

# Our TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS

Happy  
New Year!



JANUARY. . . . Ten Cents

A Friendly Pilot  
Rumblings of Armageddon  
On What Day Was Christ Crucified?  
The Bible Delivered from the Critic's Den

# WE DID NOT PRAY IN VAIN

## A WAR STORY FROM THE PHILIPPINES

By ARTURO G. MACASIANO  
Cagayan, Philippine Islands

*In fulfillment of His promise, "I shall return," General Douglas MacArthur landed in the Philippine Islands and brought liberation to many agonizing, praying souls. (Photo by Acme.)*



SURELY the hand of God providentially worked for us through General Douglas MacArthur's plan of liberation for the Philippine Islands.

It was a day of discouragement for us at the Mindanao Mission headquarters. We were preparing for evacuation. The nearest Japanese garrison was only 30 miles away. A United States Army operative had warned us to be ready to move inland at a moment's notice, for the enemy planned to take control of the beach heads between Iligan and Cagayan. The Japanese had prepared more than 50 barges and sampans to use in "mopping up" operations, and all civilians caught in the area were to be killed without mercy. We were warned on Sunday, September 3, 1944, that the landing of the Japs would be on the following Sunday, September 10.

Noting that the guerilla forces around us were ill fed and poorly armed, we had no hope of help from them. Hence I suggested to the brethren that we must depend solely on God, saying: "All earthly help has failed us. Let us seek God. Let us have a week of special prayer in this district. Thus united before the throne of God, we may have help which mortal men cannot give."

Paster Somoso, acting director of the mission, prepared material to be read in the

prayer meetings. The first reading was set for the evening of Friday, September 8, and one was to follow each succeeding

their spiritual condition than those who were expecting to have to abandon their chapels that evening. Earnestly they pleaded with God for deliverance from sin and from the hand of the enemy.

The next morning, Saturday, September 9, we met as usual for worship on the Sabbath day. While singing hymns of praise to the Lord, the people could not avoid feeling disturbed by the droning of airplane engines, and the ear-splitting detonations of the bombs falling around Cagayan. We supposed that the Japanese were landing one day earlier than the date reported to us. Faces became paler than ever. The women and youth watched the countenances of the ministers to see if they were also fearful. I tried to be brave and smile through it all, but inwardly I was deeply troubled.

But imagine what was our joy when, after the morning service, we were informed that not the Japanese, but General MacArthur's planes, more than a hundred strong, had struck at the enemy's shipping, the town of Cagayan, and the landing fields. All the Japanese barges prepared to destroy us were either smashed or sunk. This happened just one day before we were all to be mercilessly massacred!

(Continued on page 13)

## The New Year

By GEORGE CLARENCE HOSKIN

The way that lies before is unexposed;  
Before my eyes a veil seems to restrain;  
Beyond the shortest step and undisclosed  
Are hazards for my feet. I seek in vain  
For one to lead who passed this way before,  
For charted course my eager steps to guide,  
It calmly beckons, calls me to explore,  
To seek the boundary where vistas hide.

The vague uncertainty intrigues, delights;  
The charm of irresistible desire  
Intensifies the longing that invites  
And serves to lure, to challenge, to require.  
With faith in Him who harbors no defeat  
Another New Year eagerly I greet.

evening until Saturday, September 16.

During the first meeting our people were trustful and resigned to God's care. Inwardly they were very grave. No group of people could be more concerned about

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# Liberated from Japanese Internment

**After 37 Months of Anxious Waiting**

By E. P. MANSELL

**W**E WERE over in the Philippines just four days before the bombing of Pearl Harbor. Our mission board had sent us by ship to Portuguese East Africa, deeming it safer for us to go across the Pacific Ocean, because of submarine activities in the Atlantic late in 1941. But Manila was as far as we had gone when the Nichols Field air strip was bombed on December 9.

Early the next morning we were aboard a train to what we believed to be a safer place, the American city of Baguio, up in the mountains of northern Luzon. (At the end of the war it was around this very section that the last and heaviest fighting in Luzon took place before the Japanese surrender.)

After a few days in Baguio, the 500 American and British civilians decided to gather in convenient places and surrender when the Japanese should come into the city. Our group of Seventh-day Adventist missionaries, about 26 in all, gathered at some cottages that our workers living in the lowlands had used as a place of rest during the hottest season of the year. It was here that we had gathered when the suicide squads of the Japanese army came up the mountains and surrounded the buildings. With guns in hand, they ordered us out and to a central building where other civilians were assembled.

With our few earthly possessions with us, we remained there for two days. A machine gun was set up outside the men's quarters, and was pointed directly toward us. The women and children were located in another building not far away. The series of buildings in which we were quartered were those of the famous Brent School. Later we were permitted to start both a grade and a high school within our prison walls, the textbooks being gathered up from this school. We were ordered to turn in for "safe keeping" all radios, picture machines, binoculars, and passports.

The American army on the mountain had been ordered in the meantime to retreat to the lowlands, which was the best thing to do under the circumstances.

motley and queer-looking crowd indeed. Each person and family felt the need of preparing for the worst and carried along bedding, frying pans, buckets, and such food as we were able to procure before internment. We were marched through crowds of Filipinos, who looked on with wonder at the humiliated American and British captives.

In the new camp each family and individual began to make the best of it by making ready to sleep on the floor. We used such bedding as we had, and we slept



*Missionary E. P. Mansell and his wife, after having served in religious work in Brazil, Madeira, and the Azores, were en route to Africa by way of Manila when they were caught by the Japanese and interned.*

Planes were coming over thick and fast, and bombs were dropped every day.

Next we were ordered into the large tennis court and there told by an officer that we were to receive important orders. Some feared that we would be slain with machine guns, while others supposed that the women and the children would be marched off to a distant camp. Finally we learned that we would be marched together to Camp John Hay, about three miles away. The Philippine Constabulary Army had been trained there, and the barracks there would serve for us to live in. With our belongings in hands, we were a

very close together because of the small space allowed. But we were not destined to remain at Camp John Hay very long. A few months afterward we were moved a few miles distant to a much more beautiful location, one overlooking the China Sea and the Linguyen Gulf, where the American troops would make their famous landings three years later. Several ranges of mountains towered in the distance. The rice paddy fields of the native Igorots were in sight everywhere.

Our democratic group organized itself for work in the camp, with a central com-  
(Continued on page 17)

THE SUPREME Court of the United States has decided that the federal government has a right to control that which it subsidizes. In fact, the federal government would be greatly remiss in its duties and responsibilities to the taxpayers if it did not supervise the use of tax funds. We find no fault with the decision of the Supreme Court in making the ruling it did. But every one who accepts financial aid from the federal government ought to understand what it means to accept such support. The beneficiary that accepts federal aid, whether it is a private institution or a state government, loses its freedom of action in the administration of its own affairs whenever it accepts this financial support.

Since the Supreme Court has established the legal precedent in favor of government control of whatever it subsidizes, federal control is bound to go with federal subsidies.

President Charles Seymour of Yale University, in speaking of the dangers of government grants to private institutions, is reported in *The New York Times*, under date of July 6, 1944, to have said: "Con-



It is the mission of the church, and not of the state, to provide religious education for the youth. (Photo by Three Lions.)

# Government Aid Means Government Control

## SHALL THE STATE SUPPORT CHURCH SCHOOLS?

By CHARLES S. LONGACRE

tributions from outside mean ultimate control from the outside. When that happens, liberty will have disappeared and authority will be supreme.

"We know what happened in Germany when the free local institutions, the universities, the charitable federations, lost their independence, when public funds were substituted for private endowments and gifts. Government support brought political control; the state monopolized the functions and activities heretofore in private hands. The basis of totalitarianism was laid."

Those who desire freedom of action to remain in their own hands, must resist government subsidies even in times of distress. Whatever the government pays for, the government will ultimately control. It is bound to happen because financial aid is accompanied with financial responsibility. Money is the most powerful influence in the world in the temporal affairs of men. The Bible says: "The love of money is the

root of all evil." 1 Timothy 6: 10. "The rich ruleth over the poor, and the borrower is servant to the lender." Proverbs 22: 7. "Thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous." Exodus 23: 8. "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the matters of the righteous." Deuteronomy 18: 19, margin. No one can accept a gift without putting himself under obligation to the giver. A person who accepts a substantial gift, either from an individual or from the government, is tempted to shut his eyes and close his mouth to the shortcomings and wrongdoings of the giver, when justice demands an exposure and a remedy. A Roman poet said what has become a proverb: "I fear the Greeks when bringing gifts." —Virgil, *Aeneid*, Bk. 2, line 49.

Our federal Constitution has a provision in it that the subject of education is reserved to the several states in the union. The states thus far have jealously safeguarded this right by refusing financial aid from the federal government. Time and again during the past two decades the federal government has offered to aid the states in giving the public schools financial support, but the states have refused it for fear the federal government would ultimately control education, and rob the states of their last vestige of self-government.

For many years the National Catholic Welfare Conference, with headquarters in Washington, D. C., has opposed these federal aid bills pending in Congress, on the basis that federal aid would lead to federal control of educational matters in the several states. But now a bill has been introduced in Congress, S. 717, that boldly and expressly demands federal aid to the amount of \$550,000,000 a year to be

disbursed to public schools and non-public schools alike. And now to our great surprise the National Catholic Welfare Conference, which heretofore had vigorously opposed all federal aid bills, comes out openly and favors the passage of S. 717, which includes the parochial schools in its benefits. Why is not the risk of federal control over the parochial schools just as great as over the public schools? We are glad to note that there are some Roman Catholic leaders who see grave danger of parochial schools losing their independence and freedom of action in case they should accept federal aid offered them in this bill.

A very striking editorial appeared in the *Pittsburgh Catholic* of March 17, 1938, the official organ of the Roman Catholic diocese of Pittsburgh, which warns the Romanists against seeking and accepting state or government contributions for the support of parochial schools, in the following terse language:

"There are weighty reasons why [Roman] Catholics should not seek the state contributions for the education furnished by their schools, to which, in all justice, they are entitled. These reasons have been repeatedly set forth by leaders of the church in this country. They have dictated the position taken by [Roman] Catholics thus far, and their importance is strongly confirmed by recent developments. When state funds are accepted, some measure of state interference and control must also be accepted. State money for [Roman] Catholic schools means close dealings with public officials; it means political connections; it means dictation regarding the manner in which the schools are to be conducted.

"Textbooks which are purchased with state funds must be books approved by the state, or rather, by the administrative officials of the moment. Even the incidental services, such as transportation of pupils, library and laboratory services, care of health, and similar items, in which there is now considerable co-operation with the Catholic schools by public authorities, carry a measure of interference and control which cannot be disregarded. Under favorable conditions, assistance from the public treasury is a handicap and a difficulty; under unfavorable circumstances, it can become a catastrophe.

"The entire history of the church, emphasized by recent events, shows that public funds come at too dear a price. Mexico had state aid, and so had Spain, and Germany, and Italy, and France. And it proved a weakening, demoralizing connection. Better the sacrifice and the limitations which independence requires, than the unsound edifice built on the deceptive, treacherous basis of state aid."

This certainly is wise counsel which all good Roman Catholics ought to heed, if they desire to enjoy the freedom of action of teaching their own children instead of having their education controlled by the state. When the Roman Catholic schools in Germany accepted government aid, they little dreamed what it would lead to in the end. It meant that finally their schools that accepted government support were taken over under the supervision of the government of Germany and were compelled to teach Nazism through the textbooks the government paid for. The same was true in Italy; there the government



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aided schools had to teach Fascism. The *Pittsburgh Catholic* was correct when it referred to this experience in Germany and Italy as a "weakening, demoralizing connection." In Mexico the Roman Catholic schools and churches which accepted government support experienced even a worse humiliation. There the government took over the absolute control and ownership of all religious institutions that had received government support, and when the Roman priests and hierarchy protested they were banished from the territory of their own government and lost the spiritual connections with their own people.

It is difficult to understand why the National Catholic Welfare Conference, which represents the papal hierarchy of America, is willing to take the risk of government control of their schools by

being willing at this time to accept this federal aid for their schools. It opens the door to certain surmises. Perhaps they are confident that they are sufficiently strong and influential enough to prevent government control of their schools in case they accept federal aid. But political fortunes are as changeable as the wind that blows. When political fortunes changed in Mexico the Roman Catholics lost everything that was precious to them. The same has been true in every country where the Roman Church formed financial alliances with the state. There are some very important lessons from the past which the Roman Catholic hierarchy in the United States needs to consider before embarking upon "the deceptive, treacherous" course of accepting "state aid," as admonished by the *Pittsburgh Catholic*.

No denomination, be it Roman Catholic or Protestant or Jewish, no matter how numerous, influential, and popular at the time, can afford to seek and accept federal or state aid for any of its privately owned and controlled institutions. If they do make a financial alliance with the state, ultimately they are bound to receive government control. Government control does not only mean the loss of independence and freedom of action, but a lot of headaches on account of governmental interference. Any organization that is willing to accept government aid must be willing to accept the risks not only of government administration of the institutions but the confiscation of all property supported by the government as was finally done in Russia, Germany, and Mexico. Those who dance have ultimately to pay the fiddler. The law of compensation decrees that you cannot get something for nothing. If you do not pay now, you do eventually.

As long as Czar Nicholas II in Russia and Kaiser Wilhelm II in Germany granted government subsidies to public and non-public institutions, nothing happened; but when Communism in Russia and Nazism in Germany took over, something did happen to all government-supported institutions. The pay-off day finally arrived. If our foresight were as good as our hindsight, we would avoid taking the first step that leads in the wrong direction and which brings ultimate grief.

If we do not heed the lessons taught by the mistakes of men in the past, the humiliating experiences of human history will have to be repeated with the same evil consequences. May Divine Providence save the Roman Catholic Church, the Jewish Synagogue, and every Protestant church from making financial alliances with any government. Let us keep the church and the state forever separate.

SILENTLY and slowly the boat, loaded with a group of fishermen, moved across the placid waters of the Sea of Galilee. It was a calm and beautiful night. Perhaps these fishermen were talking about the activities of the day just ended, and before they were aware of it a tempestuous storm had arisen. Within a short time the angry waves were tossing the boat and its occupants helplessly around. Even these fishers of the sea were at their wits' end and feared the loss of their lives. The angry clouds of the sky, the flashing bolts of lightning, the loud thunder peals rolling across the heavens—all these added to the confusion, and terrorized the men in the boat.

When they were about to despair of life, suddenly the boat was illuminated by a flash of lightning, and in that moment the disciples noticed someone "in the hinder part of the ship, asleep on a pillow." (Mark 4: 37.) Perhaps it was Peter, the ever ready man, who appealingly called out: "Master, carest thou not that we perish?" Jesus did care! He arose, and as Master of ocean and earth and skies rebuked the wind, saying: "Peace be still."

A few years ago the world seemed to be sailing along rather calmly on the ocean of life. Things were, at least on the surface, peaceful and quiet. Then suddenly, in the fall of 1939, a storm broke loose in Europe. That storm has now engulfed the entire globe. Never before have we witnessed such a tumult of human passions out of control. Never have we seen such anguish



ANTON DIETRICH, ARTIST

## *A Friendly Pilot*

HE CAN TAKE YOU SAFELY THROUGH  
LIFE'S STORMS

By R. REINHOLD BIETZ

and sorrow! Literally tens of thousands are crying out today, "Master, carest thou not that we perish?" The words of the poet can be applied to our present time:

"We are sailing today on the ocean of life,  
And the billows are dashing high.  
We are tempest tossed amid scenes of strife,  
And dangers are ever nigh."

What can be done to calm this fear in the heart of humanity? There is no remedy that will solve the problem of fear on a wholesale basis by the performing of just one act. Not until the Lord will reveal Himself in the heavens the second time will all fear be eliminated in the world. However, individual fear can be conquered. "To whom shall we go for help?" is the anxious query of many. Who can calm

the storm in our hearts? Who can give us hope instead of fear? Who can revive our hope? Who can help us to regain our confidence? Who can pilot our boat safely? Yes, there is One who can help us—ONLY ONE.

The same One who said, "Peace be still," to the angry waves of Galilee and to those fearful hearts in the boat, still speaks the same language today for those who want help. He is still the Friendly Pilot. Faith in Him will quiet every storm. Faith will smooth the sea of life and deliver us from our fears, our anxieties and our dangers. Once we settle it that our individual boats are in the hands of this friendly Pilot, life will take on new meaning. It will become a life of joy

and trust. We will cease to worry ourselves out of the hand of God. Calmness of soul comes as the result of faith in the Pilot.

It is said that whenever Julius Cæsar made his personal appearance in the army it would change the common-place soldier into a hero. There was something about the general which brought inspiration and hope to the soldier. Are you discouraged? Are you fearful? Have your hopes been shattered? In the presence of Jesus, the master Pilot, you will become hopeful. You will gain new confidence. Your fears will vanish even like vapor.

Years ago, so the story goes, a group of people were sailing in a little vessel one night. A great storm arose and threatened destruction. The people huddled together in the cabin. By and by one dared to

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crawl out of the cabin onto the deck. A few minutes later he came back with a new light in his eye. "We are going to weather the tempest," he declared. "In the flare of lightning I caught a glimpse of the face of the pilot and he smiled." In a stormy world, look up, and see the face of the Friendly Pilot and you'll be assured that you will "weather the tempest." Paul, when out on the rough sea for many days, looked up and saw Him. As a result of this look he could say to those on the boat with him, "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you." (Acts 27: 22-25.)

Our individual need today is that of faith—faith in the Pilot. The most important thing in life is what a man believes into the very depths of his being. Faith gives us drive. It gives us courage and resistance to the forces of discouragement. We must not let confusion and skepticism enter our hearts. Doubt and fear make one lose heart. The fearful become skeptical, cynical, and retreat into the realm of phantasy. Life is at its best when we have the consciousness of belonging to someone. Paul had this experience. He knew he belonged to Jesus. With certainty he could say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Timothy 1: 12.

This sense of belonging to the Pilot is expressed in a letter written by a paratrooper a few months ago: "That verse in Psalm 91: 7, 'A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee,' I've experienced many times. When you lie by the hour, and death rains out of the sky, then you look for some help far greater than guns and man. Only prayer and faith will bring me through what is to come."

Jesus, the Friendly Pilot, always has our interests at heart. We may be out on a rubber raft about to perish because of thirst or hunger. Just then the Pilot can send a cloud to bring water or a raven to bring food.

The storm in the world today has helped us to realize that we must look up. We must ask Jesus to be our Pilot. He knows the dangers! He is our best Friend.

"A STRIPPED-DOWN B-29 Superfortress today [November 20] established a new world's non-stop distance record of 8,198 miles, flying from Guam to Washington [D. C.] in 35 hours and five minutes and demonstrating this country's vulnerability to 'enemy attacks from vast distances.'" —*The Nashville Tennessean*, Nov. 1, 1945.

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# BALLAST FOR TODAY

By INEZ BRASIER

THESE are freighted days. Rumors and counter rumors of every sort grow like weeds in a garden. The very air is weighted with a deep sense of impending change.

Many of these rumors may be founded on fact, but even so they should be sorted over with careful thought. There is much that we can do now; there will be much more we can do. We shall serve far better, and our worth to our nation will be greater, if we go about it calmly at a pace that we can keep up as long as need shall be. We must have level heads and then use them.

"To keep a level head under all circumstances, all conditions, to keep it when others lose it, to maintain an even judgment and good 'horse sense' when others around one do foolish things," Orison Swett Marden says, "indicates that one possesses great reserve power, and is a poised, self-controlled man."

Paul, that intrepid missionary of the first century, wrote to his friends at Philippi, who were excited over fallacies and rumors: "Let your moderation be known unto all men." Philippians 4: 5. The person who can keep calm when others are excited, who does not become frustrated when things go wrong, or does not worry when confronted by problems requiring real thought, is the one who is in demand today.

My little niece dearly loved to chase the butterflies hovering over the garden rows and the clover fields. In her excited eagerness she never watched her steps, nor stopped for the rain-filled hollows. Often, just as her hands were about to grasp the coveted butterfly, she would lose her balance. Many were the bruises and bumps she got as she stumbled over stones; many were the soakings she had in the muddy puddles after rains, before she learned to be careful. Many times we do no better than she. Our supply of common sense is small, sometimes to the vanishing point.

We work. We make things hum. Nerves and physical strength we stretch to the nth degree to get an education and to establish ourselves in our chosen lifework. We take an active interest in the Master's cause; and for our country we do our bit, which we surely ought to do as loyal Americans. Then, just when we are needed the most, when we could accomplish the most for our Master and for our country, we fail. The life structure we laboriously erected in such haste tumbles about our ears for lack of common sense applied where and when most needed.

The ability to keep one's balance, and to act calmly and deliberately is the need of today. An uncertain man is not the one for emergencies such as we face; but it is the MacArthur whose thoughts and acts are dictated by common sense.

An iceberg at sea is always at rest as it moves. No storm, however violent, and no wave, though mountain high, shakes it. The perfect balance is the result of its hidden strength, the seven eighths of it that are below the surface, down in the calm of ocean depths. This keeps the exposed part in an even balance.

Mental balance and spiritual poise, so sadly needed today, are maintained by mental and spiritual strength. They are the fiber of character. Solomon, advising his son, wrote: "Keep thy heart with all diligence; for out of it are the issues of life." Proverbs 4: 23. Even in those days there was much cheap and hasty thinking. Hence he emphasized his words: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Proverbs 4: 7. We call it good, common sense.

An old sailor went sailing with a lad who was proud of his new boat.

The boy unfurled the canvas to the breeze, and the little skiff shot through the dancing waves. It was a good boat, and the boy could talk of nothing but its speed and its billowing sails. When they reached the wharf and stepped on land, the old sailor turned to him:

"Will you take advice from an old man? You have skill and steady nerves. Your boat is fine. You have a good sail. But be very sure that you always have plenty of ballast aboard to keep her on an even keel." His eyes twinkled, and he added: "It doesn't matter whether you are sailing your little boat over the sea or navigating the ocean of life, you need ballast, carefully placed, to keep you steady."

Moderation, and wisdom, and understanding are essential to sane thinking and living. For, as Marden expresses it so forcibly: "If you always force yourself to do what you know you ought to do, and do it in the way you honestly believe to be the best way, instead of listening to your inclination to shirk responsibility or to consult your comfort or convenience, you will very materially strengthen your character and your judgment, and you will also increase your reputation for level-headedness."

The wise man says: "He that hath no rule over his own spirit is like a city that is broken down, and without walls." Proverbs 25: 28.

A mind that thinks clearly, that can decide wisely between that which is essential to living and that which is not, and that can see today's opportunities in the light of tomorrow's achievement, is well balanced. A heart that is not swayed by the winds

of doubts and fears is on an even keel. The hand that serves not self but God, with understanding, is guided by common sense.

"I wisdom dwell with prudence, and find out knowledge of witty inventions. . . . Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. . . . My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance; and I will fill their treasures." Proverbs 8: 12-21. "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Proverbs 9: 10), the common sense of all successful living.



A FEELING of uneasiness prevails nearly everywhere. We note it as we travel here and there. We see it when we read the press, and we hear it when we listen to the radio. The general impression is that the surrender of Germany and Japan to the Allied Nations has not brought peace to the world, but has resulted only in a lull—an armistice—in the hurricane of war. Another conflict of global proportions—frequently referred to as World War III—hangs as a dark, threatening cloud on the international horizon. Thinking men and women are gravely conscious of the fact that something is still wrong with the world, and that unless mankind should experience a much needed spiritual rebirth, strife unspeakable will break forth in the not far-distant future. And strange as it may seem, *the coming catastrophe is often referred to as Armageddon.*

We still remember those significant words spoken by General Douglas MacArthur on the occasion of the signing of the Japanese surrender document aboard the U.S.S. Missouri in Tokyo Bay a few months ago. He said:

"We have had our last chance. If we do not now devise some greater and more equitable system Armageddon will be at our door. The problem basically is theological and involves a recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."—*The Nashville Tennessean*, September 2, 1945.

In an article entitled "The Atomic Bomb and the Crisis of Man," Richard M. Fagley, secretary of the Commission on a Just and Durable Peace, Federal

# Rumblings of

## A SURVEY OF CURRENT THOUGHT

### ON THE POSSIBILITY OF ANOTHER WAR

By THE EDITOR

Council of the Churches of Christ in America, remarks:

"Through the sacrifice of young men and scientific discovery, our secularized society survived the crisis of Hitler's pagan conspiracy. The faith of modern man in his own self-sufficiency unfortunately also survived, weakened perhaps but not broken. Consequently, the end of one crisis becomes, with the discovery of atomic power, the beginning of a far greater crisis. From this crisis there is no escape by the ways familiar to secularism or worldliness. The inexorable 'either-or' of the atomic bomb, upon which hangs the fate of life on this planet, leaves the pride of man no means by which to save itself. The only alternative to Armageddon is repentance and regeneration."

John Delmar, a Roman Catholic writer, commenting on the tension that prevails in Europe, has made this striking comment: "Both Rome and Moscow perceive the inevitableness of a final, apocalyptic struggle, and the atmosphere is charged with the portents of an impending Armageddon."—*The Catholic World*, May, 1945, p. 158.

These are only a few expressions of grave concern for the world's future, which men of thought have

uttered during the past few months.

In an editorial, "Man and the Atom," another writer has put his finger on the source of the trouble: "During the last two decades voices have been raised in warning that human knowledge and the techniques of its application were running so far ahead of man's moral and spiritual development that civilization was in danger. These warnings went unheeded, largely because they were heard only by the few who were competent to distinguish between the forms of 'progress' and the moral substance of human well-being. Popular faith in science as the new messiah which was to save the world had never met an effective challenge. The church itself shared the illusion that scientific progress was making the world better and better. . . ."

"Man has not kept pace with the march of science. That is a fact all too evident as we survey the present world scene.



Above—The tragic end of Dictator Mussolini, shown hanging by his heels, together with his mistress, Clara Petacci, and Lieutenant General Achille Starace, is one of many instances of retribution fallen upon men who have stirred the world to violence. (Photo by International News.) Left—The terrible destruction of Hiroshima, Japan, by the first atomic bomb is a foretaste of World War III. (Photo by Acme.)

# Armageddon

The collapse of civilization in this unprecedented and unspeakable war is no essential fault of science. It is the fault of man. He has given little heed to the noblest ethical formula of the faith he has professed: to do justly, to love mercy and to walk humbly before God. He has sought, not justice, but his own advantage. He has not loved mercy, but has allowed his heart to harden in his own prosperity. He has not walked humbly before God, but has placed his ego where only God should be and glorified himself as the master of things."—*The Christian Century*, August 22, 1945, pp. 951, 952.

This condemning indictment of modern man as the basic cause of the deplorable state of twentieth-century civilization reminds us of what the Inspired Word long ago predicted concerning the times in which we live. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3: 1-5.

Note the last sin listed as causing the perilous times of the last days—"having a form of godliness, but denying the power thereof." It simply means this: much profession of religion in the way of formality, but little expression of religion in the way of morality. Hence the editor of *The Christian Century* has well observed that most men have failed to "distinguish between the forms of 'progress' and the moral substance of human well-being." Prime Minister Attlee of England well says: "Man's material discoveries have outpaced his moral progress."

A few of the new weapons that proved so effective in destructive warfare during the past months were radio-guided and controlled explosive missiles, jet-propelled planes and rockets, radar, and the atomic bomb. The Germans, for example, developed and used the V-1 flying bomb, which carried 1,870 pounds of explosive a distance of 150 miles at a speed of 350 miles an hour. A little later they used the V-2 rocket bomb, a streamlined projectile 46 feet long, five and one half feet wide,

carrying a ton of explosive in its sharply pointed nose. Shot into the stratosphere at an angle of 45 degrees to a height of 60 miles and at a speed of 3,000 miles an hour, it automatically turned and proceeded horizontally a distance of about 220 miles,



This scene at the Nazi concentration camp at Belsen, Germany, shows only a part of the piles of corpses of some 60,000 civilian prisoners awaiting burial upon the arrival of the British Second Army. This is only one of the twentieth century exhibitions of man's inhumanity to man. (Photo by International News.)

to turn and descend toward its target. The V-3 projectile in preparation by German scientists was far superior to the V-2. Imagine what damage such projectiles might have inflicted if they had been charged with atomic explosive such as was dropped on Hiroshima, Japan! Imagine what speed and distance they could have traveled if driven with atomic energy!

Yet scientists predict that in the near future such projectiles will be sent across the oceans. Brigadier General David Sarnoff, president of the Radio Corporation of America, recently stated that the demolitions caused by bombs dropped in World War II "were only hints of what still is to come. Within the next 10 or 20 years, rocket bombs may travel at speeds measured in thousands, instead of hundreds, of miles an hour. It is possible that these bombs will be loaded with new power that could obliterate a metropolis.

With the command of such terrifying velocity and such overwhelming explosive force, war could be over almost before it started. There would be no time for a nation to mobilize its armies and navies, to draft men and to train them, and—in due course—to marshal science and industry to defend itself against aggression. So terrifying, in fact, are the prospects of these new weapons that should some aggressively minded nation be the first to develop them, it might be tempted to use them immediately; to wait might mean its own eventual destruction. There may be

no second chance!"—"The New York Times," August 10, 1945.

Naturally, as people ponder the possibilities of the future, the question is asked by many, "Does the Bible predict that the world will end with a great world war known as Armageddon?" John says that he was shown a vision of the last days and of "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16: 12-16.

We must see a genuine repentance and turning to God in order to be saved from the impending ruin of civilization. Otherwise, divine wrath will surely "destroy them that destroy the earth." Revelation 11: 18.

FROM the hectic days of Darwinian controversy, during the latter half of the nineteenth century to the present time, the Victoria Institute of Great Britain has devoted its energies to the gathering of scientific evidence for the authenticity and trustworthiness of the Scriptures as against the hasty conclusions of the Bible critics.

Though naturally hampered in its activities by the last five and a half years of fearful conflict, gatherings for study and discussion continued all through the days of blitz and flying bombs and rockets, and more than once devout scholars in service uniforms presented papers before the members of the society, or took an active part in the discussions.

Since V-E Day there have already been two sessions of the institute and it is not without significance that both have been concerned with the findings of archeology, which has contributed so much corroborative evidence for the Bible in recent decades.

Either by design or coincidence one had particular reference to criticism of the Old Testament and the other to the New. And each in its way showed how the nineteenth century critics won cheap victories while there was no contemporary evidence to disprove them; and then how, as the excavators in Bible lands got to work, the critics were driven defeated from the field.

In the first of these two recent sessions, Air Commodore P. J. Wiseman, C.B., R.A.F., illustrated the havoc which archeology has worked upon the theories of the Old Testament critics by reference to the remarkable experience of A. H. Sayce, LL.D., late professor of Assyriology at Oxford, the centenary of whose birth occurred last year.

Dr. Sayce, explained Air Commodore Wiseman in a preliminary sketch of his life, was born in the heyday of the critical theories about the Bible, and they quickly cast their spell upon the mind of the clever young Hebrew scholar who at the age of 29 was a member of the Old Testament Revision Committee, and at 31, deputy professor of comparative philology at Oxford.

Sayce was soon recognized as a champion of the skeptical views of H. Hupfeld, Abraham Kuenen, K. H. Graf, Julius Wellhausen, and Bishop John William

Colenso, and actually saw Bishop Colenso's sixth and last volume of pentateuchal criticism through the press.

So outspoken was his advocacy of the higher criticism that he lost an important university appointment. Dr. E. B. Pusey had been professor of Hebrew at Oxford for 54 years, and as his retirement approached, he had settled in his mind that Sayce should succeed him. But the Bible-loving prime minister, the great William E. Gladstone, refused to consider any such suggestion.

safe" views, was to become a doughty champion of orthodoxy.

The discovery which wrought this profound change in Sayce's life, declared Air Commodore Wiseman, was the unearthing of the famous Tell el-Amarna tablets, comprising a large collection of letters inscribed on clay which passed between the kings of Mesopotamia and the Pharaohs Amenhotep IV and Akhenaton about the time of Israel's exodus from Egypt.

Their epochal importance lay in the fact that, according to the critics, no real

# The BIBLE Delivered from

By W. L. EMMERSON

"I have a great respect for Mr. Sayce's talents and learning," he wrote to Canon Liddon, "but under no circumstances could I give him an ecclesiastical appointment."

By a strange irony the appointment was given to Dr. S. R. Driver, who later became a leading protagonist of the "German" higher criticism, while Dr. Sayce, who was passed over because of his "un-

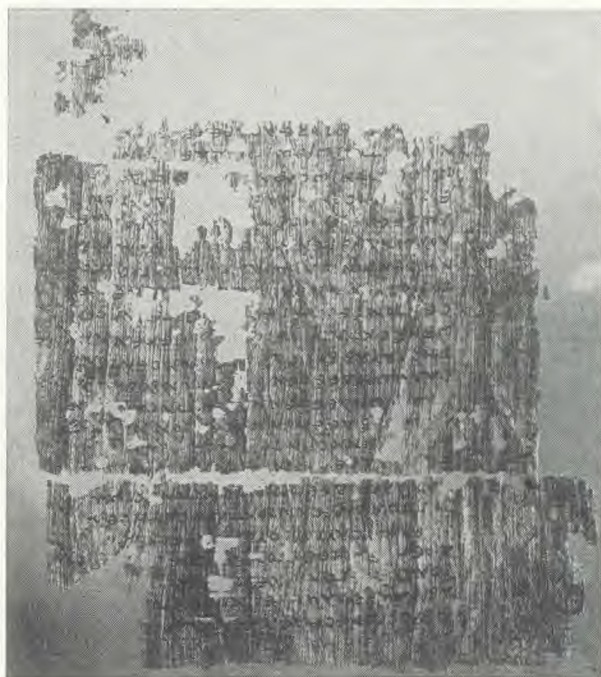
literature" existed in any ancient nation before about the time of King David (approximately 1000 B. C.), and that in consequence the books credited to Moses could not have been written by him, but were the work of some other author or authors at a much later date.

The finding of the Tell el-Amarna tablets, dating actually from Mosaic times, knocked away at one blow the main support of the critical theories and brought the sincere-minded professor to the turning point in his life.

Telling the story in his *Reminiscences*, Dr. Sayce says:

"The discovery of the Tell el-Amarna correspondence suddenly threw a new light on the whole subject and revolutionized my view of it. It was henceforth plain that the assumption of the late date of the literary use of writing was false and that already in the Mosaic age education was widespread and literary works were being produced and an active epistolary correspondence carried on to an even greater extent than in the Middle Ages. . . .

"After 1888 it was no longer possible, except for the ignorant, to maintain that literary works such as we find in the Old Testament could not have existed in the Mosaic era. The main support of the so-called literary analysis and criticism had disappeared. Henceforward the character and credibility of a Hebrew document must be settled, not by assumptions and



Fragments of a papyrus, on which is written a part of the first chapter of Matthew, are in a university museum in Philadelphia. It is believed to have been written about A. D. 250. (Photo by International News.)



The examination of fragments of biblical papyri by experts at the British Museum has brought to light what are believed to be the oldest pieces of New Testament manuscript in existence. (Photo by Keystone View Co.)

# the Critic's Den

## ARCHEOLOGY HAS VINDICATED THE TRUSTWORTHINESS OF THE SACRED SCRIPTURES

subjective fantasies or the ignorance of the critic, but by archeological research."

And thereafter he devoted himself assiduously to this realistic approach to the Old Testament documents.

The greatest of Sayce's archeological researches, Air Commodore Wiseman reminded his audience, was the rediscovery of the Hittite nation mentioned in the Bible some 40 times, but whose existence was denied by the armchair critics.

Three years after Dr. Sayce's secession from the ranks of the higher critics he accepted the newly created chair of Assyriology at Oxford, and for 33 years occupied it as an "unrelenting opponent of the higher critical conjectures."

Book after book contending for the reliability of the scriptural record poured from his pen. Their titles, like *Higher Criticism and the Verdict of the Monuments*, and *Monumental Facts and Higher Critical Fancies*, said Air Commodore Wiseman, showed "how far he had traveled away from his old attitude of 'champion of German critical theology.'"

As might be expected, Sayce suffered much abuse at the hands of the critical "die-hards" for his championing of the reliability of the Old Testament. But he stood fast against all vituperation, for said he: "The excavation of Troy and Mykenæ

and the discovery of the tablets were sufficient proof to me that merely subjective criticism of ancient literary documents was a worthless pastime."—"Reminiscences," p. 474.

Recently, a rumor has gained some circulation that towards the end of his life he made certain statements in private conversation which were tantamount to the abandonment of the position he had maintained with growing strength up to the latest of his many books. Air Commodore Wiseman was, however, in Iraq with Dr. Sayce just before his death and categorically asserted: "There is no warrant whatever for an alleged change of view on the questions at issue." "This defence," he added, "is due to a great reputation."

To the end Dr. Sayce believed with all his heart what he had said in his *Monumental Facts and Higher Critical Fancies*: "It is the book of Genesis and not the works of the modern German critics whose claim to credence has been vindicated by the discoveries of archeology."—P. 55.

At the following session of the Institute, Sir Frederic George Kenyon, for many years director of the British Museum, read a paper on *The Fourth Gospel*, which provided as conclusive a defeat of the New Testament critics as Air Commodore Wiseman had demon-

strated a few weeks before in connection with Old Testament criticism.

"The question of the authorship and date of the Fourth Gospel has been one of the storm-points of New Testament criticism for over a century," Sir Frederic began.

F. C. Baur, of the Tubingen school, in 1831, claimed that this gospel was not written until about A. D. 170, and therefore was not the work of the apostle John or any contemporary of Jesus. It was, he asserted, a pseudonymous work, unreliable in historical detail, and deeply tinged with Gnostic philosophy.

P. V. Schmiedel, another German critic, did not put the gospel quite so far on in the second century, dating it about A. D. 140, but still sufficiently remote from the age of the apostles to deny its Johannine authorship.

These claims were founded on alleged "internal" evidence, and as no copies of the gospel earlier than the fourth century of the Christian Era were known, the critics could not be authoritatively refuted.

Within the past few years, however, said Sir Frederic, our approach to the problem has been revolutionized by the discovery of two fragments of papyrus, "very small in size, but very significant in their content."

The first is a tiny piece of papyrus Gospel of John, purchased in 1920 by the John Rylands Library, Manchester, England, from Professor B. P. Grenfell's Oxyrhynchus papyri, but not identified and published until 1935. It measures only three and a half inches by two and a quarter inches, and has on one side a portion of John 18: 31-33 and on the other, parts of John 18: 37, 38. Its date, on the evidence of the writing, has been established as some time in the first half of the second century, probably about 130 A. D.

"Small as the fragment is," declared Sir Frederic Kenyon, "it suffices to prove that a copy of the Fourth Gospel was in existence in Egypt before the middle of the second century; and this alone is enough to demonstrate the falsity of the assertions of Baur and Schmiedel."

For if this gospel was circulating at this early date in a small Egyptian village far away from Alexandria, the center of ecclesiastical activity—to which it must first have come through repeated copying from distant Asia Minor, possibly via Palestine—the original must have been

(Continued on page 18)

# The NEWS INTERPRETED



## The Great Astronomical Eye

THE RECENT report that the Big Eye, the 200-inch telescope constructed for the California Institute of Technology, will begin to explore the stellar spaces some time in 1947, is really good news. The building of this huge instrument, started in 1928, was halted by the war. Work on it was resumed last October, and will soon be finished. The observatory building housing it is located on Mount Palomar in San Diego County, California. The tube of the telescope is 20 feet in diameter, 60 feet in length, and weighs 125 tons.

"Contrary to the general impression," reads a report in *The New York Times* (September 4, 1945), "the magnifying power of the telescope will be moderate. It will wrest no secrets from such relatively close objects as the moon and the planets, but its great power of concentrating light will enable observers to detect remote celestial objects."

The Christian is naturally interested in astronomy, for "the heavens declare the glory of God; and the firmament sheweth His handiwork." Psalm 19: 1. We await with interest a report of the discoveries that shall be made with the Big Eye.

A subject that has attracted much attention by astronomers is the existence of planets outside of our own solar system. Several reports of the discovery of planetary bodies accompanying other suns than our own have been published in past months, the latest statement being that of Henry Norris Russell, noted American astronomer, in a radio talk on June 24, 1945, in which he said:

"Outside the system composed of our sun and its circulating planets, there was no evidence for the existence of other planets till within the last three years. Recent precise photographic observations, however, show that several of the nearest stars have invisible companions, revolving about them, which can be detected because their attraction causes the bright stars to move in slightly wavy curves. The smallest of these companions are certainly dark bodies, and may fairly be called planets. We can find small companions of this sort only if they belong to some one of the few hundred stars which lie nearest to the sun. Among the many millions of

remoter stars, there are very likely great numbers of them. Though the conditions for habitability are fairly stringent, there may well be thousands or more of habitable worlds among them."



## Interesting Archeological Find

A DISPATCH by the Associated Press from Jerusalem to *The New York Times* (October 4, 1945) reports that on

these Greek texts appear the words "Master Jesus."

Professor E. L. Sukenik, director of the museum, emphasized "the provisional nature of the present reports." That means, friends, that we must await more definite information concerning these interesting finds before forming an opinion about their historical value. Dr. Sukenik is reported as being of the opinion that they "were genuine lamentations written by followers of Christ in the first half of the first cen-



Although World War II is said to be at an end, the spirit of war is not dead. Our picture shows a striker and a non-striker battling in front of the Warner Brothers Studio during the recent labor walkouts in the United States. (Photo by Acme.)

October 3 archeologists of the Hebrew University found the words "Master Jesus" inscribed on a recently discovered burial urn. The stone urn was one of 11 brought to light by workmen digging into a burial cave when preparing a house foundation on the Jerusalem-Bethlehem road. These vessels, together with pottery, lamps, and bottles also discovered in the cave, have been turned over to the university's Museum of Antiquities for further study. All the inscriptions found on these objects were either in Hebrew or Aramaic except two. These were both in Greek, consisting of lamentations apparently written by Christians not long after the crucifixion of Christ. In one of

tury and therefore soon after Christ was crucified." If this supposition should prove true, we would have another remarkable and valuable extra-biblical testimony to the historic existence of Jesus.



## What Will They Do Next?

FROM a soldier reader of our magazine has come a very interesting news item, concerning which he says: "What will they think of next!" It consists of a clipping from *The Milwaukee Journal* of October 31, 1945, with a news picture showing a Roman Catholic priest, attired in his sacerdotal regalia, blessing a liquor store. Beneath appear these words:

# The NEWS INTERPRETED

"A liquor store blessed! Father Blase Jerkovic (right), pastor of the St. Augustine Catholic church, sprinkles holy water on the premises of the City Liquor Distributors, Inc., at the opening of the wholesale firm's new offices at 1229 South Forty-first St. He was assisted in the ceremony Tuesday by Father Cornelius Ravlic (left) of the Sacred Heart Catholic church, while the store owner, Frank Koshe (in light suit), looked on from the background."

Two days before *The Milwaukee Journal* published that news item, *Newsweek* (October 29, 1945) passed on to the nation J. Edgar Hoover's report on juvenile crime in the United States:

"In 1944, as compared with 1939, crimes committed by boys under 18 showed the following percentage increases: homicides, 47.7; rape 69.9; robbery, 39.9; assault, 71.6; auto theft, 55.2; sex offenses, 61; disorderly conduct and vagrancy, 24; drunkenness and drunken driving, 100.9.

"For girls of the same age these were the percentage increases: assault, 63.9; burglary, 50; larceny, 95.7; auto theft, 88; prostitution and sex offenses, 375.7; disorderly conduct, 357.6; drunkenness and drunken driving, 174.3."—Page 35.

These figures need no comment. They ought to shock the conscience of America to outlaw alcoholic beverages. The director of the Federal Bureau of Investigation also declares that the worst is to come: "We may expect a wave of murders, bank robberies, rape, arson, kidnapping, and thefts."

The apostle Paul long ago warned the church, saying: "Be not deceived: neither fornicators, nor idolaters, . . . nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Corinthians 6: 9, 10. He repeated this warning in his Epistle to drunkards in Galatians 5:19-21. We need to repeat it.

As shocking as the present state of things is, it must pain the godly men and women of the land all the more to see men professing to be ministers of Christ, as those appointed to lead sinners into the

kingdom of God, blessing the liquor traffic in the name of the Most High. Surely we have almost come to that spiritual condition of the religious world described by the Lord's messenger: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the

wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18: 2-4.

The war, the crime, the immorality, and general corruption so rampant and increasing throughout Christendom thus far during the twentieth century tallies with this prophetic pen picture of our times. Furthermore, this prophecy warns us that when the limits of God's mercy shall have been reached, then a terrible visitation of divine wrath will ensue.

## BEYOND TODAY

By EDWARD J. URQUHART

(Penned by Editor Urquhart after he had spent 37 months in a Japanese internment camp in the Philippine Islands.)

Today the blood-tinged tide of war  
Rolls wild across these island strands;  
It seems to curse and blight and mar  
Here as in other war-torn lands.

And yet, perchance, the God who knows  
All things, and yet permits the earth  
To feel such awful pangs and woes,  
Will through these bring some good to birth.

And in His plans we must believe  
That lands which know such poignant pain  
Will not and cannot thus receive  
Such baptisms of blood in vain.

And so we look beyond this hour—  
Beyond this all-destroying flood—  
And vision through God's love and power  
The triumph of eternal good.

And we believe the church of God,  
That feels these plagues that blast today,  
In passing thus beneath His rod  
Will not for naught look up and pray.

That through these pangs made pure and white,  
Purged from her shortcomings and sin,  
The church will, through the Spirit's might,  
March on in trust to fight and win.

And by our faith e'en in this day—  
This day of carnage and of blood—  
We ken that time not far away  
When thousands will be won to God.

Then with a great, united force  
The gospel work at last will bring  
The church the triumph of her course  
And give to earth her rightful King.



**OUR  
COVER**

THE PRETTY picture used to illustrate the cover of this issue of *OUR TIMES* is a photograph made by Harold M. Lambert, an expert in illustrative photography.

We hope that you will like this issue of our magazine. Feel free to suggest any improvements that you may deem fitting to make *your monthly journal* the best possible. If there is some particular subject that you wish explained by a special article, let us know. We cannot promise that all requests will be satisfied, but we will do our best to provide wholesome material of general interest to the majority of the readers. We wish you a **HAPPY NEW YEAR** with *OUR TIMES*, a great journal for a great age!

## We Did Not Pray in Vain

(Continued from page 2)

What a relief this news was to us, and to the other civilians in our district! That was the beginning of the liberation of Mindanao and the rest of the Philippine Islands. God had providentially answered our prayers. To us who believe in a God who hears and sees His children when they are in straits, we believe that day brought us a signal answer to prayers.

## A STUDY OF NEW TESTAMENT CHRONOLOGY

THERE are some who try to revive an error which ought never to have had birth. The idea is that Christ was crucified on Wednesday, the fourth day of the week, and not on Friday, despite the fact that the Bible teaches in simple language that the Saviour died on the sixth day of the week. (Luke 23: 52-56.)

There may be two things which might lead some to reach such an erroneous conclusion: (1) forgetting to recognize that the Bible is fundamentally a Jewish book; and (2) not differentiating between the annual Passover "holy days" and the weekly Sabbath of the Lord.

The Passover was given originally to the Israelites and prior to their liberation from a long servitude in the land of Egypt. (Exodus 12: 1-20; 13: 3-10.)

The Passover lamb was slain before the

from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations. And the Lord said unto Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof: but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. . . . In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it." Exodus 12: 42-47.

In the first six verses of Exodus 12 we have the time given when the Passover lamb was to be taken and slain. From then on to verse 27 of this same chapter we have further instruction about how the Passover festival was to be observed. The

and then the Lord informed them that they would all die in the wilderness, except Joshua, the son of Nun, and Caleb, the son of Jephuneh. (Numbers 14: 27-30.)

During the remainder of their sojourn in the wilderness, the seed of Abraham kept no Passover. The reason for this is given in Joshua 5: 2-9. When the ordinance of circumcision was performed upon the descendants of the deceased generation, the command was renewed that the people should observe the Passover. (Joshua 5: 10.)

In addition to the annual observance of the day of the Passover, there were given to the Israelites other sacred days to keep. For instance: "In the fourteenth day of the first month at even is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no

# On What Day Was Christ Crucified?

By FREDERICK C. GILBERT

people left the land of their servitude. It also was eaten before they were delivered. Says the Scripture: "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord." Exodus 12: 11, 12.

Moreover, the people were exhorted to eat the Passover lamb that very night. They were not permitted to allow any part of it to remain till the morning. (Verses 8-10.)

This instruction clearly shows that the first Passover supper was observed *before* the Israelites were delivered from Egyptian bondage. It is true that the Passover institution was to be a memorial of the deliverance of the Israelites from their Egyptian bondage for future generations; but the first Paschal lamb was killed and eaten *before* the people departed from the land of Ham.

When the seed of Abraham were delivered from the land of the Pharaohs, after the Egyptian firstborn were slain, Moses received the following command from God: "It is a night to be much observed unto the Lord for bringing them out

people were commanded to make proper preparation to observe this feast, and a definite time was arranged for this preparatory work.

The year following Israel's deliverance from Egypt, the Lord commanded Moses to admonish the people to keep the Passover again. (Numbers 9: 1-5.) This they did, except that some were found who were defiled and thus became unclean. These were commanded to observe the Passover on the fourteenth day of the *second* month. Shortly after the observance of the second Passover, the Israelites refused to enter the land of Canaan;

*According to the writers of the Gospels, Jesus was crucified on the day before the Sabbath, that is, on Friday. (Hoffman, Artist.)*



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servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein." Leviticus 23: 5-8. (See also Exodus 12: 16; Numbers 28: 18, 25.)

The first and the last day of the Feast of Unleavened Bread, which immediately followed the Passover, were holy days. On these days the people were not allowed to do ordinary, secular work. They were permitted to prepare food. (Exodus 12: 16.) The same was true of the other yearly feasts of the Lord. (Leviticus 23: 23, 24, 31, 35, 36.) These annual holy days, however, were not part of, nor identical with, the Sabbath of the Lord, the seventh day of the week. (Leviticus 23: 37, 38.)

For 15 centuries the children of Abraham had very peculiar experiences with their observance of these yearly feasts. They were instructed through Moses that these feasts must be observed only in the land which God should choose. (Deuteronomy 16: 1-8.) In no other place might the Passover lamb be killed. During the days of their apostasies the people either forgot the sacredness of the feasts, or their leaders neglected to observe them. There were times when centuries elapsed without the Passover being observed. The same was true of the other annual festivals. (2 Chronicles 30: 1-5, 26; Nehemiah 8: 13-17.)

When the Saviour was about to observe the last Passover with His disciples, He told them, in answer to their question as to where they should make ready for the feast: "Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover." Matthew 26: 18, 19.

Jesus already had said to His disciples: "Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified." Verse 2.

It is evident that the Saviour and His disciples had a clear understanding as to when the day of the Passover would begin, and He gave command to make ready for this feast. This preparation, be it remembered, was for the annual Passover feast. Jesus said nothing to His disciples at this time that they should make any preparation for the weekly Sabbath of the Lord.

When the disciples were requested by the Saviour to make ready the Passover supper, they made preparation for keeping the Passover feast, and not for the observance of the seventh-day Sabbath. They killed the Passover lamb, and they ate it that evening in harmony with the law of

Moses. Jesus fulfilled that law, as He fulfilled every other Mosaic law. (Acts 6: 14, margin; Ephesians 2: 15.)

While Christ, who was sacrificed for us, is our Passover Lamb, He ate that last Passover supper with His disciples before He died. (1 Corinthians 5: 7.) The

Paschal lamb was slain, and it was eaten in the evening following. Every part of the type met its fulfillment in Christ, the true Passover.

Later in the same evening He, with His disciples, entered Gethsemane. In this  
(Continued on page 19)



## Replies to Health Queries

This information for the readers of OUR TIMES is supplied by Owen S. Parrett, M. D., a physician and writer of wide experience. Address questions to the doctor in care of this magazine.

*Acid fruits and fruit juices seem to make my stomach burn. Should I try to use them regardless of these symptoms? R.B.M.*

Fruits and juices are so important a part of the diet with their vitamin C and minerals that you cannot have the best health without them. Until you can get your tolerance up for them, you had best take three tablets daily of vitamin C, 100 milligrams each. Begin by taking milder fruits, and gradually add citrus and other fruit juices, including tomato juice. Be sure to balance your diet otherwise with free use of green and yellow vegetables, whole-grain cereals, milk, eggs, and cottage cheese. Do not try to eat acid fruits and coarse vegetables at the same meal. Have vegetables at the main dinner and fruits at the other two meals.

*I am troubled with arthritis. I have tried to take sun baths but seem not to tolerate them very well. Please advise. A.N.*

Intolerance of sunshine is quite common in arthritis, especially in persons of blond type. However, this is all the more reason why efforts should be made to increase this tolerance. Sweet peas grown in my orchid house for a week and then exposed to the sun were almost killed by the exposure, but a week's sun and free watering made them thrifty and green. In like manner sunshine is of much benefit to arthritics, but a tolerance for sun, when lost, is not easily regained. Gradually, however, by increasing both the amount of body surface exposed and the time of exposure, together with a careful diet and the taking of large amounts of all the vitamins especially A and D, benefit will come to you from sun baths.

*I have a knee which is painful and tender at times, the soreness being mainly on the inner surface of the joint. L.M.*

This may be a loosened internal semilunar cartilage caused by having the leg twisted when in a semi-flexed position. Getting into bed or in and out of a car tends to aggravate the condition. A woven elastic bandage 2½ inches wide, of the Ace type wrapped around the knee, including about three inches above and below the joint, and worn during the day may assist in relieving the strain on the knee. Alternate hot and cold applications to the knee may relieve the inflammation if severe. Above all, allow only the straight hinge movement of the joint and avoid all twisting movements when the knee is bent.

*My age is 49 yrs. I am troubled with dizziness, especially on first rising in the morning or changing position suddenly. B.K.O.*

Dizziness is a very common symptom and may occur in many conditions either simple or serious. Of the less serious causes one is nervous exhaustion, which added to the menopause may result in the symptoms complained of. If you find that added rest and freedom from emotional strain together with adequate diet and high vitamin intake bring relief, the dizziness is probably of simple origin; but if the symptom persists you had best be checked by a physician, as middle-ear disease, high blood pressure, and other organic causes may be responsible.

*I am aged 73 years, and suffer from frequency at night, often four or five times, and sometimes with some difficulty and pain. Is this serious, and is an operation for this condition dangerous? C.S.H.*

You evidently have an enlarged prostate, which is not uncommon for your age. This condition is somewhat serious if neglected until the back pressure on the kidneys and bladder injure these structures. If operated in due time, before much damage has been done, by the newer method of prostatic resection by means of an electric cutting wire loop whereby most of the prostate can be removed without cutting the outside tissues the results should be very satisfactory and recovery rapid and without much danger. Sometimes cancer may develop in the prostate and severe pain in one or both legs accompanying the above symptoms should always be carefully checked to eliminate this possible complication. Fortunately we have at present a very successful treatment for this form of cancer enabling the patient to live symptom free often for many years. For the operation you should select a surgeon who has had enough experience in such cases to enable him to work both accurately and rapidly.

*I have two wart-like growths under the skin on the bottom of a foot, which are tender and painful when I walk. Please advise. A.M.O.*

From your statement I believe you are suffering from papillomas. These are like deep warts, and can be removed either by applying caustics, or better still perhaps may be treated with a coagulating electrode, using a local anesthetic. They may also be removed with a knife and the base cauterized. Avoid pressure while healing, as the irritation from a hole in the bottom of the shoe or any other injury may cause their return.

# A Perfect Rule of Life

You Will Be Judged by It

EVERY person has the inward conviction that someday he will stand before the God of all to answer for his misdeeds. And this is true—as certain as the fact that God lives. And not only is it true, according to the Bible, but it is very reasonable. We face the same thing all through life. In the rightly conducted home the child must conform to certain standards. Failing in this, he meets parental judgment. Then going to school, he finds there standards of scholastic and moral excellence to which he must conform. If he fails, he will be brought into judgment. Passing on into manhood, he will still find certain standards of organized society which he must meet. If he rebels against these, he will be brought into the courts of justice, fined, and perhaps imprisoned. The government of God is no different. In order to be a citizen of the kingdom of God, one must abide by certain standards.

And as in the home, the school, and in civil society the standards are the regulations and laws thereof, just so under the government of God the standard to be lived up to is the great moral law, the Ten Commandments. This is the law by which all must live; it is the law by which all will be judged. James writes that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 8-10.

Clearly, then, the law that prohibits adultery and murder is the law by which the human race will be judged. What law forbids adultery and murder? The Ten Commandments. The sixth and seventh precepts of the ten are the ones quoted by James. Now the violation of any of the Ten Commandments is sin, and "the wages of sin," according to Romans 6: 23, "is death." But it takes the judgment to decide who is worthy of death and who merits life. The Lord also says: "As many as have sinned in the law shall be judged by the law." Romans 2: 12.

In God's scheme of things everything moves according to schedule. And He has appointed a time when He will judge the world. "A fiery stream issued and came

forth from before Him [God]: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set and the books were opened." Daniel 7: 10.

What solemn words are these! What portended doom to the wicked! Well can we believe the words of Jesus that there shall be weeping and wailing and gnashing of teeth for many. (Matthew 13: 39-42.)

A story has it that a young woman living in a small town fell asleep and

By DALLAS YOUNGS

dreamed that she was going down town. As she crossed the square, she saw a large gathering of people. She started over to see what it was all about. As she drew near, she recognized that nearly every one in town was there. Then someone told her it was the judgment day. Yes, an angel had come down from heaven and was judging the people of the little town.

He would call out a name of one of the citizens, and then that individual would go forth and take his stand before the two tables of stone, the Ten Commandment law. When he would stand before the law, if he were righteous, he would grow in stature and in nobility and beauty of countenance. But if, on the other hand, he were wicked, he would begin to shrink and become more and more ugly and repulsive. All the evil traits of his character very clearly manifested themselves in that person's countenance.

Loyal obedience to the Decalog would make unnecessary the multitude of legal enactments multiplied by man.

The girl looked around and saw that she recognized nearly everybody there. First one name was called, and then another, and each person named went forth to stand before the great standard of God's judgment. As the young woman became more collected, she began to speculate on who would stand favorably before the law. She saw there Mrs. Worthington Smith, the leading social and church worker of the town, and the community's wealthiest person, and she thought to herself: "Surely Mrs. Smith, with all her good works, will measure up all right."

Then her eyes fell upon old hunch-backed Joe, the shoemaker. "Surely the old shoemaker will not measure up, for he is so deformed and ugly," she thought.

And then the angel called the name of Mrs. Worthington Smith, who stepped off with a great deal of confidence to take her stand before the law of God. But to the girl's astonishment, Mrs. Smith did not become more noble and beautiful, but began to shrink and all the concealed lying,



stealing, impurity, and hypocrisy of her life were revealed in her face.

Next the angel called old Joe, the shoemaker. As he shuffled over to the stand, the girl thought, "Well, if Mrs. Smith couldn't measure up, what chance does old Joe have?" But to her surprise, the old man lost his hunchback, straightened up, and lost also his deformity. His countenance became noble, and his bearing dignified.

And then to the young woman's horror she heard the angel call her name. With a terrible dread in her heart she went forth to be tested by God's law. As she stood before the two tables of stone she felt herself becoming smaller and meaner and uglier. She was not measuring up to the standard, she was not meeting the test. In anguish she cried out to the angel: "Oh, please do not count it this time! Let me have another chance!"

Then she awoke. It was only a dream. But, friends, how realistic! How like the judgment, when every man will be judged by that great moral standard of God's government, the Ten Commandments! "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14.

The Ten Commandment law has always provided a perfect rule of conduct, and it provides one in this modern century. (Psalm 19: 7.) Instead of being out-moded, it provides the only safe rule for all the world to live by. Suppose that somehow every person in the world would obey those ten brief, comprehensive commandments. How long would wars last? How many more men would be killed in battle? What would happen to the great penal institutions throughout the land if there were no more crime? Really, the world would become a most wonderful place to live in if God's law were obeyed as a rule of life. And that is just what God designed it to be, the rule of this life and the rule of the one to come. (Revelation 22:14.)

Yes, the coming judgment day is inevitable, friends. "He hath appointed a day, in the which He will judge the world." Acts 17: 31.

Once an African chief committed some act for which the British government determined to punish him, and sent a gunboat for that purpose. A runner brought him the word that the boat had entered the river. He had the courier killed. The next day a second runner arrived to tell him how far the boat had come up the river. This poor fellow also lost his head. And the same fate was met by the other

courier who arrived the following day. This did not, however, keep the gunboat away, nor delay the day of judgment. Suddenly the jungle echoed with the thunder of cannon, and the huts of the chief's kraal collapsed as if made of cardboard.

Do we treat God's messages of warning as the African chief treated those who brought him warning? Let us have a care, and by the grace of Christ bring our lives into harmony with the law before which we will one day stand. This law teaches us what to do, and it teaches us what not to do. It defines sin and reveals righteousness. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12: 13.

It may come as a shock to many to realize that God is keeping a faithful and true record of all the acts and deeds of every person. John saw in vision the day of reckoning: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20: 12.

See the picture! Jesus Christ, as the Advocate for the defense, is seated in front of the bar. (1 John 2: 1; Revelation 3: 5.) God Himself sits upon the throne. The books are opened, and the angels bear testimony of the accuracy of their recordings. (Matthew 18: 10; Ecclesiastes 5: 6.)

But there is another book, the Book of Life. (Revelation 3: 5; 21: 27.) In this book is recorded the name of every individual who has ever accepted Jesus Christ as his personal Saviour. The attending angel brings forth this book, and begins to read. For example, here is the name of Abel. When this name is called, God asks another angel to read the record of Abel's life—his every thought, word, and act. (Malachi 3: 16; Philippians 4: 3.) It is found that he was faithful and obedient. By faith he offered on the altar a lamb symbolizing "the Lamb of God, which taketh away the sin of the world." John 1: 29; Genesis 4: 4. He is given a crown of life.

The name of Saul, the first king of Israel is read from the pages of the Book of Life. As his life's record is reported, it is seen that he turned away in disobedience to God, and finally took his own life. His name is blotted out of the book.

David's name is called. There is the page of black sins recorded against him, but at the end of his record is his prayer of confession and petition for forgiveness. He is forgiven, and his name retained in the book.

The name of Judas is read. His life's record was closed by his committing suicide, and his name is stricken from the book.

And so it goes until every case is examined, until everybody is measured by the law which says: Thou shalt not lie, steal, swear, commit adultery, etc.

Everyone is familiar with the use of balances. You know that nine pounds of flour on one side will not equal a 10-pound weight on the other. Neither will nine points of obedience meet the requirements of God's 10-point law. He tells us plainly that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2: 10-12.) The 10 precepts of God's law are so inter-related that it is impossible to break one of the commandments without breaking them all. And that is why it is imperative that we respond to God's appeal to obey *all* His commandments.

"Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matthew 7: 21-23.

Faith must be followed by obedience to God's word. (1 John 2: 3-5.) The parting word of the Lord to us concerning the commandments is: "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.

## *Liberated from Japanese . . .*

(Continued from page 3)

mittee and leaders of various departments appointed to direct the activities. The leader, the man having been longest in service, was Missionary Aschbach. A Japanese listener representing the army of his country was always present.

Our main problem was not ill treatment by the Japanese, since we got along fairly well as long as we obeyed their annoying regulations, but it was the food problem that worried us most. Fortunately for us, the Filipinos had loaned us money with which to buy something to eat; and as long as we could get the food supplement into camp, we fared quite well. The last year, when the Filipino guerrillas got busy and harassed the Japanese lines, was the most difficult. It was then that most of us lost about one third, and some one half, in body weight. Had the American troops

delayed another three months, few of us would have been left to tell the story. Rice of a very poor quality, and corn with plenty of weevils, were our principal fare, with occasional sweet potato leaves for green vegetables. All co-operated in order that the little children and the sick might have canned and powdered milk. Even a few goats and cows were allowed inside the camp gate.

The months slowly dragged on into years. The women and children were kept in separate quarters, often with a barbed-wire fence separating husbands and fathers from their families. Near the close of the war this program was changed a bit, and the family-unit plan was adopted. We had doctors and nurses among us, and they did praiseworthy service in all circumstances. Few medicines were available. One Red Cross package, weighing 40 pounds, got through to each of us, and it was a happy day as we all went to the gate to receive each man his welcome present and carry it on his back to his quarters, if he was strong enough to do so.

News of the outside world, especially of Japanese advances (?) came over Radio Tokyo from Tokyo Rose. Finally, when the "underground" and "grapevine" news started to come in, we learned what was really happening to the south and in other parts of the Pacific, and thus knew that our armies were getting closer every day. Men risked their lives to climb through the several fences about the camp to bring in to us the news. This, of course, was done at night.

Two men in our camp escaped to the mountains and joined the guerrillas. It was at this time, about a year before we were liberated, that the Japanese really clamped down on us. Still there were some loyal and friendly Japanese. One official, who spoke excellent English, was very pro-American and found a way to get a radio into one of our camps. Later this man was executed by the Japanese army. A sergeant brought us special food at a time of crisis and at the risk of his life. We are certain that the Japanese treated the civilians in the internment camps better than they treated the soldiers who were in prison camps. The Japanese even killed many Germans in the Philippine Islands.

The death rate in our small camp was nearly normal. We were at an altitude of about 5,000 feet up in the mountains, and it was much cooler. Vegetables and fruit were easier to obtain there than in the lowlands. At the Santo Tomas camp at Manila, where some 4,000 civilians were interned, it was different. The same can be said of Los Banos, about 40 miles south of Manila, where over 2,000 persons were confined. However, their lot was better

than that of those at Manila, where we were later taken. It is reported that in the Manila camp starvation led many to eat dogs, cats, and even rats and mice.

After three years of internment we were herded into trucks and taken to Manila, arriving there at two o'clock in the morning. We were placed in the old Bilibid prison on December 29, 1944. Conditions had gotten worse, and we were facing starvation. Some of our members were showing signs of beri-beri, and had strange swellings in their feet and hands.

The American troops came into Manila on the evening of February 3, 1945, at sundown. We first heard shots, and then saw the army tanks come rolling down the street a block away. Then trucks and jeeps followed, and the greatest battle of Manila took place within view of our prison walls, which were 20 feet high and eight feet thick.

The Japanese set up gun emplacements in the Far Eastern University, just outside the southern walls of our prison. The battle went on all night and for days thereafter. As the Japanese retreated, buildings and munition dumps were blown high into the air, and pieces of debris fell into our grounds, so that the children had to be hidden away from danger. The little ones soon became accustomed to the heavy bombings and cannon fire, and could sleep, only waking up now and then with a start and a scream. Some were burned while picking up pieces of fire bombs. About the last Japanese bomber to come over the city dropped bombs just outside our prison walls, and we internees were given such a shaking at four o'clock in the morning that it will be long remembered.

We refrain from mentioning atrocities, the story of which would not be edifying at all. We watched the Japanese shell the Santo Tomas Camp, which was just a few blocks away and in sight. Three days the bombardment was kept up, with the clouds of smoke and dust going many feet into the air. This took place days after the American troops had come in. The casualties were many.

About a month later we were flown in a C-47 plane to a point of embarkation, and from there were taken under blackout until we came in sight of Golden Gate, San Francisco, California, on May 9, 1945. It is good to be back in the United States, "the land of the free and the home of the brave." Our soldiers are brave men, indeed.

BE SURE to notify us of your new address when you move, so that you will not miss any copy of your magazine. At the same time state what your old address was.

## *The Bible Delivered . . .*

*(Continued from page 11)*

written at least a generation earlier. And this "brings us as near as makes no matter," Sir Frederic asserted, "to the traditional date in the neighborhood of A. D. 90."

If this had been the only evidence it would have been conclusive, but the other fragment of papyrus to which he referred takes a step further.

This is one of several papyri published in 1935 by H. I. Bell and T. C. Skeat of the British Museum, and likewise dates from the first half of the second century.

It is not, however, a straightforward copy of the Fourth Gospel, but combines portions of three verses from the Gospel, namely, John 5: 39; 5: 45; and 9: 29. This excerpting and recombining of the phraseology of the Gospel shows it to be one of the many *logia* or "sayings" of Jesus prepared in the days of the early church and based upon, but not strictly copies of, the canonical writings.

For our purpose this makes it not of less, but more, importance. For it proves that by the middle of the second century (to give the latest possible date to the papyrus) the Gospel had not only been copied, recopied, and transmitted more than 1,000 miles from its place of origin, but that it had been excerpted and used in the production of new writings, of which this fragment itself was probably not an original but a copy. All this must have taken a very considerable period of time and therefore shows beyond a shadow of a doubt that the Fourth Gospel must have been written when John was alive.

Sir Frederic Kenyon then went on to review the problem of whether John the apostle or some other John wrote the gospel. Space does not here permit any summing of his closely reasoned arguments for apostolic authorship, but his concluding words may be quoted:

"I believe, therefore," he confidently asserted, "that with the evidence now available an impartial critic would come to two conclusions: first, that the Fourth Gospel was written not later than the last decade of the first century; and secondly that, if that is so, the evidence in favor of the authorship of St. John the apostle far outweighs the evidence against it."

Who would have dreamed that so decisive a vindication of the traditional date and authorship of John's gospel would come to hand after so many decades of controversy!

Surely one cannot but believe, both with reference to Old and New Testament archeology, that the Lord Himself has caused the very "stones" to speak in testimony to the truth of His own word!

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## What Day Was Christ Crucified?

(Continued from page 15)

place the sins of a lost world were laid upon Him. (Isaiah 53: 6.) He became the Substitute for lost man. The Just took the place of the unjust. The innocent Lamb of God now bore upon Himself the transgressions of a guilty race. (Isaiah 53: 8.) Following these sorrowful hours, He was arrested, denied by the devoted Peter, deserted by His followers, and sentenced to scourging and death. These experiences occurred subsequent to the time when Jesus had eaten the Passover supper with His disciples. The day on which He was crucified was the day on which He died.

After Christ had died, the centurion who stood at the cross was so impressed by what he saw, that he proclaimed: "Truly this man was the Son of God." Mark 15: 39.

Among those who were gathered around the cross were Mary Magdalene, Mary the mother of James the Less and of Joses, and others. (Mark 15: 40.) Of these women it is written: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 54-56.

From the foregoing it is evident that the preparation day here spoken of had nothing to do with the preparation for the Passover feast. It was the day before the weekly Sabbath, the seventh day. In accord with His command, the preparation for observing the Passover feast was made by the disciples before Jesus ate the Passover supper. Hence it is very clear that the day on which the Saviour was crucified was the day before the weekly Sabbath. It was the sixth day of the week—commonly known as Friday—and not the day on which preparation was made to observe the Passover feast.

## "Far Above and Beyond . . ."

(Continued from page 20)

the Ryukyu Islands between April 29 and May 21, 1945. But it is reported that "in Guam and Leyte campaigns Private Doss demonstrated the same qualities. No matter how heavy the fire, he remained and cared for wounded men regardless of consequences or danger." For this kind of service in the Leyte campaign he received the Bronze Star.

The simple faith in God expressed by this man is remarkably inspiring. He knows that God answered his prayers, and

as he spoke into the microphone for news-reel script, he publicly thanked the Lord for sparing his life.

Corporal Doss will remain at the Woodrow Wilson Hospital in Staunton, Virginia, until he has fully recovered from the wounds he suffered in action.

The next day following his decoration by the President, he was honored at a large service held in the Seventh-day Adventist church in Takoma Park, Washington, D.C. More than 3,000 members of the 14 Seventh-day Adventist churches in the Washington area were present.

While doing honor to Corporal Doss, and expressing thankfulness to God for using him, Seventh-day Adventists think of the 12,000 other young men of the church who have been serving their coun-

try, giving the same kind of loyal service in this time of the world's emergency.

While conscientiously holding to their religious convictions, they have not attempted to evade the patriotic duty and responsibility which is both the obligation and the high privilege of every able-bodied citizen—co-operation for the common welfare of our country. This leads to neither moral nor physical cowardice, as evidenced by the work of this young man and large numbers of others who have carried on under the same dangerous conditions. On the contrary, it engenders loyalty and courage. It holds men true to the steady performance of duty even to the jeopardy of life, inasmuch as that duty, both to fellow men and government, is seen to be duty to God.

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# "Far Above and Beyond the Call of Duty"

By J. R. FERREN

Director of Public Relations, General Conference of Seventh-day Adventists, Washington, D. C.

IN MAY of last year there flashed from bloody Okinawa a report of a young medical aid who was called from his Sabbath morning Bible study and prayer to join in a strategic assault against the Japanese forces heavily entrenched on a formidable escarpment.

All day and far into the night this soldier toiled under murderous fire among the wounded and the dying. Thought to be lost, he was finally discerned standing alone on the top of the cliff, calling for help to lower wounded men to safety. He saved the lives of 75 or more of his comrades.

This, in brief, was the widely published story about Pfc. Desmond T. Doss (now a corporal), a former ship joiner of Virginia. Corporal Doss is 26 years old. His wife, Dorothy Pauline, lives at Richmond, Virginia, and his parents, Mr. and Mrs. William T. Doss, reside at Lynchburg.

It was well known by his officers and fellow soldiers that Doss is a member of the Seventh-day Adventist Church, and that because of his religious faith he could not conscientiously bear arms. But it was also known that he would risk everything to save life, and this was featured in the many press reports of the Okinawa "conscientious objector hero."

President Truman, five months later, on October 12, presented Corporal Doss with the Congressional Medal of Honor. Doss is the first conscientious objector to receive this the nation's highest military decoration. He modestly explains that he is a "conscientious co-operator."

The citation presented at the impressive ceremony held on the White House lawn and attended by the highest Army, Navy, and government officials, says that "Private Doss saved the lives of many soldiers, and that his name became a symbol throughout the Seventy-Seventh Infantry 'Statue of Liberty' Division" for "outstanding gallantry far above and beyond the call of duty." His work as company aid man with the 307th Infantry Medical Detachment was reviewed from April 29, 1945, "when the First Battalion of that regiment assaulted a jagged escarpment 400 feet high near Urasoe-Mura, Okinawa, Ryukyu Islands."

"As our troops gained the summit," says the citation, "a heavy concentration of artillery, mortar, and machine gun fire crashed into them, inflicting approximately 75 casualties and driving the others back. Private Doss refused to seek cover and remained in the fire-swept area with the many stricken, carrying them one by one to the edge of the escarp-

ment and there lowering them on a rope-supported litter down the face of a cliff to friendly hands."

On May 2, the record continues, "he exposed himself to heavy rifle and mortar fire in rescuing a wounded man 200 yards forward of the lines on the same escarpment; and two days later he treated four men who had been cut down while assaulting a strongly defended cave, advancing through a shower of grenades to within eight yards of enemy forces in a cave's mouth, where he dressed his comrades' wounds before making four separate trips under fire to evacuate them to safety."

Again it is pointed out that on May 5 Doss "unhesitatingly braved enemy shelling and small arms fire to assist an artillery officer. He applied bandages, moved his patient to a spot that offered protection from small arms fire and, while artillery and mortar shells fell close by, painstakingly administered plasma. Later that day, when an American was severely wounded by fire from a cave, Private Doss crawled to him where he had fallen 25 feet from the enemy position, rendered aid and carried him 100 yards to safety while continually exposed to enemy fire."

A night attack on May 21 on high ground near Shuri is described. There Doss "remained in exposed territory while the rest of his company took cover, fearlessly risking the chance that he would be mistaken for an infiltrating Japanese and giving aid to the injured until he was himself seriously wounded in the legs by the explosion of a grenade. Rather than call another aid man from cover, he cared for his own injuries and waited five hours before litter bearers reached and started carrying him to the rear. The trio was caught in an enemy tank attack, and Private Doss, seeing a more critically wounded man nearby, crawled off the litter and directed the bearers to give their first attention to the other man. Awaiting the

litter bearers' return, he was again struck, this time suffered a compound fracture of one arm. With magnificent fortitude he bound a rifle stock to his shattered arm as a splint, and then crawled 300 yards over rough terrain to the aid station. Through his outstanding bravery and unflinching determination in the face of desperately dangerous conditions, Private Doss saved the lives of many soldiers. His name became a symbol throughout the Seventy-Seventh Infantry Division for outstanding gallantry far above and beyond the call of duty."

The Medal of Honor was awarded Doss for specific acts of supreme heroism on Okinawa in (Continued on page 19)



Corporal Desmond T. Doss is the first American noncombatant in military service to win the Congressional Medal of Honor, the nation's highest award. It was bestowed by President Harry S. Truman in impressive ceremonies on the south lawn of the White House. (Photo by International News.)