

# *Our* TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



FEBRUARY

TEN CENTS

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A LADY who had been an opera singer for a number of years attended our evangelistic services in a large western city. She was interested in attending the opening meeting of this series because the subject was: "Where is Heaven?" She had always wanted to know the answer to that question.

Continuing to attend the services, her interest grew as she learned more about

means victory. To tarry and deliberate about something that we know is wrong, spells defeat. The easiest time to win over temptation is at the moment that it presents itself, for we read: "Resist the devil, and he will flee from you." James 4: 7.

An iron ball weighing a ton can be held in place with a finger on the top of a steep hill before it starts down the incline. But once it starts, apparently nothing can

ing grow in intensity, but ended it quickly by immediately throwing the cigarette into the fire.

Quickly decide on the right side, and turn your back on temptation. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10: 13. Then you will find that you have turned your face toward Christ, who is able to hold you, carry you through, and present you faultless before the throne of God.

## Decide Quickly

By CHARLES T. EVERSON

the Bible, until finally she became fully persuaded concerning the truths taught, and decided to follow the leadings of God's Spirit.

She was a great cigarette smoker. Having indulged the habit over the years, she smoked many cigarettes a day; but when she found that a true Christian considered her body a temple of the Holy Spirit (1 Corinthians 6: 19), and that God wished the defiling practice of smoking to be given up, by Christ's help she resolutely put this soul-destroying habit out of her life.

About two weeks after her conversion she was dusting the parlor in her home when a strong craving for tobacco assailed her. She said to herself, "If I had a cigarette, I would smoke it." Just then she turned over one of the cushions on the chesterfield and there she came across the object of her desire—a cigarette. She had destroyed all her supply of cigarettes and holders at the time of her baptism, but this one had been hidden, under the cushion, unknown to her.

She took the cigarette between her fingers, looked at it for a second, and said: "You little devil, you!" and ran over to the stove, and threw it into the fire. The victory was won. It was done quickly and resolutely.

A quick decision on the right side

stop its plunging below at a terrific pace.

When temptation first presents itself to us it can, by God's help, be resisted and its purpose defeated before sin begins its downward pull in our lives.

The lady of whom we have just spoken did not stop and let her appetite for smok-

"THERE are few who form evil habits deliberately. By frequent repetition of wrong acts, habits are formed unconsciously, and become so firmly established that the most persistent effort is required to effect a change. We should never be slow in breaking up a sinful habit. Unless evil habits are conquered, they will conquer us, and destroy our happiness. There are many poor creatures, now miserable, disappointed, and degraded, a curse to all around them, who might have been useful and happy men, had they but improved their opportunities." E. G. White.



Prompt obedience to the requirements of God's word is the only safe course for the sincere heart to follow, for the Lord says: "My Spirit shall not always strive with man." (Photo by H. M. Lambert.)

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# GOLDEN RULE

or

## RULE OF GOLD?

Meditations on Money-Mad Men

By FRANK A. COFFIN

A MAN named Thomas Lawson once created a sensation in America by writing a book about the stock market, which he called *Frenzied Finance*. Today many consider that the field is wide open for some genius to write a book entitled *Frenzied Labor*, for the threat was made some months ago that unless labor's demands were met, union leaders would precipitate a nation-wide progressive strike which would throttle every industry in America—stop every motor, close every factory door, paralyze the national transportation system, and force the wealthy to their knees.

President Truman, while advocating higher wages, has warned that a wage increase reflected in higher prices will start the spiral of inflation. And if the tugging balloon should break loose, no man knows how high it would soar. A period of inflation such as that through which Germany passed after World War I, when a bushel of marks was required to buy a pair of shoes, and when the government printing presses were finally stopped because the fiat money was not worth the paper on which it was printed, is not pleasant to contemplate. America would hardly like

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Photo by Ewing Galloway.

to return to the Indian days of wampum beads and barter, and yet inflation could understandably paralyze the flow of trade and bring the country to the necessity of engaging in simple exchange.

World War II has laid a heavy hand on the world. Europe is a shambles, Asia a cemetery, and those still living are struggling in an ocean of debt. Victors as well as vanquished find themselves bankrupt. What to do? If some enlightened mind had the wisdom of a Solomon he might be able to assuage the flood and save the financial world.

There ought to be no conflict between capital and labor; and there would be none if human beings were unselfish. But unfortunately, men and women are inherently selfish, and this unlovely trait increasingly manifests itself in an irrepressible conflict between the comparatively few moneyed men and the much larger number who, having little or no capital, must of necessity do the hard manual labor of the world, oftentimes for a wage that is insufficient for the comfort and improvement of themselves and their families.

The situation being as it is, these questions arise: "Where lies the fault? Who is

to blame? Is there a remedy? And if so, what is it?

Answering in few words these questions, we would say: (1) The fault lies in fallen human nature; (2) every one is to blame, whether rich or poor, who cultivates and strengthens his innate selfishness instead of curbing and restraining it; (3) there is a remedy; and (4) that remedy is the gospel of the love of God received into the heart and practiced in the life.

The Golden Rule, given us by our Saviour—"All things whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12)—heartily received and universally practiced would solve every labor problem, settle every strike, and bring comfort and health to thousands of perplexed fathers, pale-faced mothers, and under-nourished children.

But while all admit that the Golden Rule is good, very few consider it practical in a workaday world. There is something in the natural human heart that rises up against it. Perhaps the situation may be made plain by a simple story.

Certain monkeys, it is said, are easily caught by filling a gourd with nuts or other food, and then making the gourd fast to a tree by means of a rope or chain. Mr. Monkey plunges his hand into the gourd, grasps as much food as his fist will hold, and then tries to withdraw it. The gourd's narrow neck makes this impossible, and the selfish monkey, unwilling to release his hold upon the food, is captive.

(Continued on page 17)



# MEAT ALTERNATES

YOU NEED NOT WORRY OVER  
ANY FLESH-FOOD SHORTAGE

By

GEORGE E. CORNFORTH

Dietitian, New England Sanitarium  
and Hospital, Melrose, Massachusetts



(W. I. B. Photo.)

WE USED to speak of "meat substitutes." During the war, when flesh foods became so scarce that everyone was faced with the need of finding something in place of meat, the expression "meat alternate" began to be used. People do not like substitutes. The word "substitute" seems to suggest something inferior. But the term "alternate" suggests something just as good. And meat alternates are truly just as good—better, we think.

Many people have not appreciated the importance of sufficient protein in the diet. Protein is the food constituent that builds muscle, and if we do not eat enough of it our muscles will waste away. It is especially important in a reducing diet to have just as much protein as if one were on a full diet. It is the fats, sugars, and starches that need to be reduced.

The word "protein" means "of first importance;" and because this food element builds our bodies, it is of first importance. If we do not get enough protein we will starve, no matter how much other food we eat.

Perhaps the truth that protein builds living tissue has led to the belief that one must eat flesh foods to build muscle. But let us be reminded that the strongest, most intelligent, and most useful animals do not eat other animals in order to build their great strength. Roy Chapman Andrews

has shown in his moving pictures of his experiences in Mongolia that only the gas-fed automobile can compete with the wild horse in speed and endurance. When Theodore Roosevelt came back from a hunting trip in Africa, he said that a horse with a man on its back can outrun a lion in a mile or two.

Dr. Graham Lusk says in his book *Food in War Time*: "The popular idea of the necessity of meat for a laboring man may be epitomized in the statement: a strong man can eat more meat than a weak one, hence meat makes a man strong. The proposition is evidently absurd."

And I like the sentiment expressed in Goldsmith's poem, "The Hermit," stanza 6:

"No flocks that roam the valley free  
To slaughter I condemn;  
Taught by the Power that pities me,  
I learn to pity them.

But from the mountain's grassy side  
A guiltless feast I bring;  
A scribe with herbs and fruits supplied,  
And water from the spring."

Not all protein foods are of equal value in body building. Proteins are made up of compounds called "amino acids," which have been called the "building stones" of protein. There are 23 known amino acids, but only eight are essential in our diet. A protein food that contains all of the necessary amino acids is called a *complete* protein; one that does not contain all

of the necessary amino acids is called an *incomplete* protein.

Milk stands at the head of the list of complete proteins. That it is good is shown by the fact that it can build a complete baby. Cheese, since it is made from milk, is also of high biologic value. Eggs also are of high quality as a body-building food. And meat, of course, is a complete protein. Of vegetable foods, soy beans head the list in protein quality.

Peanuts are almost equally as good, as are also almonds and other nuts. Potatoes and whole wheat provide all the necessary amino acids. The protein of corn germ and of wheat germ has been found to be of especially good quality. What a mistake it has been to remove these in the preparation of corn and wheat for eating!

The incomplete proteins are those of other beans than soy beans—those of peas and lentils, and of cereal foods from which the bran and germ have been removed, like white bread, white rice, old-fashioned Cream of Wheat (the new Cream of Wheat has had the germ restored to it), and refined cornmeal.

When we say that other beans than soy beans provide incomplete protein, we do not mean that they are of little value as protein foods. Hard-working men have for years depended upon beans as an important food for sustaining hard work.

However, since the protein of other beans than soy beans is not complete, if we should depend wholly on common beans for our protein food elements, we would starve for lack of protein. But if we would drink a little milk, or eat a little cottage cheese, or peanut butter, or almonds, these foods would supplement the beans.

I suggest that you cook some common beans, like kidney beans or yellow-eye beans with your soy beans. You will like



the soy beans better that way, and the soys will complete the protein of the common beans. A combination of soy beans and shelled beans, the so-called horticultural beans, is especially good. Maybe soy beans and peas, or lentils and soy beans, would be good as a combination. I have not yet tried these combinations. Common beans contain almost no fat. Soy beans contain about 20% fat. This is another way in which soy beans can supplement common beans.

You may be startled upon reading how much protein we need. The nutritionists tell us that a person needs one gram of protein for every kilogram of body weight. A kilogram is two and two tenths pounds. A person weighing 60 kilograms (132 pounds) needs 60 grams of protein a day. A person weighing 70 kilograms (154 pounds) needs 70 grams of protein a day. One egg contains six grams of protein. Therefore a 132-pound person needs the equal of 10 eggs a day in protein. A 154-pound person needs the equal of almost 12 eggs a day. That seems startling, doesn't it?

Now let us note what other foods provide the protein equivalent of one egg, which amounts to six grams:

- 1/2 cupful of stewed or baked beans
- 1/4 cupful of cooked soy beans
- 1/2 cupful of cooked lentils
- 1/2 cupful of canned peas
- 1 cupful of split pea soup
- 1 large, rounded tablespoonful of cottage cheese
- 1 ounce (one sixteenth part of a one-pound can) of Protose or of a similar food.
- 1 ounce (about one tenth part of a one-pound can) of Nuttose or of a similar food.
- 1 gluten steak, or Vegemeat steak, or a similar food.
- 24 almonds
- 4 level teaspoonfuls of peanut butter
- 1/4 cupful (scant) of peanuts, or 25 Virginia peanut kernels, or 70 small salted peanut kernels.
- 2 slices of bread, either white or whole-wheat
- 1 cupful of hot cereal
- 1 large potato
- 1 glassful of milk as is usually served

Knowing the egg-protein value of these common foodstuffs, you find it easy to select meals that will include enough protein. For example, three half-pint bottlefuls of milk contain the protein equivalent of four eggs. Hence, in choosing the following foods for the day, you can easily compute their protein value thus:

3 half-pint bottlefuls of milk equals	4 eggs
1/2 cupful of hot cereal equals	1 1/2 egg
3 slices of bread equals	1 1/2 eggs
1 large tbsp. of cottage cheese equals	1 egg
1 large potato equals	1 egg
Total equals	8 eggs

The other foods a person would eat to complete the meals would contain enough more protein to more than equal 10 eggs.



Another choice of foods might be as follows:

1 egg equals	1 egg
1 glassful of milk equals	1 egg
3 slices of bread equals	1 1/2 eggs
1/2 cupful of cereal equals	1 1/2 egg
1 large tablespoon cottage cheese equals	1 egg
1/2 cupful of beans equals	1 egg
1 large potato equals	1 egg
4 teaspoonfuls peanut butter equals	1 egg
Total equals	8 eggs

By studying these simple lists, you will find it easy to get the required amount of protein in your diet. Only a little thought needs to be given to the choice of foods.

This article will be followed by another giving recipes for meat alternates.

The protein values of the foods listed have been taken largely from Milton A. Bridges, *Food and Beverage Analyses*.

## That Man at the Intersection

By CHARLES L. PADDOCK

ON A BLUSTERY, stormy, winter day, at a broad intersection on a busy trunk highway, I noticed a man standing near the side of the road. I was on my way home for lunch. The next day he was there again at the same place, and the next day, and for days following. Blizzards came, with cold weather, sleet, and snow, but he was there. In the pouring rain, I saw him there with his raincoat and umbrella. On days when the skies were clear and the sun shining, he kept his vigil there on the busy highway at the noon hour. I wondered just why he might be there.

Then one day my curiosity was satisfied—I found out why he waited there by the busy thoroughfare in all kinds of weather, at midday. He had a little daughter about seven years old who was going to school. She had to cross this highway just at the brow of a hill. There was a constant stream of cars, trucks, and busses going both ways. The father knew of the perils there. He loved that little girl enough to be there to help her safely through the dangers in all kinds of weather.

A number of times after my curiosity had been satisfied, I saw him take her by the hand and help her to safety on the other side of the busy thoroughfare. She did not seem to be concerned. This danger caused her no fears. She accepted her

father's kind attentions with no apparent thought. As soon as he let loose her hand, she skipped off toward home, or to play with some other children. She was unconscious of her danger or of her father's concern. It seemed a matter of little consequence to her that he had stood in the blizzard or the pouring rain in order to protect her.

This is a busy old world. Traffic is hurried and heavy. There are many danger spots along life's highway. Absorbed in the duties and pleasures of life, we are not always conscious of the dangers lurking about us—dangers threatening our physical being or our spiritual lives.

At the busy intersection a loving heavenly Father stands to help us past the dangers of today and tomorrow and other days to come. From dangers and from temptations and trials, He shields and protects, if we are willing to accept His care and guidance. From just how many dangers He has protected us, we may never know. Are we unmindful of His care and unthankful for His blessings? We should be willing to place our hand in His and accept His guidance and protection.

"He shall give His angels charge over thee, to keep thee in all thy ways." Psalm 91:11. "In all thy ways acknowledge Him, and He shall direct thy paths." Proverbs 3:6.





# The Law That Changes Not

*And You Will Be Judged by It*

By DALLAS YOUNGS

THE ANCIENT Medes and Persians claimed their laws were unalterable and unchangeable. Hence such legal decrees were spoken of as "the law of the Medes and Persians, which altereth not." Daniel 6: 8, 12, 15; Esther 1: 19; 8: 8. The Medo-Persian kingdom has long since passed away, and its laws have gone with it. But God and His law have endured the passing of centuries, and will continue through the millenniums of the never-ending future.

God being eternal, it must of necessity follow that the moral laws of His government are everlasting in their very nature. There is one thing that even God Himself cannot do. He cannot make right wrong or wrong right. In other words God's law sets forth eternal principles of right, and He therefore cannot change His law. David says of His commandments: "The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111: 7, 8.

Religionists of all ages, and especially those of the Protestant Reformation, have recognized the perpetuity of God's law.

## Noted Religionists Speak

Let us hear first from John Wesley, the founder of Methodism: "The moral law contained in the Ten Commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. . . . Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time, or place, or any other circumstance liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other." —*Sermons*, Vol. 1, No. 25, pp. 221, 222.

The Ten Commandments, being moral in their nature, are fixed. They cannot be compared to the civil laws of nations, which may be altered to meet the conditions of war and peace. The principles of man's relation to God and to his fellow man must ever remain the same.

C. H. Spurgeon, called the prince of Baptist preachers, speaks on this, saying: "Jesus did not come to change the law, but

He came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated. . . . By thus explaining the law He confirmed it; He could not have meant to abolish it, or He would not have needed to expound it. . . . That the Master did not come to alter the law is clear, because after having embodied it in His life, He willingly gave Himself up to bear its penalty, though He had never broken it, bearing the penalty for us, even as it is written, 'Christ hath redeemed us from the curse of the law, being made a curse for us.' "—*The Perpetuity of the Law of God*, pp. 4-7.

Let us turn to Evangelist Dwight L. Moody and ask his opinion about the nature of God's law. He says: "Jesus never condemned the law and the prophets, but He did condemn those who did not obey them. . . . The people must be made to understand that the Ten Commandments are still binding, and that there is a penalty attached to their violation. . . . I have never met an honest man that found fault with the Ten Commandments. . . .

"Hereby we do know that we know Him, if we keep His commandments." 1 John 2: 3. (Photo by Keystone View Co.)

If God created this world, He must make some laws to govern it. In order to make life safe, we must have good laws. There is not a country the sun shines upon that does not possess laws. Now this is God's law. It has come from on high, and infidels and skeptics have to admit that it is pure." —*Weighed and Wanting*, pp. 11, 15, 16, 119.

That is a true and accurate statement. People must be brought to understand that the Ten Commandments are still binding, and that men will be punished with death for their violation. The Bible is clear in its declaration that "the wages of sin is death." Romans 6: 23.

Now let us hear from a Presbyterian commentator: "We learn hence: 1. That all the law of God is binding on Christians. Compare James 2: 10. 2. That all the commands of God should be preached in their proper place, by Christian ministers.





3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of His kingdom. And 4. That true piety has respect to all the commandments of God. Compare Psalm 119: 6."—Albert Barnes, *Commentary*. Note on Matthew 5: 19. (Revised edition.)

Here is what the Episcopal Church says: "No Christian whatsoever is free from the obedience of the commandments which are called moral."—*The Book of Common Prayer, Articles of Religion*, p. 260, Art. 8. (New York Bible and Common Prayer Book Society, New York City: 1843.)

*The Sunday School Times* of January 3, 1914, speaks very plainly: "While God remains God, His moral law will be binding upon all who would have part in His life. God's moral law is eternal; it is an expression of His very being. As such it can no more be abrogated than can God Himself."

"The Ten Commandments which are binding on all men are called the moral law," wrote Martin Luther in his *Catechism*, p. 26.

The *Shorter Presbyterian Catechism* says: "The Ten Commandments are eternal."

And here is what the *Baptist Church Manual*, by J. Newton Brown, says about it: "We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good."—Page 54. (American Baptist Publication Society, Philadelphia, Pa.: 1941.)

#### *They Think Seriously*

These statements are in harmony with God's word. Surely these plain declarations ought to cause present-day teachers and preachers who teach that the law of God is obsolete and nailed to the cross to do some serious thinking.

It is unreasonable to suppose that if God could have saved the fallen race by any other means than the sacrifice of His Son, He would not have done it. There was no other way to save man. The divine law, which man had broken demanded the life of the sinner. "The wages of sin is death." Romans 6: 23. Now the law is holy, just and good, for it embodies the principles of righteousness which are the foundation of God's throne. (Romans 7: 12; Psalm 89: 14.) It was not possible to abolish or even to change the law in order to save man. He has done wrong. The law declares it wrong. And God cannot declare that wrong right.

If the law could have been abolished, and sin disposed of in that way, then it would not have been necessary for Christ to come and die for our sins. But the fact that He did have to come and die—the fact that God did have to give His Son

to save us—proves more than all else the immutability of the law of God. Because the law could not be abolished or changed, the problem of saving sinful man resolved itself into the need of making a choice of one of two things: (1) Either Christ must come and die in our stead; or (2) we must perish. It was impossible for the just law to give way, and God consented that His Son might die for us.

Spurgeon, in his book *The Perpetuity of the Law* says: "Our Lord Jesus Christ gave us a greater vindication of the law by dying because it had been broken than all the lost can ever give by their miseries."

The fact that the Ten Commandments

the binding obligation of the Ten Commandments. The fact is that throughout His ministry He continually upheld the law. And not only that, but before He came to earth the prophets of old foretold His attitude toward the commandments. Through the psalmist He said: "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40: 7, 8. And Isaiah wrote: "The Lord is well pleased for His [Christ's] righteousness' sake; He will magnify the law, and make it honorable." Isaiah 42: 21.

And when Jesus did come to earth, He did just that. Over and over again He emphasized the necessity of obedience to God's law. He told the people that He had not come for the purpose of destroying the law. In the sermon on the mount He said to His hearers: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5: 17.

According to Romans 4: 15, "where no law is, there is no transgression." And where there is no transgression, there is no condemnation; and where there is no condemnation, there is no need of grace. The reason why grace was necessary was because man had transgressed God's law, and that law could not be abolished.

Grace is defined as unmerited favor. When a person kills a man, and the governor pardons the criminal, then he is said to be under the gov-

ernor's grace. But this exercise of grace toward the condemned violator of the law does not permit him to go out and flout the law by killing people.

And so, friends, let us not be deceived with the teaching of that class who, not wishing to render obedience to God's law, declare it null and void. Give heed to the word of God. By the grace of Christ seek to measure up now to the law by which you will be measured in the judgment.

#### OUR COVER PICTURE

WITH our fellow citizens we honor the memory of two of our nation's greatest benefactors by featuring on the cover of this issue of OUR TIMES the figures of George Washington and Abraham Lincoln. The birthdays of these mighty champions of human freedom are celebrated in February. The picture used on this cover has been supplied by the Keystone View Co.

## Within My Heart

By INEZ BRASIER

Dear Lord, within my heart I build  
An altar of my fondest dreams,  
Thereon to offer Thee my will  
That now no longer fairest seems.  
Once I had thought to go my way  
Nor bring an offering to Thee,  
And yet, by thwarted hope and plan,  
Thou didst in mercy call to me.  
But now no more my own seems  
best—

"Thy will be done," I gladly pray.  
To Thee, my Lord, I bring my all  
For service here from day to day.

are the standard by which God measures men in the judgment proves absolutely that the law is not, and will not be, abolished. The Book is too plain to be controverted. "For 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: 10-12. It is plain here that the same law which forbids murder and adultery is to be in force and use at the day of final reckoning. Therefore, such being the case, it is a demonstration of wisdom on our part when we begin, by the saving grace of Christ, to obey the divine law by which we will one day be judged.

There is on record no case where Christ minimized or lessened in any degree



THERE is considerable misunderstanding over the gift of tongues. Therefore it behooves us to study this question, especially because God has said: "Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Corinthians 12: 1.

The Holy Scriptures set forth two distinct manifestations of the Holy Spirit's work: (1) the fruit of the Spirit, and (2) the gifts of the Spirit. The one is described in Galatians 5: 22, 23; the other, in 1 Corinthians 12. They are not the same. A healthy tree naturally bears its own kind of fruit. But gifts come from without, from the giver, not from the recipient. The Holy Spirit divides "to every man severally as He will." 1 Corinthians 12: 11.

All the gifts were not given to each believer. Hence Paul asks: "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? *Do all speak in tongues? Do all interpret?*" 1 Corinthians 12: 29, 30. In Mark 16: 17, 18 the Lord did not say that *every* believer would cast out demons, speak with tongues, etc.

Some think that being filled with the



On the day of Pentecost the disciples were filled with the Holy Spirit, and proclaimed the gospel in the foreign languages spoken by those who came from many nations to attend the feast. Picture by Autotype Fine Art Co.

# Speaking in Unknown Tongues

## Is It Gibberish or the Use of a Foreign Language?

By WALTER P. McLENNAN

Holy Spirit and speaking in an unknown tongue are inseparable. That being filled with the Holy Spirit and speaking with tongues are not always associated is shown by such texts as Acts 4: 8-12, 31; 6: 5-8; 7: 55, 56; 13: 9, 10. These passages show that the baptism of the Holy Spirit is proved by witnessing. (Acts 1: 8.)

The unknown tongues spoken on the day of Pentecost were unknown to the speakers, but not to the hearers. The auditors "were confounded because that *every man heard them speak in his own language.*" Acts 2: 6. They asked: "How hear we every man in our *own tongue, wherein we were born?*" Verse 8. The apostles did not speak a mere gibberish, such as is heard at so-called "tongues meetings" nowadays.

One would conclude, from the emphasis laid upon this gift by certain religionists, that it occupied the first place in the list of the gifts of the Spirit; but the truth is that it occupies the last place among them. (1 Corinthians 12: 28.)

But it is said that more attention is given

to that gift in the Bible than to any other, and 1 Corinthians 14 is cited as proof. This must be admitted, but it is done by way of caution and restriction. Little in 1 Corinthians 14 encourages anyone to seek the gift of tongues.

Corinthian Christians wrote to Paul to ask certain questions. (1 Corinthians 7: 1; 8: 1.) One of them was "concerning spiritual gifts." In response, Paul wrote chapters 12-14. In chapter 14 he laid down certain principles to govern the exercise of the true gift of tongues. Let us read the chapter and insert a few explanatory words of comment:

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy [that is, teach or bear testimony]. For he that speaketh in an unknown tongue [in the church] speaketh not unto men, but unto God: for [in the church] no man [unless there happens to be someone of that language present] understandeth him; howbeit in the spirit [in his mind] he

speaketh mysteries [to those present].

"But he that prophesieth [in the church] speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied [in the church]: for greater is he that prophesieth [in the church] than he that speaketh with tongues, except he interpret, that the church may receive edifying.

"Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into



the air. [Thus he condemned speaking in an unknown language to a congregation that understood it not. How much more severely would he have condemned the mere gibberish heard in a modern "tongues meeting."]

"There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. [In the twelfth verse he admonishes them to seek the gift of teaching referred to in verse 3.]

#### *An Interpreter Needed*

"Wherefore let him that speaketh [in the church] in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue [and cannot interpret], my spirit [mind] prayeth, but my understanding is unfruitful.

"What is it then [that we should desire? As for me my desire is that] I will pray with the spirit [mind], and I will pray with the understanding also: I will sing with the spirit [mind], and I will sing with the understanding also, else when thou shalt bless with the spirit [mind], how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord.

#### *A Sign to Unbelievers*

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will

worship God, and report that God is in you of a truth.

"How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. [Thus he rebukes the confusion that makes up an "unknown-tongue meeting." If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." Verses 1-28.

By this rule, the present-day "tongue movement" is condemned because its followers claim that they cannot control themselves. And they usually speak without interpreters. Evidently the reason they do not carry out this command from God (verse 27) is that they are under the control of some other power.

Verses 33 and 40 would indicate that the Corinthian meetings were very similar to ones of today, where order, quietness, and decency are absent. Verses 34 and 35 reveal that the women were taking a leading part, which is true today also.

#### *Sincerity Not Enough*

Are not those who believe thus sincere and earnest? In 1 Kings 18: 21-40 we read that the priests of Baal were in earnest—crying, shouting, dancing about the altar, jumping up and down, cutting themselves, falling on the ground, and rolling about. They were really in earnest, but very wrong! Tense emotion is no sign of the Holy Spirit's presence. That Bible story reminds us of "holiness" meetings where people shout, jump, and dance—with plenty of spirit, but not with the Spirit of Elijah's God, who worked through His servant in a quiet and orderly manner.

True Christianity refines, elevates, and ennobles a man; but a religious influence that makes a man shriek, yell, and jump about like a savage, has something wrong. "Thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isaiah 30: 15. Isaiah also foretells the effect of the outpouring of the Holy Spirit in the last days: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isaiah 32: 17.

If the genuine gift of tongues had been manifested in the Corinthian church, and great blessing had resulted, Paul would have urged other churches to seek for the same blessing.

To prove their claims, let the followers of the present "unknown tongue" movement—

## **"In the Beginning"**

By CLYDE ROSSER

Whence came the stars, whence came their light,  
And whither do they go?  
Whence came the world in which we live?  
Pray tell, how can we know?

"I've solved the question," answers one,  
As with a knowing air  
He tries the mystery to show,  
And says, "Sometime, somewhere,  
A hundred million years ago  
Great clouds of heated gas  
Began to move, to whirl, to cool,  
And thus it came to pass  
That sun, and moon, and stars were formed,  
And life kept climbing higher."  
So in his "Genesis" we'll read,  
"In the beginning, Fire."

Whence came the clouds of heated gas?  
What set them all aglow?  
What was before those fiery mists?  
Inquirers still would know.

Another comes with wisdom great,  
And says, "In boundless space,  
How long ago, we cannot tell,  
But at some time and place,

Vast clouds of meteors there were;  
When they together came,  
The clash, the friction, was so great  
It set them all aflame."  
Of course, he is a learned man;  
So some in him will trust,  
And take the record that he gives:  
"In the beginning, Dust."

But still the question is not solved,  
The great First Cause not found.  
Where is the man, if one there be,  
The mystery to sound?

Comes one with simple, childlike trust,  
"By faith in God," saith he,  
"We know that by His word was made  
The universe we see.  
Not in a hundred million years,  
Not by a process slow;  
For He but spake, and it was done.  
What God hath said, we KNOW."  
So now we'll raise the truth on high,  
Which unbelief hath trod  
And trampled in the dust, and read,  
"In the beginning, God."

1. Produce one scripture to prove that a person cannot have the baptism of the Holy Spirit unless he has spoken in tongues, and that speaking in tongues is the only sign of the Spirit's baptism.

2. Find one text to prove that Christ, the Christian's example, who was baptized by the Holy Spirit, ever spoke in tongues.

3. Give Bible evidence that preachers and exhorters are in harmony with God's command in Matthew 6: 7 when they use such "vain repetitions" as "Amen" and  
(Continued on page 18)



THE ATOMIC bomb has not only revolutionized military thinking and planning but it has wrought a marvelous change in the thinking of theologians. Before the destructive powers of the atomic bomb wrought their terrible havoc upon the Japanese cities of Hiroshima and Nagasaki, there were many who scoffed at the idea of this world ever being in danger of destruction by fire or supernatural forces, as predicted in the Holy Scriptures. In fact, modernistic theologians preached and wrote as Peter said they would "in the last days," saying that this old world would continue forever and ever, growing better and better with each generation. Says Peter concerning these scoffers at divine revelations: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

#### *Judgment Coming*

Yet Peter positively teaches that this old world is "reserved unto fire against the day of judgment and perdition of ungodly men." And he adds that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 7, 10, 13.

The prophecy that such a calamity should ever overtake the world was dealt with by many theologians in modern times as a mere metaphor, or figure of speech, not to be taken literally. But since man himself has learned how to harness and employ the basic energy and power of the material universe, so that he can destroy large cities in a few minutes of time, those very theologians who before scoffed at such possibilities are now changing their ideas and hold forth the possibility of the fulfillment of these predictions of a world cataclysm.

#### *Dubbed Calamity Howlers*

A few years ago Seventh-day Adventists were dubbed as calamity howlers and alarmists when they quoted the prophecies teaching that this world will be dissolved by the fire of God's vengeance, and that He will renew the earth to be inhabited only by the redeemed of all past ages. Of course, there were a few theologians here and there who concurred with the Adventist views concerning the end of this present evil world, but in the main the

fraternity of the clergy taught that through the church and the preaching of the gospel the Lord would finally win the whole human race to the acceptance of the

By CHARLES S. LONGACRE

Christian religion. Hence they expected that mankind would gradually be reformed by means of legislation, social and political evolution, and the enforcement of religious obligations through church-and-state alliances, until all men should be brought into "the unity of the faith, and of the knowledge of the Son of God" (Ephesians 4: 13), with the result that there would be finally "one fold, and one Shepherd" over all (John 10: 16)—the kingdom of God established here on earth and the whole world converted to Christ.

Henry Louis Mencken, the noted skeptic and author, used to challenge the modernist theologians to prove from the Bible that the Seventh-day Adventists are wrong in their teachings. He used to say, "If the Bible is true, then the Seventh-day Adventists are right." He recognized that much of the modern theological teaching was contrary to the plain, literal teaching of the Bible and that the Seventh-day Adventist teaching, according to his understanding of the Sacred Scriptures, was more in harmony with its plain teaching than any other church creed.

But since the atomic bomb wrought such havoc in Japan and changed part of the desert sand of New Mexico into a sea of glass, the scoffing modernists have changed their concepts of what God is capable of doing, and they see that there is at least a possibility of His predictions concerning the final destruction of the earth being fulfilled. All one needs to do these days is to turn to the church pages in the newspapers which report the sermons of preachers, and to the religious magazine and periodical articles that refer to the potential possibilities of the atomic bomb in the future, and note the Scripture texts quoted and applied to the end of this present world. Among such texts appears the following: "And fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." Revelation 20: 9, 10.

A writer in *The Sunday School Times* of August 25, 1945, says: "As one reflects on

the bomb and its power in the light of Scripture, certain passages and thoughts come to mind. If a few atomic bombs can work such destruction, what will it be 'when the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ'?

2 Thessalonians 1: 7, 8. It ought to remind men of such ominous words as these: 'It is a fearful thing to fall into the hands of the living God'; 'for our God is a consuming fire.' Hebrews 10: 31; 12: 29. 'Why do the heathen rage, and the people imagine a vain thing? . . . He that sitteth in the heavens shall laugh; the Lord shall have them in derision.' Psalm 2: 1, 4. And every Christian will desire more earnestly than ever to be 'redeeming the time, because the days are evil' (Ephesians 5: 16); and to heed our Lord's warning,

## The Im



Like a spouting volcano, a column of smoke billowed 20,000 feet above Hiroshima after the Japanese city was devastated by the first atomic bomb on August 5, 1945. The smoky cloud was about 10,000 feet in diameter. (Photo by Acme Newspictures.)



'Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.' Matthew 24: 42, 44."

Other writers refer to the utterances of the ancient prophets who predicted the destruction of this world, by quoting the prophecy in Daniel which refers to the four great world powers depicted by symbols of four great beasts, saying: "The judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the [fourth] beast was slain, and



In His great prophecy concerning the last days, Christ predicted that "nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:6,7. (Picture by the Standard Publishing Co.)

act of

# the Atomic Bomb

his body destroyed, and given to the burning flame." Daniel 7: 10, 11.

Another Bible prophecy mentioned is this: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness. . . . A fire devoureth before them; and behind them a flame burneth: the land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. . . . For the day of the Lord is great and very terrible; and who can abide it?" Joel 2: 1-3, 11.

Instead of universal peace in this present world, the theologians now quote the prophet Joel: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. . . . Let the heathen be

wakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down: for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people." Joel 3: 9-16.

This prediction is believed to refer to Armageddon, to the end of this present world order, and to the millennium.

Again those who once said Adventists were calamity screamers, quote the following significant text: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and

distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Zephaniah 1: 14-18.

They even now quote the Saviour's prophecy concerning the signs to precede His second coming and the end of the world, saying: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass,

## ON THEOLOGICAL THINKING

then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

Reforming the world by cultural and legislative processes in the social, financial, political, and religious spheres does not appeal as strongly as it once did to the minds of these modern theologians. Dr. Norman Pittenger says "that we are witnessing the collapse of a civilization—of our own civilization, indeed." He answers the question he asks: "Why has all this come upon us? In a word because we have sinned." He also says, "God has some new thing for us."

As General Douglas MacArthur has said: "Military alliance, balances of power, leagues of nations all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war [through the possibilities of the atomic bomb] now blots out this alternative. We have had our last chance. If we do not now devise some greater and more

(Continued on page 18)





## A Hard Nut for Sociologists

"A RECORD-BREAKING sum of \$421,156,932 was wagered on thoroughbred racing in New York State this year, with Jamaica's \$4,330,471 handle last Saturday winding up the regular 144-day campaign which started on May 21."

So reads an Associated Press report in *The New York Times* (November 6, 1945),

drinks in 1945, the \$2,000,000,000 spent for smoking tobacco, plus the billions and billions spent for other useless, harmful, and sinful forms of pleasure and self-indulgence.

It is a strange commentary on social conditions in this country that while the laboring classes clamor for bigger and bigger wages, they squander more and more of their hard-earned income in

receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4: 1-3.



## Man and Mammoth

MANY of us recall that not many years ago certain scientists, charmed by the evolutionary hypothesis, assured us that the so-called prehistoric animals had their day on this planet long before man appeared. But as the spade continued to uncover remains of the past, conclusive evidence turned up to show that ancient man and those giant beasts and reptiles lived as contemporaries upon the earth.

The latest report of such findings, published in *The New York Times* (October 11, 1945), states that the tractor of a Jewish farmer recently plowed up the fossilized bones and teeth of a mammoth that apparently had served as a feast for some ancient tribe of people. The find was made at Kibbutz Avron in the township of Naharia, near the Lebanese-Palestine border.

"The bones showed signs of having been roasted. There was a primitive open-air hearth and several flint axes and other instruments showing a trace of excellent but crude workmanship. . . . The bones of the Kibbutz Avron animal showed it was 10 feet high and 15 feet long. Its tusks were nine feet long." The fossil relics were found at a depth of only 12 inches beneath the surface of the ground, which shows that the soil there had been undisturbed since those things had been buried.

Dr. Moshe Stekelis of the Hebrew University at Jerusalem is reported as saying that remains of mammoths had been found 10 years ago near Bethlehem.



This new flag, used to represent the President of the United States exclusively, has a dark blue rectangular background of size and proportion to conform to military and naval custom. Forty-eight white stars encircle the crest. This flag differs from other presidential flags in that the four white stars in each corner have been omitted, and the eagle faces to the right, toward the olive branches of peace held in the right talons, instead of toward the arrows, symbolizing war, held in the left talons. (Photo by Acme Newspictures.)

which adds: "The figure exceeded last year's previous record betting total of \$388,995,250 by \$32,161,682, although the 1945 racing season was 36 days shorter than in 1944. . . . Unofficial turnstile figures show a total of 4,350,383 fans, or 30,211 daily, as against the 1944 count of 4,307,897, or 28,932 daily average. The daily average amount wagered was \$2,924,700 compared to \$2,161,084 last year."

That was the betting record for horse racing in New York State alone! God only knows what the over-all betting picture for all kinds of gambling in all the 48 states was in 1945.

Add to this the \$7,000,000,000 spent by the American people for intoxicating

hurtful and sinful pleasures and indulgences. The bulk of the take of money by the tobacco, liquor, betting, and other purse-robbing rackets comes from the pockets of the working people. Unless a miraculous conversion of the masses to common sense and morality should take place, no amount of adjustment of wages and costs of living by the government will ever satisfy the perverted cravings of men.

"From whence come wars and fightings among you?" asked the apostle James. "Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and



## Commended by Hirohito

A COMMUNICATION from the Federal Council of the Churches of Christ in America states that "Emperor Hirohito, in audience with each of the four members of the Protestant deputation now in Japan, said that the Christian churches and schools had rendered great service to Japan and to the world."

A report on the interview with the Japanese ruler was given by Walter W. Van Kirk, one of the deputation members, in a radio broadcast from Tokyo directed to the United States by way of the Na-



tional Broadcasting Company's network on November 10, 1945.

The number of professed Christians in Japan amounts, at present, to about 350,000 out of nearly 80,000,000 population.

It is encouraging to know that the rigorous persecution of Christians by the old Nipponese regime has ceased, and that a revival of Christianity in that distant land has already begun. Let us loyally support the cause of Christ in Japan by both our prayers and our financial aid.



## At 10 Miles a Minute!

IN 1939 a German pilot, Fritz Wendel, marked up a new world's speed record when he flew a Messerschmitt-109 at an average of 469.2 miles an hour. That almost made us gasp for breath!

Now that the war is over, the characteristic urge of the twentieth century for greater speed in travel and communication has begun to express itself again. On November 7, 1945, Group Captain H. J. Wilson of the Royal Air Forces established a new world's speed record in a British Gloucester Meteor jet-propelled plane, Britannia, making an average of 606 miles an hour in four test runs over a 70-mile course at Herne Bay, off the south coast of England. That is more than 10 miles a minute!

A few weeks later, on November 20, a Boeing Superfortress established a new world's non-stop, non-refueling distance record by a flight of 8,198 miles from Guam to Washington, D. C., in 35 hours and five minutes. This flight shattered the record of 7,158.44 miles made seven years ago by two single-engined airplanes that flew from Ismelia, Egypt, to Port Darwin, Australia. The American B-29 had about 300 gallons of gasoline left when it landed, enough to have taken it one and a half hours longer in flight.

These days of speed remind us again of the prophecy of Daniel 12:4 concerning "the time of the end," which long ago foretold that "many shall run to and fro, and knowledge shall be increased." It is encouraging in these days when science is supplying militarism with the most speedy and destructive weapons of war that man has ever seen,

to see airplanes winging their ways over land and sea to take missionaries back to their fields of labor for the closing work of the gospel on earth. Christ, in speaking of the last days, made this notable prediction: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.



## Another Challenge to Protestants

ROMAN Catholicism's most widely circulated weekly periodical in the United States is *Our Sunday Visitor*, and its principal propaganda objective is to blast the teachings of Protestantism. On the front page of its issue for November 25, 1945, appears an article entitled "Many Truths Known to All Christians Only by Tradition," which is presented as an answer to the following query: "Do [Roman] Catholics follow tradition more than Protestants?"

One thrust made at popular Protestant-

*This historic picture shows President Harry S. Truman, commander-in-chief of the American forces which defeated Japan, contemplating the plaque marking the spot where the Japanese formally surrendered on the U. S. S. Missouri. Admiral Jonas H. Ingram, commander of the Atlantic Fleet, is seen standing at the President's right. The great concern of the world now is to avert another global conflict. (Photo by Acme Newspictures.)*



ism by that article of *Our Sunday Visitor* deserves serious consideration by every Bible-loving Protestant. It is this: "Many things accepted by Protestants are known to them only by tradition. . . . The observance of Sunday instead of Saturday as a day of public worship is accepted on tradition."

This charge is frequently made by Roman Catholic writers attacking Protestantism. In a recent issue ("one hundred and tenth carefully revised and enlarged edition") of Cardinal James Gibbons's book *The Faith of Our Fathers*, a work designed "to bring home the truths of the [Roman] Catholic faith to our separated brethren," appears the following statement:

"Not to mention other examples, is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." —Page 89.

This charge by Romanism against popular Protestantism is true. There is in Holy Scripture no commandment enjoining upon men the observance of the first

day of the week. This fact is often admitted by prominent Sunday-keeping Protestants. By devious and fallacious arguments some Protestant die hards attempt to justify Sunday observance by Bible texts, but when their discussions are sifted it is always found that no commandment of Holy Scripture is produced to warrant the keeping of the first day. Roman Catholics frankly admit that they do not obey the word of God in this matter; and more and more Protestants, as they study the subject, are doing likewise.

The seventh-day Sabbath, as Cardinal Gibbons has pointed out, is the only weekly day of holy rest enjoined upon men by Holy Writ. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor

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# "Three Days and Three Nights"

A Christian Jew Explains a Much Discussed Bible Text

By FREDERICK C. GILBERT  
A Christian Hebrew



**R**EPEATEDLY during the Saviour's ministry on earth He was besieged by the scribes and the Pharisees, who asked various complicated questions. They hoped that they might trap or entangle Him in His talk. Certain of those Jewish leaders approached Him one day with this question: "Master, we would see a sign from Thee." Matthew 12: 38.

Jesus answered: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Verses 39, 40.

Those Jews knew of the work and life of the prophet Jonah, which are told in the Book of Jonah in the Old Testament. In answering these leaders by quoting Jonah's experience, Jesus wished them to understand that He really was the Messiah. Similar predictions were made to others: "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matthew 16: 21.

"And Jesus going up to Jerusalem took

the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again." Matthew 20: 17-19.

"And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again." Mark 10: 32-34.

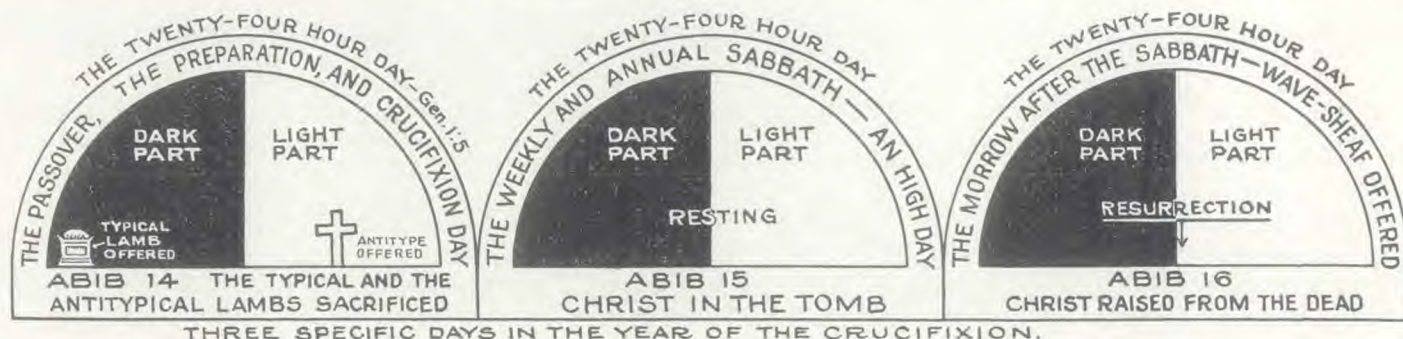
To give to the unbelieving scribes and Pharisees evidence that He was the Messiah, He told them that as Jonah was entombed in the fish for three days and three nights, so He would be betrayed, put to death, and buried, but would rise

"And that day was the Preparation, and the Sabbath drew on." Luke 23: 54. "It was the Preparation, that is, the day before the Sabbath." Mark 15: 42.

again on the third day, even as Jonah came forth from the watery grave. That is to say that the death, burial, and resurrection of the Lord Jesus was to be a sign to that generation that He was the Messiah, the Son of the living God. This tragedy, moreover, would be executed by the very men who were anxious to secure from Him a sign of His authority.

We know from the Holy Scriptures that Jesus did die, was buried, and was raised again from the dead, even as Jonah was swallowed up by the fish and came forth alive from the sea.

To some the statement "three days and three nights" means 72 hours, or three full days of 24 hours each. Three times 24 hours is 72. This reckoning is mathematically true. But is this number of hours the burden of Christ's answer to that generation when He said that "there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's



Jesus was crucified on the Preparation day (Friday), He rested in the tomb during the Sabbath (Saturday), and He rose from the dead in the early morning of the first day of the week (Sunday).



belly; so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12: 39, 40.

### How Long?

Did Jesus mean that He would be in the grave exactly 72 hours, no more and no less, and that the number of hours would be the sign of Jonas? Or was it the Saviour's purpose to convince them that He was Messiah, the Son of God, by the fact that after forfeiting His life at their hands He would rise from the dead? Despite their claims that they were able to put Him to death for blasphemy because they were the authorized council whose jurisdiction extended over everything Jewish, He would come forth from the grave. Even though He were buried, by triumphing over death and the grave He would offer them indisputable proof that He was the Messiah. Jesus and those disciples with Him at the time when all this occurred are well qualified to clarify for us the matter of the time.

The testimony of Jesus Himself concerning the length of time involved in His betrayal, death, and resurrection is given in several places in the Gospels. (Matthew 16: 21; 17: 23; 20: 19; Mark 9: 31; and Luke 9: 22; 13: 32; 18: 33.) In each of these texts He said to the disciples that He would die, He would be buried, and He would be raised "the third day." The evangelists Matthew, Mark, and Luke agree that Christ repeatedly said that He would rise "the third day."

The apostle Peter confirmed this statement of the Saviour by saying: "Him God raised up the third day, and showed Him openly." Acts 10: 40.

### Luke's Testimony

Luke gives us the conversation between the angels and the women who came there to anoint the body of Christ but found the tomb empty. The heavenly visitors said: "He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Luke 24: 6, 7.

This same evangelist records the interview between Jesus and the two disciples on the way to Emmaus on the day of His resurrection, part of which is as follows: "And He [Jesus] said unto them, What things? And they [the two disciples] said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have

redeemed Israel: and beside all this, today is the third day since these things were done." Luke 24: 19-21.

It is clear that it was "the third day" from the time Jesus was delivered to be condemned by the chief priests and rulers till He was raised from the tomb.

Luke furnishes us with another testimony from Jesus Himself at a gathering with the disciples just prior to His ascension. The Saviour said: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Luke 24: 46.

We also have the testimony of Paul, who wrote: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 1 Corinthians 15: 3, 4.

The testimonies of Christ, of His dis-

ciples, of the angels, and of Paul unanimously agree that Jesus was raised from the dead "the third day."

Let us now consider the testimony of the men who put Christ to death. How did they understand Jesus' statement that He would be in the earth three days and three nights as was Jonah in the fish's belly? It is written:

"The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead." Matthew 27: 62-64.

These opponents understood that Jesus meant that He expected to rise "the third day." This is in perfect agreement with

(Continued on page 18)



## 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.

*When I am on my feet a great deal, my ankles swell. Is this a sign of heart trouble?—B.K.*

Swelling of the feet or ankles is not always a sign of a bad heart. Sometimes, especially in summer, if one is standing, or sitting in a chair that makes pressure on the chair's edge, swelling of the ankles will result. If one leg only swells it is unlikely that the heart is at fault. Do you get short of breath when climbing a short stairs or walking medium fast up a slight grade? These are simple tests which might help you determine whether you should see your doctor or not, which, by the way, is the safest thing if there is serious question or possibility of a bad heart. If the tissues pit well above the ankle when pressed in like a loaf of bread dough, and the pit remains, you should by all means consult with your physician.

*I have been told that I have insufficient acid to digest my food and am taking acid to make up the lack. Can I do anything to restore the natural acid or must I take this as long as I live?—S.O.H.*

If the acid-secreting cells of the stomach are once destroyed, it might be impossible to restore them again. However if there is some acid still being secreted, it should be possible to increase this by a proper diet. There are two main factors in increasing the hydrochloric stomach acid; namely, the eating of dry food without drinking much liquid as it is eaten, and a good appetite. The principles to follow, then, are not to drink much if any with the meals, and to allow yourself time enough between the meals to get hungry and permit the acid cells to get heavily charged with the granules for making acid,

and to have the food so attractively prepared and seasoned as to render it very appetizing. Two meals a day might lend itself to this plan better than three, but you might try both plans to see which gives best results.

*Is there any reliable treatment for falling hair?—O.E.*

Lack of circulation around the hair roots is probably responsible for much baldness, and the following simple treatment will be found helpful in delaying or retarding this tendency; although little can be done to restore the hair if baldness be present. Twice daily, morning and evening, bend forward with the head as low as possible and massage the scalp deeply and vigorously for a few moments; then take one military brush—or better two brushes—with fairly stiff bristles and brush the scalp vigorously for a short time. Keep the scalp clean by washing and massaging it as needed and apply a little hair oil if the scalp is too dry. Sunshine or ultra-violet light is helpful if applied occasionally. These measures increase the circulation in the scalp.

*Can penicillin be used for treating syphilis, and if so is the treatment period very prolonged?—A.B.*

The results thus far would seem to indicate that penicillin is equal to the arsenicals and heavy metals which have been used so long. In early cases the treatment period required may be as short as five days if given continuously by the drip intravenous method. Another great advantage is the comparative non-toxicity of the penicillin as compared with the bismuth and arsenic preparations.



# Scripture Problems Solved

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



Are all the church members saints? And how can we tell a saint from any one else?—J.G.J.

The word "saint" means "one who is holy." Not all church members are saints. Since "all have sinned, and come short of the glory of God" (Romans 3: 23), all who would be saved must experience the converting and sanctifying power of Christ (1 Thessalonians 5: 23), for without holiness "no man shall see God" (Hebrews 12: 14). But sanctification must be accompanied by obedience to the word of God in order to be genuine. (1 Peter 1: 2.) "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12. "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." 1 John 2: 3-5.

What does Christ mean in Matthew 11: 11 where He says of John the Baptist that "he that is least in the kingdom of heaven is greater than he"?—C.G.M.

A commentator on this passage has said: "It was not his [John's] privilege to be with Christ and witness the manifestation of divine power attending the greater light. It was not for him to see the blind restored to sight, the sick healed, and the dead raised to life. He did not behold the light that shone through every word of Christ, shedding glory upon the promises of prophecy. The least disciple who saw Christ's mighty works and heard His words was in this sense more highly privileged than John the Baptist, and therefore is said to have been greater than he."—E. G. White, *The Desire of Ages*, p. 220.

Has a man a right, according to the Bible, to a divorcement from his wife when she leaves him and lives in adultery with another man? Can the innocent man in such a case divorce his wife and marry another woman without committing adultery?—I.N.

According to Matthew 5: 32 proved adultery on the part of one party to a marriage gives the innocent party of that marriage a right to divorcement. While it is specifically declared that whosoever shall marry the party proved guilty of adultery is culpable himself of the same sin, yet no guilt is imputed to the innocent party if he should marry again. The party proved guilty of adultery, if once divorced because of that offense, has forfeited his right to live thereafter in the marital state and must remain single the rest of his life.

What is the difference between symbolic time and literal time in prophecy? —J.G.J.

In Revelation 12 we have a symbolic prophecy in which the kingdom of Satan is prophetically symbolized by the great red dragon, and the church of God is prophetically symbolized by the woman about to

give birth to the man child that symbolized Jesus. Verses 6 and 14 speak of a prophetic period of 1,260 days, which is also mentioned in Daniel 7: 25; 12: 7; and Revelation 11: 2, 3; 13: 5. In these and similar prophecies (such as Daniel 8: 14; 9: 24-27; 12: 11, 12, and Revelation 9: 5, 15) a day is used symbolically to represent one year of literal time.

The classic example cited as proof is the symbolic prophecy of Ezekiel 4: 1-8. Ezekiel there used a tile and an iron pan to prophetically symbolize the fall of Jerusalem. In verses 4 to 6 the periods of time relating to Judah and Israel are stated in days. God said: "I have appointed thee each day for a year." Verse 6.

In literal prophecy, in which God speaks without employing prophetic symbols, the days are to be interpreted as days of literal time. (Mark 8: 31; Matthew 16: 21; 17: 23; 20: 19; 26: 61.)

How old must a child be to accept Jesus and be converted? Is a child accountable for all his acts and sayings before he is 12 years old?—G.H.

With children it is not principally a matter of age. One cannot draw a definite date-line and say that everybody who has not reached it is not accountable to God for his words and deeds. Much depends upon the experience of the child. When he reaches the place in life where he understands the difference between right and wrong in a matter, he is accountable for whatever light he has. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4: 17. Some children, because of home and church advantages, reach this experience early in life, while others do not.

Here is some excellent counsel from a successful Christian mother and religious worker: "Parents whose children desire to be baptized have a work to do, both in self-examination and in giving faithful instruction to their children. Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. It means repentance for sin, and the entrance upon a new life in Christ Jesus. There should be no undue haste to receive the ordinance. Let both parents and children count the cost. In consenting to the baptism of their children, parents sacredly pledge themselves to be faithful stewards over these children, to guide them in their character-building. They pledge themselves to guard with special interest these lambs of the flock, that they may not dishonor the faith they profess.

"Religious instruction should be given to children from their earliest years. It should be given, not in a condemnatory spirit, but in a cheerful, happy spirit. Mothers need to be on the watch constantly, lest temptation shall come to the children in such a form as not to be recognized by them. The parents are to guard their children with wise, pleasant instruction. As the very best friends of these inexperienced ones, they should help them in the work of overcoming,

for it means everything to them to be victorious. They should consider that their own dear children who are seeking to do right are younger members of the Lord's family, and they should feel an intense interest in helping them to make straight paths in the King's highway of obedience. With loving interest they should teach them day by day what it means to be children of God and to yield the will in obedience to Him. Teach them that obedience to God involves obedience to their parents. This must be a daily, hourly work. Parents, watch, watch and pray, and make your children your companions.

"When the happiest period of their life has come, and they in their hearts love Jesus and wish to be baptized, then deal faithfully with them. Before they receive the ordinance, ask them if it is to be their first purpose in life to work for God. Then tell them how to begin. It is the first lessons that mean so much. In simplicity teach them how to do their first service for God. Make the work as easy to be understood as possible. Explain what it means to give up self to the Lord, to do just as His word directs, under the counsel of Christian parents.

"After faithful labor, if you are satisfied that your children understand the meaning of conversion and baptism, and are truly converted, let them be baptized. But, I repeat, first of all prepare yourselves to act as faithful shepherds in guiding their inexperienced feet in the narrow way of obedience. God must work in the parents that they may give to their children a right example, in love, courtesy, and Christian humility, and in an entire giving up of self to Christ. If you consent to the baptism of your children and then leave them to do as they choose, feeling no special duty to keep their feet in the straight path, you yourselves are responsible if they lose faith and courage and interest in the truth."—E. G. White, "Testimonies for the Church," vol. 6, pp. 93-95.

Why did the apostles meet on the first day of the week?—C.J.B.

In only one instance do we find the apostles mentioned as having assembled on the first day of the week. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20: 19. This took place on the day that Jesus rose from the dead. The disciples were not assembled then for a religious service, but had gathered there "for fear of the Jews." Note also that "the doors were shut." The apostles were afraid that the Jews would treat them as they had treated Jesus.

Another proof that the apostles had not met there to observe the first day of the week in honor of Christ's resurrection is seen in the fact that they did not believe yet that He had risen from the dead. It was then that "He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark 16: 14. Indeed, He had to show them His hands and feet, ask them to feel of Him, and He even ate some of the fish and honey that they were eating for supper, in order to convince them that He was risen from the tomb. (Luke 24: 33-43.) This was at the very close of the day, which means that it was then too late for them to keep it.

The next time Jesus appeared to the apostles was "after eight days" (John 20: 26). This was probably on a Monday, as can be seen by simple counting as follows: (1) Sunday, (2) Monday, (3) Tuesday, (4) Wednesday, (5) Thursday, (6) Friday, (7) Sabbath, (8) Sunday, (9) Monday. If the count begins with Sunday, then the day that comes "after eight days" is the ninth—Monday.



# THE FINAL DISPOSITION OF EVIL

By HERMAN F. DE'ATH

"ENEMIES cannot live together in the spirit world any more than they can do here," says the *Psychic News*. "Hate persists so long as those who hate wish to remain in that condition."

This is a dismal prospect for those who expect at death to pass immediately into the spirit realm, for the so-called disembodied spirits would have to meet the same racial hatreds, the same political rancor, the same social jealousies, and the same family feuds that form a large part of life on this planet. And it would all go on indefinitely until it had worked itself out of existence. In other words, a world without hatred would not come into being until unregenerate human spirits should have reformed themselves. A more hopeless future for the race could hardly be imagined.

But then, the spiritists do not believe the Bible to be the infallible guide of the Christian. They much prefer the doubtful guidance of muttering, cheeping witches and wizards who claim to have communication with departed human spirits. And it is because the Holy Scriptures condemn all such necromancy, that spiritualists have no use for the Sacred Word. (Deuteronomy 18:10-12; 1 Chronicles 10:13, 14.)

The theory that human beings keep on living after physical death is based upon a fallacy. All through the Bible it is taken for granted that death is the cessation of life, and that no separate, conscious entity survives the death of the body. (Psalm 146:3, 4; Ecclesiastes 9:4-6.)

A spirit world there certainly is. But

its inhabitants are not disembodied spirits of the dead. They are angels, both good and bad. They have always been spirits since their creation in the beginning. (Psalm 8:4-6.) Some are ministering spirits who are sent forth from the divine presence to guide and protect the saints of God. (Hebrews 1:14.) Others are fallen from their allegiance to their Maker, and seek only to do evil. These impersonate the human dead in order to deceive the living who attempt to get into touch with their departed ones.

In this way the evil spirits seek to bolster up the work of wizards and witches, and so keep up the deception by which the author of all evil seduced our first parents when he led them into forbidden paths, saying: "Ye shall not surely die: for God doth know that . . . then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4, 5. And so from the beginning it has been true that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." Ephesians 6:12, margin.

Yet all the forces of evil notwithstanding, the Sacred Scriptures portray a glorious future for the dead. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His [Christ's] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done

evil, unto the resurrection of damnation." John 5:28, 29.

Then the time will be ripe for the final banishment of both evil and incorrigible evildoers. Evil is too subtly powerful and deep-seated in mankind to be eliminated solely by human effort and at human convenience. The very source of evil must be destroyed. But the fires of God in the last day will be powerful enough to destroy the devil, his angels, and the wicked human hosts that have elected to follow them. (Revelation 20:9, 10.)

Not until then will the way be prepared for that "new order" about which men talk so much today. So complete will be this glorious revolution, that evil shall not rise again. (Nahum 1:9.) The new order will be everlasting, guaranteed by a risen Christ and a race of immortal saints (Daniel 7:13, 14, 27), who will never again know sickness, sorrow, or death (Revelation 21:4). So complete will be the elimination of hate that the very animals will be at peace. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isaiah 65:25. (See also verses 17-24.)

May that day dawn speedily, and meanwhile may many be turned from error to truth, from darkness to light, from the commandments of men to the commandments of God, from futile human effort to the saving and keeping power of God through Jesus Christ His Son.

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## Golden Rule or Rule of Gold?

(Continued from page 3)

Human beings rightly count themselves far more intelligent than monkeys, and yet they sometimes weigh values in much the same manner as the little animal with his fist in the gourd. Mr. Average Man works hard every day, six days a week. His mind is absorbed with his labor, his business, his profession, his vocation. Whether he has much money or little, whether he has much education or none at all, his life is filled with the duties which lie nearest him, and in these days of keen competition, the continual cry is for more skill, more efficiency, more speed. And so Mr. Average Man finds himself crowded, and pressed, and hurried on and on and on, month after month and year after year, with little or no time to think of anything

except immediate duties, immediate needs, immediate obligations.

In the mad whirl of twentieth-century existence, every man owes it to himself, his family, and his Maker to stop and take stock—not stock of his business, but stock of himself. And he ought to do this not once only, but frequently. He needs to consider whether, like the foolish monkey, he is holding life's necessities above life itself, whether he is allowing himself to become so absorbed in his financial problems that he is neglecting his spiritual needs. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

Food, clothing, shelter—the common things of life—are needful, of course. God intended from the beginning that man should labor and receive in return those

things which will enable him to live in comfort; but it was never intended by our all-wise Creator that human beings should be so absorbed and engrossed in the cares of this life that they would forget Him who made them. It was never intended that the milk of human kindness should leak out of the hearts of men as from a broken vessel.

And so we find the Scriptures exhorting us, "Seek ye first the kingdom of God, and His righteousness." Matthew 6:33. If we do this, we are assured that all needful things will be added unto us. Again the words of Christ in His sermon to the multitude assembled on the mount ring out clear and vibrant even in this latter day, "Is not the life more than meat, and the body than raiment?" Verse 25.

It is inevitable that the heart which never looks away from the sordid cares of



life, from money getting (oftentimes money hoarding), should become, after months and years pass, gradually more and more selfish. And avarice may lead on to merciless grasping and downright dishonesty. Covetousness, cherished in the heart, will grow like a thrifty weed, crowding out every tender plant of love and pity and mercy. Small wonder that the apostle declared the love of money to be "the root of all evil." 1 Timothy 6: 10.

#### *Love Essential*

He who knows not the love of God in his heart is missing the greatest thing in life. He may have the fabled wealth of Croesus or the gold of Rockefeller, but if he is a stranger to the joy which flows into the heart when the will is yielded to Christ, he is poor indeed. He may, on the other hand, work for his daily bread with pick and shovel, but if he has never tasted of the true Bread that came down from heaven, the hunger of his soul is still unsatisfied. To him, as to all, the words are addressed, "Taste and see that the Lord is good" (Psalm 34: 8); and having tasted, eat and be satisfied with that spiritual food.

Rich or poor, every man needs God. What is this life, with its short span, after all? At best it is only threescore years and ten, or perhaps, by reason of strength, fourscore, and oftentimes filled with pain, sorrow, and hardship. (Psalm 90: 10.) Life is sweet to youth. But years come and go, and old age is here all too soon. And there is no escaping the grim reaper, for to every man he appears, sooner or later. When that dread day arrives, all the gains of this world are loss, for as the apostle Paul has well said, man brought nothing into the world, and it is certain that he can take nothing out of it. (1 Timothy 6: 7.) If, then, "in this life only we have hope in Christ, we are of all men most miserable." 1 Corinthians 15: 19.

#### *Keep Close to God*

During his earthly pilgrimage the man who commits the keeping of his soul to God as unto a faithful Creator (1 Peter 4: 19) will find both present joy and future blessedness. Instead of putting his treasure into a bag with holes (Haggai 1: 6), he will be laying it up in bags that wax not old (Luke 12: 33). To him who gives himself whole-heartedly to God, will come the blessing of the Lord which maketh rich, and the Lord addeth no sorrow with it. (Proverbs 10: 22.) While such a one may not accumulate in this life all he might have desired, yet he may approach the end of a useful and well-spent life—a life which has been filled with helpfulness to others—with the assurance that beyond

this vale of cares and tears and sorrow there is laid up for him a "far more exceeding and eternal weight of glory." 2 Corinthians 4: 17.

Let a man then consider well his ways, and with patience and hope, labor not merely for the "meat which perisheth" (John 6: 27) but seek the true gold, tried in the fire (Revelation 3: 18), "a treasure in the heavens that faileth not" (Luke 12: 33).



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### **Another Challenge to Protestants**

(Continued from page 13)

thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

### **The Impact of the Atomic Bomb**

(Continued from page 11)

equitable system Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character. . . . It must be of the spirit if we are to save the flesh."

The Sacred Scriptures reveal that no such universal spiritual rebirth of human

nature in the masses is going to take place in this present evil world, and therefore the divinely predicted battle of Armageddon will take place when "the kings of the earth and of the whole world" shall be gathered "to the battle of that great day of God Almighty." Revelation 16: 14-16. At that time God will intervene in human affairs, for John says, "There came a great voice out of the temple of heaven, from the throne, saying, It is done." Verse 17. Later the apostle beheld a better world, and wrote: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Revelation 21: 1.

Yes, as Dr. Pittenger says, "God has some new thing for us." "The world to come, whereof we speak," has "a city which hath foundations, whose builder and maker is God." Hebrews 2: 5; 11: 10. "For here have we no continuing city, but we seek one to come." Hebrews 13: 14. This has been the hope of the faithful of all past ages. It is also ours.

### **Speaking in Unknown Tongues**

(Continued from page 9)

"Praise the Lord" and "Glory to God" after every sentence. Did Christ preach that way?

4. Produce one scripture to show that speaking in tongues is the most important manifestation of the Holy Spirit's presence and power.

### **"Three Days and Three Nights"**

(Continued from page 15)

what Jesus, His disciples, the angels, and Paul have said.

It may be asked, Do these statements harmonize with what Jesus said to those Pharisees who asked Him the question, "We would see a sign from Thee."

They certainly do. For all the parties concerned say the same thing. It must be remembered that the Saviour was a Jew talking to Jewish people who had certain peculiar customs and mannerisms. There was no misunderstanding among them as to what Jesus meant by His statement.

In the *Jewish Encyclopedia* we find a statement and explanation of the Jewish understanding of the word "day," which is as follows:

"In Jewish communal life part of a day is at times reckoned as one day; e.g., the day of the funeral, even when the latter takes place late in the afternoon, is counted as the first of the seven days of mourning; a short time in the morning of the seventh day is counted as the seventh; circumcision takes place on the eighth day, even though



of the first day only a few minutes remained after the birth of the child, these being counted as one day. Again, a man who hears of a vow made by his wife or his daughter, and desires to cancel the vow, must do so on the same day on which he hears of it, as otherwise the protest has no effect; even if the hearing takes place a little time before night, the annulment must be done within that little time."—Vol. 4, p. 475, col. 1, art. "Day." (Funk and Wagnalls Co., New York City: 1903.)

*Hebrew Usage*

In the Jerusalem Talmud it is said: "That a day and night together make up a day (night-day), and that any part of such a period is counted as the whole."—J. B. Lightfoot, quoted in Henry Alford's *New Testament for English Readers*, Vol. 1, p. 91.

The Jewish people from time immemorial have regarded a part of a day as a whole day. The Old Testament Scriptures furnish us with many illustrations of this practice. For instance:

"And he [Rehoboam] said unto them, Come again unto me after three days. And the people departed. . . . So Rehoboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day." 2 Chronicles 10: 5, 12.

According to our way of reckoning, we would say that King Rehoboam desired the people to come, at the earliest, on the fourth day, for he said, "Come again unto me after three days." But the Bible writer makes the statement clear to us when he says the king's thought was: "Come again to me on the third day."

Again, in the story of Joseph and his brothers we are furnished with an illustration of how a part of a day was counted as a whole day. It is written: "And he [Joseph] put them [his brothers] all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God." Genesis 42: 17, 18.

*Another Example*

Another example is furnished in an experience of Esther and Mordecai, as follows: "Then Esther bade them return Mordecai this answer: Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise. . . . Now it came to pass on the third day, that Esther . . . stood in the inner court of the king's house." Esther 4: 15-17; 5: 1.

Jesus instructed the disciples to prepare the Passover supper for Him. This they did. (Matthew 26: 17-19.) The lamb was

slain and eaten. After the Passover supper the Saviour, with His disciples, entered the garden. (Matthew 26: 36; John 18: 1.) When He had passed through the hours of prayer and anguish there, He was taken by the mob led by Judas, and spent the rest of the night waiting for final trial at Pilate's judgment hall. The following morning He was led to Calvary, where He was crucified.

The Passover lamb was eaten on Thursday night, the crucifixion occurred on Friday morning, Jesus was buried in the tomb in the afternoon of Friday, He lay in the sepulcher all day on the Sabbath, and early the first day of the week, "at the rising of the sun" (Mark 16: 1, 2), His followers came to the tomb and found that Jesus was not there. To those followers

of the Saviour the shining angels said, "He is risen; He is not here." Verse 6. This was because "Jesus was risen early the first day of the week." Mark 16: 9.

Jesus had fulfilled the prediction He had made to the Pharisees who asked Him for a sign. Counting Thursday night, all of Friday, all of the Sabbath, and Saturday night until early Sunday morning, we have three days and the three nights during which Jesus was betrayed, suffered many things at the hands of the Jews, was mocked and scourged by the Gentiles, was put to death, and rose from the tomb. All testifying concerning those events, both His friends and His foes, declare that the prophecy was fulfilled which He made to those Pharisees and scribes who demanded a sign.



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# "Be of Good Cheer"

## A Meditation on Acts 27

By LEONARD C. LEE

**W**E ARE truly living in the crisis of the ages. This world is like a ship wallowing in a stormy sea, with the tides of eternity sweeping over its decks. The crew is panicky, and the officers are losing control. All is confusion and terror when suddenly a voice is heard. It comes above the roar of the waves with calm and quiet power. It is not the voice of the captain, yet the helmsman leaps to obey. It is not the voice of one of the under officers, for courage has left their hearts.

In this hour of peril a passenger who has dared to dream and hope, finds himself alone, an atom of courage in a sea of despair, and with faith born of conviction he raises his voice in command, and the captain and the crew obey.

Never before has the world been so crazily balanced on the crest of the surging sea of time. A Hitler speaks, and nations perish in a day. A Church-

ill's voice rings out in the darkness, offering "blood and sweat and tears," and millions take new courage and fight on.

Right is right, but might is mighty, and the darkest hours are still before us. I seem to see the darkness clawing at the eyes of light, lest light should see, and hope should conquer.

And some day you or I, or any one of millions of others, may stand alone and in an hour of terror, confusion, and despair, with the naked power of courage and hope save men and women from plunging to their doom. As did faithful Paul among the imperiled passengers and crew of the doomed ship in the stormy Mediterranean, each of us who serve the Lord can say to our distressed fellowmen: "Sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Acts 27: 25.

*Photo by International News*

