the week was not affected by all the calendar changes.

The periods of time now in use among men, the grouping of the days together into months and years, with one significant exception, are fixed by some movement of the heavenly bodies, the sun, the earth, the moon, and the stars.

The year is fixed by the time it takes the earth to complete one circuit of the sun. The month was originally measured by the revolution of the moon about the earth. The day is determined by the rotation of the earth on its axis. But there is no movement of heavenly bodies, of the sun, or moon, or stars, or planets, which determines the length of the week. God ordained a special, particular arrangement—a divine rule of exact measurement, never broken or altered or abolished, from that time to this—to fix the length of the week.

There is nothing in nature suggesting a grouping together of seven days. No celestial body circles the earth, or sun, or moon, or stars, or is circled by these, in seven days. God grouped the seven days together and fixed this grouping into an unalterable system, which has not been affected by all the transitory systems of time measurements and calendars adopted by men.

This period of the week was known in the Bible from the very beginning. (Genesis 1: 5, 8, 13, 19, 23, 31; 2: 2, 3; Exodus 20: 11.) "At the end of days it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." Genesis 4: 3, Margin. This can mean only at the end of the week, or in other words, upon the Sabbath day.

The week was known to Noah at the time of the Flood. "He stayed yet *other seven days*; and again he sent forth the dove out of the ark; and the dove came in

to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet *other seven days*; and sent forth the dove; which returned not again unto him any more." Genesis 8: 10-12.

Now, what is it that determines in such an arbitrary manner, in the absence of any movement of the celestial bodies, this never-varying period of the week? There is but one answer, and it is this: The never-failing recurrence of the Sabbath of the Lord every seven days.

When, therefore, men attempt to banish a day from the week, or talk of an eight-day week, they are doing something more than suggesting a new calendar. They are destroying, or seeking to destroy, a divine institution. And that has never been, is not now, and never will be, a profitable or wholesome undertaking.

The architects of the World Calendar now propose to set aside what God has fixed. By the insertion of a blank day in the yearly calendar they would break up the continuity of the weekly cycle of seven days. Thereby they strike a direct blow at the religious convictions of all people whose holy days are based on the seven-day week. Notwithstanding all that the calendar reformers say about equalizing the various parts of the year, they are compelled to admit, by the very devices they use, that the solar year cannot be evenly divided into halves, quarters, or months, with a full day as the unit, and therefore can never be equalized. The most unthinking person can see that a year of a fraction less than $365\frac{1}{4}$ days cannot be so divided.

The calendar reformers recognize this, of course. Their solution is to allow for the extra day and one quarter by continuing the leap-year intercalary day of the Gregorian calendar and by adding one of their own each year. This, however, does not remove the days from the year. They are still days of the year in which they occur. Indeed, these days are not taken out of the months by the calendar reformers, for they are called June W and December W respectively, a frank admission that they cannot be eliminated.

The real objection to the World Calendar is the fact that it aims to remove a day from the weekly cycle. A day may be called June W without outraging religious convictions, but when a calendar calls that same day an extra Saturday instead of the Sunday which it really is, the religious sensibilities of millions of people are shocked. The days of the new calendar parade under false colors, bearing untrue names, for they are not the

days of the week they claim to be. They borrow the names of the true week which do not pertain to them, and masquerade under titles that do not belong to them. The week is a free-running cycle of seven days not tied to any other calendrical period. Indeed, there is no way to tie it to any such period. It is not an aliquot part of the yearly cycle.

The proposed World Calendar is not honest. It asks that we lie to ourselves, that we practice deception on ourselves, that we declare to be true what is not true. It would have us say of the last day of 1944, for example, which is Sunday, "This is not Sunday, the first day of the week. It is no day of the week at all. It would have us call the next day thereafter Sunday, when it is not Sunday at all, but Monday, January 1, 1945. It would have that Monday called Sunday and honored as a religious day. That is just plain deception and downright dishonesty.

And that is the essential character of the World Calendar, which should be rejected by all Catholics, all Protestants, all Jews, all men of honesty and good will.

First or Seventh--Which?

(Continued from page 11)

shows that the Sabbath is the Lord's day, and that Christ claimed the Sabbath, and declared that it is made for man, thus including it in the new covenant which He soon would confirm by His death. Whereas prior to His death He declared Himself in behalf of the Sabbath, Christ never said as much as *one* thing in favor of Sunday observance before He ratified the new covenant by shedding His blood on the cross.

The antinomians also say: "The keeping of the Sabbath was not a moral precept, was not incorporated into the new covenant, and therefore is not binding on us." The foregoing remarks ought to be enough to answer this statement.

Moreover, the fourth commandment of the Decalogue was kept by Christians after the death of Christ. "A testament is of force after men are dead." Hebrews 9: 17. After Christ's death, His followers "rested the Sabbath day according to the commandment." Luke 23: 56. "On the Sabbath they rested in obedience to God's commandment."—Moffatt's translation. "On the Sabbath they rested in obedience to the Commandment."—Weymouth's translation. Which commandment? The fourth commandment of the Decalogue, of course. (Exodus 20: 8-11.)

The allegation is made also that "there is not the slightest evidence that Christ or the apostles ever recognized the Sabbath

as binding on Christians." The statement just cited from Luke 23: 56 is ample evidence that the disciples of Christ rested on the Sabbath and recognized the observance of it as being binding, for they "rested the Sabbath day according to the commandment." They knew that their conduct would be in accord with the precepts of God's law. "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." 1 John 2: 3-5.

In Matthew 24: 20 there is also a statement by Christ showing that the Sabbath would be binding on His followers after His death. He said: "Pray ye that your flight be not in the winter, neither on the Sabbath day." Their flight took place in the years A. D. 66-70, when the Roman armies destroyed Jerusalem in fulfillment of the Lord's prophecy. By this commandment Christ showed that the precept to observe the seventh day would be binding after His death.

The apostle Paul kept 78 Sabbaths in succession in Corinth alone. Although he worked at his trade of tent-making on the "six working days" (Ezekiel 46: 1), "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18: 1-4. "He continued there a year and six months, teaching the word of God among them." Verse 11. In one year there are 52 Sabbaths, and in a half a year there are 26, which make a total of 78 Sabbaths kept in succession by Paul while in Corinth.

Now and then we hear somebody say: "There is abundant evidence that the first day of the week was observed as a day of worship by Christians from the very beginning." Where is the abundance of evidence? There is not found anywhere in the Bible a command to keep holy the first day of the week. It is nowhere said to have been blessed or sanctified by God. There is no blessing nor reward promised for observing it, nor is there any punishment said to await those who should disregard the day or labor on it. Not once is it called the Lord's day or the Sabbath.

Any one who will read carefully Acts 20: 7-13 will see that the breaking of bread there took place between midnight and the break of day. If that was Sunday night in accordance with the practice of beginning the day at midnight, then the breaking of the bread took place on Monday morning. Read the story and see. The breaking of the bread was not performed until after midnight, which

proves that the service cannot be construed as a law ordaining that men shall keep Sunday. Moreover, Jesus and all His apostles ate the Lord's Supper on a Thursday night, on the night before He died, but nobody alleges that Thursday must be kept as a sacred day because of that first and most important communion service. No definite day was appointed by Christ for observing the Lord's Supper, but "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.

In 1 Corinthians 16: 1, 2 we have a text that we used to rely on, when I was in the Church of Christ, to prove that the first day of the week was used by the early Christians as a sacred day of assembly. This text, however, proves just the opposite. Weymouth's translation says: "On the first day of every week let each of you put on one side and store up at his home whatever gain has been granted to him; so that whenever I come, there may then be no collections going on." This is plain: the believers were to stay at home on the first day of the week, and were not to go to church and take up a collection on that day. But in Acts 18: 1-4, 11 we find that Paul and his associate believers from among the Jews and Greeks (for "many of the Corinthians hearing believed, and were baptized." Verse 8) kept "every Sabbath." Thus the first day of the week was not used as a sacred day of assembly by the early Christians. This passage of 1 Corinthians 16: 1, 2 is considered the strongest text generally used by Sunday advocates. We find, however, that the Christians of Corinth, to whom Paul was writing, were Sabbath-keepers, who used the first day of the week to make up all their business accounts. Paul instructed them that when they should go over their accounts at home on the first day of the week, they should lay aside in store, and in proportion to the gain or income, so as to have an offering when Paul should arrive, so that he could take it with him to Jerusalem. (Verse 3.) Therefore no assembling together in church on the first day of the week for a religious service is mentioned in that text.

It is also declared by the antinomians: "The day was not changed from the seventh to the first. The seventh day was abolished with the rest of the Jewish law, and the first day was set apart for altogether a different purpose, and it was observed in altogether a different way." It is easy to make such an assertion, but one cannot find the Bible text that says that the seventh-day Sabbath was abolished. And even more impossible it is to find a text that says the first day of

the week has been "set apart" by God to be His holy day. It certainly is not found in 1 Corinthians 16: 1, 2, where the first day was specified as a day for doing business, and not for any special religious service.

If Jesus had intended for us to keep as holy any other than the seventh day, would He not have spoken of another day before He sealed the law of Ten Commandments in the new covenant by His own death on the cruel cross for you and me? Concerning "the new earth" to come, God declares: "From one Sabbath to another, shall all flesh [Jews and Gentiles] come to worship before Me, saith the Lord." Isaiah 66: 22, 23; Revelation 21: 1; 22: 14.

Dear searcher for the truth, "let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. . . . For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. . . . There remaineth therefore the keeping of a Sabbath to the people of God. For he that is entered into His [God's] rest, he also hath ceased from his own works as God did from His." Hebrews 4: 1, 4, 9 (margin), 10. "It is therefore the duty of the people of God to keep the Sabbath." —"The New Testament according to the Eastern Text" (Lamsa).

Let us therefore, in the fear of God, and by the grace of Christ, obey all the commandments of God, keeping the seventh day as God has commanded. Jesus says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.

The Meeting Place . . .

(Continued from page 9)

Lamb of God had given His life in order that man might live. They knew that Christ had ascended to the Father, and to the holy place of heaven, to carry on His intercessory work in man's behalf.

"Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9: 24. "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." Hebrews 8: 1, 2. "Wherefore He 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 SON OF MAN

By
Ralph E. Crawford

"The race is not to the swift, nor the battle to the strong." Ecclesiastes 9: 11. Nowhere are these words of the wise man more beautifully illustrated than in the life of Christ. This concept of Him is most skilfully brought out in one of Dr. James C. Muir's latest works, "How Firm a Foundation," as follows:

"The main events in the life of Jesus took place in the 'time of Tiberius,' the tyrant who followed Augustus. This was an iron time, a time when only the strong could force their way to the front and place their names on the pages of history, yet a carpenter placed His imperishably above all others. Was He divine? To deny deity to the Man of Galilee is to envisage a character massive beyond all the

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mental and spiritual measurements of men. His words, His deeds, were recorded when much of the world was still beyond the reaches of written history, yet His teachings are applicable equally to a world which science has rendered only a fraction of a second wide."—Page 1. National Publishing Company, Philadelphia, Pa.: 1941.

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philip- pians 2: 9-11.

