

Our TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



APRIL

America, Watch Your Step!
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TEN CENTS

"It Sounded So Cute"

By MARTHA E. WARNER

QUITE often friends call in the evening for just a "talk fest" minus cards, smokes, drinks, and profanity. The affairs of the world are discussed, and sometimes the discussion is interspersed with a bit of wholesome gossip, such as: "Have you seen the new baby at Mary Jones' house?" or "Mr. Smith is back in the hospital again," or "Ted, the boy who recently broke his neck, is sitting up now, and can receive callers."

We may hear about Joe Green's two heifers, which went wild and could not be gotten into the barn; or the glad news that the electric company is going to extend a line to a neighboring farmer's home.

Sometimes a poem or a magazine article is read and discussed. And when the parting time comes, we all feel that we have had an evening well spent.

But there are friends "and friends," if you know what I mean. Last night some of the latter came in, and before they left I learned that they had been visiting over at the Whites'. While they were there little Bobby broke a toy, and exclaimed, "——!" (He had called the curse of God upon what had happened.) "Can you imagine," the friend said, "a three-year-old swearing! It sounded so cute it made us all laugh. He plays alone, so I do not see where he picks it up."

To which I made answer, "Bobby would not use such language if he were not in the habit of hearing it."

For a minute there was silence, then the conversation turned to other subjects.

Now Bobby is a dear little fellow, and what a pity, what a pity, that he and hundreds of other little children are so accustomed to hearing profanity used in their homes, that they unconsciously fall into the use of it without understanding that they are doing wrong.

And not only do they hear it in their homes, but they hear it on the streets. One has only to stand on a street corner, or

roam around in some park or recreation center, to hear words forbidden to our parents and held in horror by our grandparents.

Children cannot be blamed for using the language they hear from those about them. If Daddy, in a fit of temper or impatience, indulges in profanity, Sonny is going to try it. And if he hears a "shady" story, he will repeat it; and when he does, the blame will not rest upon him, but upon the



Parents are accountable for their own acts, and for their influence upon their offspring. Children are inclined to imitate their seniors. Hence adults ought to set a good example before the little ones. (Photo by H. A. Roberts.)

heads of those with whom he has been associated.

Placing the blame upon his elders is of no help to Sonny, for he will go on soiling his lips and smearing his thoughts with bad language, unless there is a drastic reform on the part of the grownups.

I would that a copy of the Ten Commandments were hung in a conspicuous place in every home, that parents and children would each day repeat those commands, especially calling attention to the one which says, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Exodus 20:7.

If young and old were familiar with the commandments of God, then words of cursing and swearing would not come so easily and quickly to their lips; for when a person's heart is filled with reverence for God and His words, there is no place in his life for such profanity.

A little three-year-old took God's name in vain. Those who heard him laughed, and said that it sounded "cute." But did it?

Friends always have a welcome in our home. But if and when they come, it is with the full understanding that there will be no profanity, no smoking, no liquor, and no card playing. Even the stranger knows this. Looking around the room a stranger who was here on business said, "No ash trays? I don't believe one could be found in your entire house." And there could not.

As the subject of smoking had not been mentioned, the why of the man's remark puzzled me until I glanced at the table by his side. There, in plain sight, lay the word of God—the Bible—the silent witness to the habits and character of the inmates of the house.

Think this over, dear readers. If there is an unused Bible in your home, get it out, dust it off, read it, and teach your children

to read it. One writer well says: "It sets forth the highest moral and spiritual standards the world has ever known."

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment," says Christ. Matthew 12:36.

VOL. 55, No. 5

OUR TIMES

APRIL—1946

Established in 1891 as *The Southern Agent*. Name changed to *The Southern Review* in 1892, to *The Southern Watchman* in 1901, to *The Watchman* in 1905, to *The Watchman Magazine* in 1917. Incorporating: *The Tennessee River Watchman* (1901), *The Gospel Herald* (1903).

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★ Published monthly (except February, when semi-monthly) by the Southern Publishing Association, 2119 Twenty-Fourth Avenue, North, Nashville 8, Tennessee. Entered as second-class matter January 19, 1909, at the post office in Nashville, Tennessee, U. S. A., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized July 11, 1918. ★ Rates: 10 cents a copy, and \$1.20 a year, in the United States. Rates higher for other countries. ★ Change of Address: Please give both the old and the new address. ★ Expiration: Unless renewed in advance, the magazine stops at the expiration date shown on the wrapper. ★ Special Notice: No magazines are sent except on paid subscriptions, so persons receiving *OUR TIMES* without having subscribed may feel free to accept it without obligation. ★ Correspondence: Address all correspondence to *OUR TIMES*, Box 59, NASHVILLE, TENNESSEE.



Europe has passed through a very hard winter. Many thousands of families have had to live in lean-tos and shanties built from the ruins left in the wake of World War II. This pictures conditions in Czechoslovakia. (Photo by Acme.)

A Deluge of Destruction and Death

By A. V. OLSON

[The writer of this article, a resident of Berne, Switzerland, and president of the Southern European Division of the General Conference of Seventh-day Adventists is an American citizen. He lived in Europe during all the years of World War II, and traveled widely over the continent during the struggle. He visited the United States recently for the first time in several years.—Editor.]

FOR OLD Europe the past six years have been the most terrible and the most terrifying years in all its long checkered history. They have been years of unbelievable terror, of appalling destruction, hardship, and suffering. Most of our beautiful cities are in ruins, and thousands of our villages are naught but heaps of rubble and dust. Multitudes of men, women, and children have perished. Many of them still lie buried under the wreckage of their homes. Millions of homes have been destroyed, and millions of families have been torn apart to be united no more. Our lands are filled with widows and orphans, with the maimed and crippled. Hordes of homeless people, cold and hungry, are tramping about in search of shelter and food. It is estimated that at least 10,000,000 souls will perish before spring.

Cities and villages are not the only things that have been ruined. In large areas fields, orchards, vineyards, and gardens have been laid waste. With proper effort, the fields and gardens can soon be made to produce again, but not so with the

orchards and vineyards. Several years must pass before they can yield their fruit as before. Europe's railway systems have been destroyed and her whole industrial life paralyzed. New political parties, with new ideas, plans, and policies, have arisen. New rulers, new officials and functionaries, have replaced the old. Many of these have had little or no training for their posts. In places this has naturally brought confusion, delays, and hardships.

Europe is in great distress economically. Currencies have lost their values, and prices are soaring toward the skies. On a recent visit to Italy I found that a shirt

which before the war cost about 45 liras, now sells for 3,000; and a pair of shoes which formerly could be bought for 80 to 90 liras, now costs 5,000 or more. When I was in France, I met a friend who had just paid 28,000 francs for a simple suit for his son. (According to the official exchange rates, there are 100 liras or 50 francs to a United States dollar.) In many countries the situation is even worse. Great efforts are being made to remedy the situation. In certain places conditions are slowly improving, but on the whole Europe is passing through the worst winter since the outbreak of the war.

This terrible upheaval and destruction has brought much hardship, suffering, and sorrow to our dear church members in Europe. God has been merciful to His children in the Southern European Division. We do not know how many of our people may have lost their lives in Rumania, Hungary, Bulgaria, and Greece. But in the lands of Yugoslavia, Italy, North Africa, France, and Belgium, as far as we have been able to learn through letters, reports, and personal visits, only about a

score of our brethren and sisters perished as a direct result of the war. This included two of our denominational workers in France, who were carried away as hostages to Germany, where they died in concentration camps. A number of our people lost their belongings, but the great majority came through the bombardments untouched and unharmed. Often the dwellings of our people were the only ones left standing while those around them were destroyed. In numerous places, when the bombers approached, the neighbors rushed to the homes of our people and asked for refuge, saying they were convinced that God had a special care over them because of their consistent Christian lives.

Many have asked how the war affected the work of God throughout our division. They want to know if it was torn asunder or if it made progress. The war naturally created many problems, caused much hardship and perplexity; but, thank God, it did not destroy the work.

As soon as the war broke out there was general mobilization in practically all the
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"I Shall Return"

THE COMING OF EARTH'S GREATEST DELIVERER

By ROGER W. COON

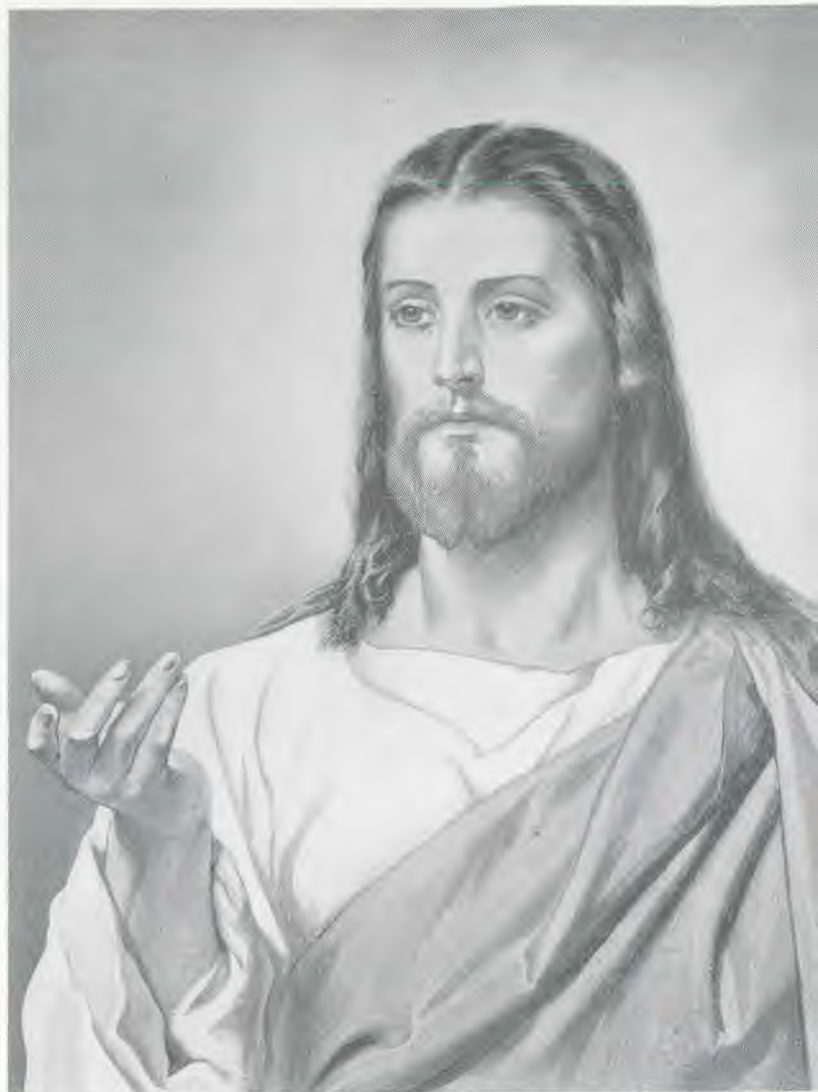
IT WAS mid-March in the year 1942. The great commander stood before his men and gave them a brief farewell message. Then, quickly, he was gone. Outstanding among his last words were these: "I shall return." He was only taking a temporary departure. He could not tell them how long it would be until he would return, but in parting he gave them a definite promise that he would come back. General Douglas MacArthur had left them, but his promise remained with them. Upon this the men of Corregidor and Bataan based their hopes of final liberation.

Two years and seven months later the general returned. October 20, 1944, will live forever in the memories of the courageous inhabitants and gallant defenders of the Philippine Islands. To them it was a day of liberation from Japanese domination. It was a day of freedom from a foe who had shown no mercy.

As the American invasion barges moved in for the landing, General MacArthur strode through the waist-deep surf and on to the beach. A loud speaker was set up at once, and the first words spoken by him were these: "This is the voice of freedom. People of the Philippines, I have returned!" MacArthur had kept the faith.

There is another great day of liberation coming, greater than any that this world has hitherto witnessed. It will not be the freeing of one country by another, but the liberation of *the whole world* by the greatest Saviour that mankind has ever known, Jesus Christ.

Our Great Commander is coming back



"Unto them that look for Him shall He appear the second time without sin unto salvation."
Hebrews 9: 28. (Otto Knille, artist)

to earth. When He left, His departure was not permanent; it was only a temporary absence. When He went away, He did not reveal to His disciples the definite date on which He would return, but He did promise to come back and take the faithful to heaven.

When He comes, He will be leading the greatest and most glorious army ever amassed—hundreds of thousands of His holy angels. (Revelation 19: 11-21; Matthew 24: 30, 31.) With Him will come liberation—complete freedom—from sin. His triumphal arrival will climax a struggle that has lasted longer than any other conflict in the annals of humanity, the great controversy between Christ and Satan.

It is a historical fact that Jesus Christ of Nazareth once lived on this earth. Historians of His time and ours, whether they accept His religious philosophy or not, admit that Jesus Christ lived in Palestine a little over 1900 years ago, that He was a great teacher of morals, that He did good to the people with whom He came in contact, and that He established a great

religion that has successfully withstood the attacks of pagans and infidels.

Before Jesus left this earth, He spoke a message of encouragement to His disciples. At that time He gave them the promise recorded in John 14: 1-3, which says in part: "I will come again, and receive you unto Myself."

At Christ's ascension to His heavenly home two angels, clothed in white apparel, told the anxious and sorrowful disciples: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11.

Paul declares that "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear *the second time*." Hebrews 9: 28.

These texts, and many others, have provided comfort and hope to those who long to see their crucified and risen Saviour.

Jesus promised that He will come again. Are His promises sure? "The Lord is not slack concerning His promise," 2 Peter 3: 9.

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THE SCREAM of the whistle and the screech of steel wheels grinding on the rails rose to a crescendo as the "extra" sped toward the crossing and the stalled automobile on the tracks. A split second, a crash, and the noise died away as the train came to a halt beyond the crossing. Sudden death? Almost too sudden to believe! On the day before this man had spoken to me. And now I watched as my father, with other men, helped lift his mangled body from the tracks.

It comes so suddenly, this thing called death. It may creep slowly upon one. And we wonder what is beyond. Just as we question, so did Job many centuries ago: "If a man die, shall he live again?" Job 14: 14.

Perhaps this question and its answer are more pertinent today than ever before. Many are the servicemen who waved good-by to loved ones at home and will not be returning. Not only have homes in the United States felt the impact of the war, but many in England, France, China, and other nations ravaged by the recent conflict have been visited by the shadow of death. From hearts throughout the world comes the question, sometimes voiced aloud, sometimes asked silently, "Where are they?"

Hopefully turning to the Holy Scriptures we seek the answer to our query. As they run over the sacred pages, our eyes light on this verse: "In Him [Christ] was life; and the life was the light of men." John 1:4. The preceding verses read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made." Verse 14 adds: "And the Word was made flesh, and dwelt among us." This Divine Word was Jesus. It was He who made all things. Therefore man, as part of creation, came from the hand of Jesus.

If it was Christ who brought the human race into existence, if it was He who endowed man with life, perhaps He can help us understand the subject of death. To what better authority can we go than to the One who holds the secret of life?

From the lips of the Master we have this promise: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. We ask the question, "When is that 'everlasting life' to be given?" Surely not now. As we walk up to the bier, pause a moment to behold for the last time the one who has passed into the vale of death,

and look at his quietness, we say, "Surely not now." And yet, there is the promise of Christ.

We read on in the book of John, and find the Son speaking again: "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

remain in the grave after death was not a new doctrine introduced by Jesus. "One dieth in his full strength, being wholly at ease and quiet. . . . And another dieth in the bitterness of his soul, and never eateth with pleasure. *They shall lie down alike in the dust, and the worms shall cover them.*" Job 21: 23, 25, 26. Solomon expresses the same idea in Ecclesiastes 12: 7: "Then shall the dust return to the earth

Where Are They?

THE DEAD SHALL LIVE AGAIN

By JOHN W. BOYD



While American service men stand at attention before the flag flying at half mast in this United States military cemetery in Guam, a naval aviator is lowered into his grave. In the future all the graves will open, and the fallen shall live again. (Photo by Acme.)

evil, unto the resurrection of damnation." John 5: 28, 29. Where does Jesus say the dead are? *In the graves.* Only the wicked? No, both the righteous and the wicked. How long will they remain in the grave? Till they shall hear His voice and come forth. In John 6: 39 Jesus tells us when the resurrection will take place: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

That both the righteous and the wicked

as it was; and the spirit shall return unto God who gave it."

Someone may say, "There, that says that a person doesn't remain in the grave at death, but goes to God."

Does it say that? It says *the spirit* shall return to God who gave it. What is "the spirit"? It is what God gave. What did He give? The answer is found in Genesis 2: 7, as follows: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life;

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AMERICA, WATCH YOUR STEP!

(Part One)

By ROBERT LEO ODOM

FROM THE bloody struggle of World War II the United States of America has emerged as the mightiest nation on earth. As such, she has assumed the role of leader in the nations' quest for lasting world peace.

In a speech of tribute to the late President Franklin D. Roosevelt, delivered before the British House of Commons on April 17, 1945, Prime Minister Winston Churchill said:

"In war he had raised the strength, might, and glory of the great Republic to a height never attained by any nation in history. With her left hand she was leading the advance of the conquering Allied armies into the heart of Germany, and with her right, on the other side of the globe, she was irresistibly and swiftly breaking up the power of Japan. And all the time ships, munitions, supplies, and food of every kind were aiding on a gigantic scale her Allies, great and small, in the course of a long struggle."

"At the Summit"

Later, on August 16, 1945, after he had become leader of the opposition in the House of Commons, Mr. Churchill declared: "The United States stand at this moment at the summit of the world."

The thought of our nation attaining such greatness makes the chest of the average American swell with pride. We are conscious, indeed, that this country has come to the most important epoch of its history, and that its influence upon other nations will be tremendous during the coming months and years. The example set by the American people is bound to have a very telling effect upon the rest of the world.

As we think of this, we recall the words of the world's wisest statesman, who said: "Righteousness exalteth a nation: but sin is a reproach to any people." Proverbs 14:34. When Solomon, the philosopher-king, made that statement, Israel had reached the summit of its greatness as a nation.

The inspired Hebrew ruler emphasized a truth that we of the United States ought to heed now that our nation has attained to the pinnacle of power. We need to keep in mind constantly that true greatness in a nation must have its foundations in a citizenry of high moral character. Righteousness—right doing—in the daily life of its people is what makes and maintains a nation really great.

But sin—a flouting of the divinely established moral standards set for man by his Maker in the Divine Word—will certainly result in ruin for any people. A study of the social life of the great nations of antiquity—Egypt, Assyria, Babylon, Persia, Greece, and Rome—reveals that their decline and fall resulted mainly from a decline in virtue, a deterioration of character, and a disposition to lawlessness by the major part of its citizenry.

One of the fundamental laws of social life is stated by the apostle Paul in these words: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."



The message on this church bulletin board in Buffalo, New York, is unusual. The widespread antipathy of some churches to the Decalogue is responsible for much of the lawlessness that is rampant in America today. (Photo by International News.)

Galatians 6: 7, 8. A nation is composed of the individuals who make up its citizenry, and when a very sizable sector of it lives a life of sowing to the flesh, the country as a whole is bound to reap corruption.

There are reasons for grave concern over the spiritual health of our great na-

tion. Our vaunted greatness may be more material than moral. If so, then it is time to become humble and repentant instead of proud and headstrong.

One of the most serious symptoms of moral decay in our fair land is the alarming increase of crime. The situation has become such that on December 11, 1945, President Harry S. Truman warned that among the great problems which this country faces now, "perhaps the most alarming is the increase in juvenile delinquency." The President's statement was part of a message he sent to the convention of the International Association of Chiefs of Police then assembled at Miami Beach, Florida.

Juvenile Crime

Chief Inspector John J. O'Connell of the New York City police, chairman of the Committee on Juvenile Delinquency and Crime Prevention, told the assembly that a survey of American cities reveals that "boys over 10 and under 16, and girls between 16 and 21, are the age groups causing most concern. Among boys petty larceny, burglary, runaways, car thefts, disorderly conduct, and malicious mischief are the most prevalent offenses. The offenses most common among girls are runaways, sex offenses, petty larceny, incorrigibility, truancy, and disorderly conduct.

"The greatest increase in arrests of boys under 21 was noted in criminal homicide, rape, and other felonious assault, such arrests increasing 23.8% during the first half of 1945, as compared with the same period of 1944."

J. Edgar Hoover Speaks

In his address before the convention, J. Edgar Hoover, director of the Federal Bureau of Investigation, said: "The need for increased effectiveness and the marshaling of whole communities on the crime-prevention front becomes more important each day. Lawlessness has taken on such proportions as to even startle the imagination. The crime waves proclaimed in the daily press are not imaginary. They are real. They are bloody. If anything, the press is guilty of understatement, rather than overstatement. Let me be specific. In October of this year serious crime increased 19% over the same month last year. Of the more serious crimes, the increases reflect 32% more murders, 38% more auto thefts, 38% more robberies, 11% more larcenies, and 26% more

burglaries. Crime rates are continuing to rise rapidly throughout the entire nation."

"It is not pleasant," Mr. Hoover went on to say, "but the fact remains that it is the delinquent youngster of the war years who is now graduating into the ranks of seasoned criminals. The most recent figures reveal that 21% of all arrests are of persons under 21. More persons aged 17 are arrested than in any other age group. Those under 21 years of age represent 15% of all murderers, 36% of all robbers, 51% of all burglars, 34% of all thieves, 26% of all arsonists, 62% of all car thieves, and 30% of all rapists.

"The whole problem becomes more serious when we observe the shocking spectacle of the rise in youth offenders during the war years. They are the ones who are now becoming the postgraduates of crime, and are committing the more despicable offenses. The arrests of girls under 18 years of age have increased 198% since the last peacetime year of 1939, while arrests of boys under 18 years of age have increased 48% for homicide, 70% for rape, 39% for robbery, 72% for assault, 55% for auto thefts, and 101% for drunkenness and driving while intoxicated."

"Taxpayers of the United States are spending only \$3,500,000,000 annually for training of the country's youth, while the annual crime bill is \$17,000,000,000," declared John Wooster Martin, nationally known authority on juvenile delinquency, in an address before the Civitan Club in Nashville, Tennessee, on December 10, 1945.

This condition in the social life of the American people does not befit a nation that is assuming the role of leader in the world's quest for a lasting peace. The increasing crime and the strife between capital and labor, with its outbreaks of mob violence and disregard of human rights, have not helped us in the eyes of other peoples. We must set our own house in order before we shall be able to do much in helping others to put theirs in order.

Writing a prophecy concerning the last days, the apostle Paul was inspired to say: "This know also that in the last days *perilous times shall come*. For men shall be



Teen-age youth lead the way in the greatest crime wave in our nation's history.
(Photo by H. M. Lambert.)

lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents [juvenile delinquency], unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers
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A Deluge of Destruction and Death

(Continued from page 3)

countries in our division. This robbed us of most of our workers of military age. Here in America ministers are exempt from military service, but not so in Europe. We lost union and local conference presidents, pastors, evangelists, and institutional workers. Lecture halls were almost impossible to find, for they were usually taken over for military purposes. If one occasionally could be found, it was generally of little value because of the lack of heat and light. The frequent bombardments were another serious handicap.

In several countries persecution caused great hardship and suffering. When the Nazis occupied Alsace, they dissolved our conference and all the churches, confiscated our church buildings, and prohibited our work. In Croatia all of our churches were closed, and the conference was dissolved. All church and evangelistic work was strictly forbidden. Over in Rumania,

where we had more than 25,000 believers, the union conference, the six local conferences, and all the churches were likewise dissolved. Our 300 chapels, the publishing house in Bucharest, and our beautiful school at Brasov were all taken from us. The same was true of all funds found in our treasuries. Three thousand of our people were thrown into prison, where they were tortured and abused. A large number were sentenced to as high as 25 years of imprisonment, and a number were condemned to die.

Notwithstanding all these obstacles and difficulties, the work of God made encouraging progress. Even where the persecution raged, the work went forward. Here the workers could not write openly about their activities, and about baptisms, which were forbidden. Yet they were able to let us know that souls were being won for the Lord.

One minister, who had been a teacher in one of our schools, wrote that the students in his classes were doing very well. He said 18 of them had passed their examinations successfully and had received their diplomas (meaning their baptismal certificates). Another one wrote that he was engaged in the life insurance business. "Last year," he said, "I wrote 23 policies, and in six months of this year I have written 26." Six months later he wrote: "Rejoice with me. This year I have written 96 policies." I did rejoice with him. Just think of one lone man, without meeting halls, constantly watched and persecuted, with no conveyance to take him from village to village, and often caught between contending armies, winning 96 souls for God and baptizing them under the cover of night.

A third minister from one of these Balkan lands wrote me that in spite of the unfavorable weather their fields and vineyards were doing very well indeed. He said they had been able to gather 253 baskets of splendid fruit. By this he wanted us to know that in his small conference they had baptized 253 souls during the year.

In little persecuted Croatia they baptized 850 souls while the war was raging. Our church in Zagreb now has more than 500 members. In the Hungarian Union they baptized far more souls a year during the war than they did before. The Italian Union increased its membership about 50% during this time. France, Switzerland, Belgium, Spain, Portugal, North Africa, and our island mission fields all moved forward. We know that even in Rumania they had baptisms during the time of their greatest distress and sorrow, but we have not yet been able to learn how many.

ALL WHO shall enter heaven will have been saved by grace, and not by the works of the law. Some say that men were saved in Old Testament times by obeying the Decalogue, and that in the New Testament age they are saved by grace. If this were true, then the redeemed are going to a divided heaven. Some will have gotten there by the works of the law, and others will have arrived there by grace. This would mean that God is changeable—that in one age He saves people by *their* works, and in another saves them by *His* grace.

works of the law. All those who shall enter heaven will have been saved by grace.

The New Testament teaches that the people of Old Testament times were saved by grace. Paul says: "David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." Romans 4:6. Peter, too, makes it plain that God has had only one plan of salvation for man, and that is through faith in Christ. "Neither is there salvation in any other: for there is none other name under heaven given among

not imputed when there is no law." Romans 5:13. Thus God's law does not save men, but points out their sins and their need of the Saviour. It is like a mirror that shows a dirty-faced person his need of soap and water.

The law will be used for judging men. In other words, we are not saved by the law, but we are to be judged by it. And that law is the Ten Commandments. "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

"By Grace Are Ye Saved"

The Cure For Lawlessness

By JAY M. HOFFMAN

God says: "I am the Lord, I change not." Malachi 3:6. He is not changeable. Moreover, the Holy Scriptures teach that we are saved by God's grace both before and after Christ's death. We read in Ephesians 2:8 that "by grace are ye saved." Furthermore, "the grace of God that bringeth salvation hath appeared to all men." Titus 2:11. The Lord says that grace has been extended to "all men." That covers both dispensations.

When David wrote about 1,000 B. C., he made the following statement under the inspiration of God: "The Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." Psalm 84:11. Thus in Old Testament times God's grace was extended to men. Another text of Old Testament days says that "He giveth grace unto the lowly." Proverbs 3:34. In the New Testament we find this statement of the Proverbs repeated by James, who assures us that God "giveth grace unto the humble." James 4:6.

Men were never saved by doing the

men, whereby we must be saved." Acts 4:12.

In Old Testament times people looked forward to the Christ who was to come and die to save them by His grace, whereas today we look back to the Christ who came and died to save us by His grace.

Some ask, "If we are all saved by grace, then what is the purpose of the law?"

The law serves as the moral standard by which we can measure our conduct and know whether or not we are doing right. "For by the law is the knowledge of sin." Romans 3:20. Paul illustrates this by saying, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. Here the apostle specifically refers to the tenth precept of the Decalogue, showing that the Ten Commandments constitute the moral law by which our life is to be gauged. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. "Where no law is, there is no transgression." Romans 4:15. "Sin is



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. The apostle here quotes the sixth and seventh precepts of the Decalogue to show that we shall be judged by the Ten Commandments.

To explain what is meant by law and grace, here is an illustration. A man comes to a jewelry store, breaks the window, reaches in, grabs some of the jewels, and starts running. When he reaches the corner, a policeman grabs him, and says:

"Wait a minute, you are under the law!" The thief asks, "Why am I under the law?"

The officer answers, "Because you have broken the law of the state, which says that you are not to steal."

When the case comes up for trial in the court, the judge asks: "Why is this man here?"

The policeman replies, "For violating the law of the state, for he was caught stealing from a jewelry store."

The Judge Involved

The judge then turns to the offender, and inquires, "What have you to say for yourself?"

"I am guilty of stealing," responds the accused. "I am sorry that I did it. I plead with you that you forgive me. I will never do it again."

The judge, convinced of the man's repentance, wishes to let him go free. But he knows that to be a just judge, he must uphold the law, avenge the wronged, and assure the citizens of the state that they will be protected in their rights against evildoers.

Torn thus between his desire to save the criminal from prison and his duty to uphold the law of the land, the judge seeks a way out of his difficulty. He recognizes the man's guilt, fines him, and makes a personal sacrifice to save the evildoer in a way that at the same time upholds the law of the state. He pays the \$1,000 penalty for the theft which the accused has committed, orders that this satisfaction be written into the court records, and then sets the convicted man free, with the admonition that he go and steal no more.

Does this mean that the pardoned man is set free by grace so that he can go out and steal again? No; positively no! He is now doubly bound to obey the law. He is still under the same obligation to obey the law and respect the rights of his fellow men as he was before. Having broken the law, he came under its condemnation. But now that he is pardoned and set free by the judge, he also owes it as a debt of gratitude and love to his benefactor to be a law-abiding citizen.

Sin Defined

"Sin is the transgression of the law." 1 John 3:4. "Christ died for our sins." 1 Corinthians 15:3. But this does not mean that Jesus died in order that we may continue to disobey God's law. "He shall save His people from their sins" (Matthew 1:21), that is, from their lawbreaking. "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under

grace? God forbid." Romans 6:14, 15. Here the very part of the Bible which tells us that we are under grace also tells us that we are not at liberty thereby to sin. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Grace is defined as "unmerited favor." It is not something that exists apart from the law, but exists by reason of the law. Grace and law have never been separated in either the old dispensation or the new dispensation. They have existed side by side ever since man sinned. The Lord says in Romans 4:15 that "where no law is, there is no transgression." Moreover, "sin is not imputed when there is no law." Romans 5:13. Thus you can readily see that if there is no law, then there is no transgression or sin, and therefore there is no need of grace; for if there is no sin, there is no condemnation, and if there is no condemnation, then there is no need of grace. Grace is not needed where there is no law.

All Under Law's Condemnation

There must be a law, and that law must be broken by him, in order for a man to need grace. Why did Christ die for us? "Christ died for our sins." 1 Corinthians 15:3. What is sin? "Sin is the transgression of the law." 1 John 3:4. Then Jesus died for you because you are guilty of disobeying God's law. If there is no law, then you do not need the Saviour.



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If you admit that Jesus died for you, then you must admit that there is a law, for you cannot be a sinner without having broken God's law. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Romans 3:19. Thus a man is "under the law" when he is under its condemnation as a lawbreaker.

A Dangerous Doctrine

The devil would like for all of us to believe that we do not have to obey God's law because we are saved by His grace. But this is a fatal mistake, for people are led by it to flout God's law. The devil must rejoice when he hears preached the doctrine that because Jesus has died for them Christians are at liberty to trample the Decalogue under feet and worship strange gods, adore images, take God's name in vain, desecrate the Sabbath, dishonor their parents, murder, steal, commit fornication, lie, and covet as they please.

The sinner is sentenced to die an eternal death, and only the grace of Christ can bring pardon and hope to him. "For all have sinned, and come short of the glory of God." Romans 3:23. Jesus has paid the price of our redemption, not with silver and gold, but with His precious blood. (1 Peter 1:18-20.)

God's love and grace lead the law-breaking sinner to become a law-obeying Christian. "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.

A Closer Relationship

Under the new covenant the grace of God brings men into a closer relationship to His law than ever before. Under the old covenant His law was written on tables of stone, but under the new it is written in men's hearts and minds (Jeremiah 31:31-33; Hebrews 8:9-12), where it can regulate their thoughts and intents as well as their words and deeds. God's grace, therefore, changes men from breakers of His law to keepers of His law; and this obedience to the law is not the means by which we are saved, but is the result of the saving grace of God.

"EVERY part of this law [Ten Commandments] must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God."—John Wesley.



Some scientists imagine that the long extinct Neanderthal man was like this. There are several skulls and other bones of his body in existence in museums. This picture represents a Neanderthal woman cleaning a reindeer skin. (Photo by Herbert.)

LOS ANGELES, Calif., Jan. 1—Workmen today unearthed the remains of a huge mammoth while cutting a new street in this city. Associated with the bones of the ancient beast were found fragments of charcoal, indicating that this was the site of a feast. The find is dated as 60,000 years old."

This is but an imaginary newspaper report, but it illustrates what occurs over and over again throughout the country. And if the reader notices the discrepancy between the figures given by such press reports and the date indicated by Bible chronology for the creation of man, he is led to wonder. Three questions rise in his mind:

1. Is the Genesis account of the creation of Adam and Eve only a folk tale, and was there really a long evolutionary history before the Bible story began?

2. Was there a pre-Adamic race of men upon the earth, dating back far beyond the Biblical record of creation?

3. Is the Genesis narrative literally true, and are the other two views wrong?

The answers to these questions can be found best by examination of prehistoric human and animal remains in Europe, and by comparison of these evidences with those found in North America. What are the facts, and what conclusion can we draw from them?

The rivers of northern Europe have cut from three to six terraces in the limestone. These indicate successively lower stations of river level, the high terraces being, of course, the oldest. Human remains have been found in the terraces and in the caves in the rocks forming the terraces. This fact shows clearly that those human remains belonged to the period *after* the rivers were cut, not before the limestone was laid down. They are, therefore, of comparatively recent date.

Aside from a jaw found in a sandbank near Heidelberg, Germany, and fragments of a skull unearthed in England, the oldest

authentic human bones belong to two distinct races which modern scientists call the Neanderthal and the Cro-Magnon.

The Neanderthal skeletons, of which about 100 have been found more or less complete, apparently were in burial sites in the caves and terraces. These people were robust and had short extremities. The skulls were massive, having heavy brow ridges. In every respect they differed considerably from modern man. Yet they were distinctly human. They were not ape men, although in certain features they may have shown some resemblance to some of the apes.

The culture of the Neanderthal people is styled as paleolithic ("Old Stone") because their implements were crudely made

Man and

Data on the D

of flint. Associated with the human bones of this period are found skeletal remains of the hippopotamus, elephant, rhinoceros, and many other extinct animals.

The Cro-Magnon skeletons have been found in at least 18 "stations" immediately overlying the Neanderthal habitations. There is absolutely no evidence that this people evolved from the earlier race. The Cro-Magnons were tall and well proportioned. Their implements included not only flint tools of better quality than those of the Neanderthals, but they used bone for fish hooks and for other implements. They apparently migrated into Europe and displaced the previous inhabitants.

In one camp at Solutre, France, the bones of over 100,000 horses have been found. Reindeer, cattle, and mammoth bones were mingled with those of the horses, and among them were man-made implements.

One proof that the Cro-Magnons were not crude half-men is seen in the art works on the walls of caves and on fragments of bone and horn. On the walls of the limestone caves are found drawings and engravings of the woolly mammoth, woolly rhinoceros, cave bear, bison, reindeer, lion, horse, fish, cattle, and stag. Carvings

of these same animals were made on horn, tusks, and bone.

In many caves the layers of debris show a regular succession from the flint implements of the Neanderthals through the bone and horn and improved flint implements of the Cro-Magnons to the copper and bronze implements, and the pottery of the pre-Roman peoples.

Next, let us turn to Africa for evidences of prehistoric man. The same arrangement of terraces is found along the Nile as is found in Europe, and in these terraces are found neanderthaloid skeletons and implements. But (and this is vitally significant) there is no trace of these crude people and their tools underneath the cities of the plain. The same is true for the cities of Palestine and Mesopotamia. Apparently the cave and terrace dwellers lived *simultaneously* with the city dwellers, not preceding them. Notice what one prominent writer says:

and the various regions of the Far East?

In Kenya, Uganda, and Rhodesia a similar succession of implements is found as in Europe, but again there is no evidence for gradual evolution from one to the other. The same story can be told for the river terraces in Burma, but archaeologists declare that there is no proof of transition from one stage of civilization to another.

Summarizing the situation in Africa and Asia, R. A. S. Macalister says that the archaeologist de Morgan, after examining the evidence critically, "had found continuously, during his excavations in India, Persia, Mesopotamia, Susiana, and North Africa, that stone implements of the types commonly called Neolithic were associated with metal tools. Thus, in his great excavations of Susa, where so many epoch-making discoveries were made, he uncovered the first city, with its clay rampart, and its extra-mural acropolis, resting upon the native soil, at a depth of nearly

where in the neighborhood. But comparison of the chipped flints discovered in this bottom stratum with others of known date convinced him that here he was actually in the presence of the first colonization of Susa. Hall's investigation on the site of Eridu confirmed this conclusion; and searching further, in Chaldea, Mesopotamia, and on the eastern slope of the Anti-Lebanon, he was led irresistibly to the conclusion that a purely Neolithic period is totally absent from this region. . . . For Egypt he now entirely disbelieves in a Neolithic phase."—*A Century of Civilization in Palestine*, pp. 225-226.

Do these same conclusions hold good for America? The answer can easily be given, for the evidence for the great antiquity of man or for his supposed evolutionary ascent is far less satisfactory than in the Old World.

In a number of places, in caves and at old camp sites, have been discovered the remains of fires or human bones or implements of the chase associated with bones of horses, mammoths, mastodons, camels, and many other animals. Mammoth remains have been found in Indiana, Ohio, and New York in surface gravel beds or in peat bogs. These are so shallow that they could readily have been deposited since the Indians came.

All these facts can be correlated directly with the Flood record of Genesis. The cutting of the river terraces would result from the recession of flood waters. After conditions became settled, races of men

(Continued on page 19)

Giant animals roamed the world in the long, long ago. This restoration of a Siberian mammoth was executed by Charles R. Knight. (Photo by Wide World.)

the Mammoth

When the World Was Young

"By the side of all this civilization [of the cities] there were still races living in the lowest barbarism of the Stone Age, just as there were Tasmanians who employed stone weapons of paleolithic shape less than 60 years ago. . . . The history of the ancient East contains no record of the development of culture out of savagery. It tells us indeed of degeneracy and decay, but it knows of no period when civilization began. As far as archaeology can teach us the builders of the Babylonian cities . . . had behind them no barbarous past."—A. H. Sayce, *Early Israel and the Surrounding Nations*, p. 270.

If this be true, then what conclusion are we to draw regarding the data available on Neanderthal and Cro-Magnon races of Europe. Did they have an evolutionary history? As far as the factual evidence is concerned, there is no proof whatsoever for such an assumption. True, there is a difference between the implements found at different levels in the caves, as well as a diversity in the skeletons. But this can better be interpreted in terms of migration, since the evidence of gradual transition from one to the other is entirely lacking.

But what about the more remote fringes of exploration—sections of South Africa

100 feet below the present surface. This very ancient city contained metal tools; a fact which led him to expect to find an earlier, purely Neolithic, settlement some-





To the Moon and Back

THE NATION was electrified by the sensational news published on January 25, 1946, that on the tenth of the same month man had made radar contact with the moon. The news had been withheld from the public until the original contact should be confirmed beyond doubt by later experiments. And on January 27 people living in the most remote villages of the country were entertained by a radio program which afforded them the thrill of listening to the rebound of earth-sent radio waves reflected back to us from the moon.

The radar contact with the satellite of our planet was made by means of special equipment set up at the Evans Signal Laboratory at Belmar, New Jersey. The pulses of the radio waves shot from this world to the moon at the speed of approximately 186,000 miles a second, which is the velocity of light, bounded back in about two and a half seconds after they left the earth. The average distance between us and the lunar orb is about 238,857 miles.

This is the nearest that man has come to realizing his age-long dream of making a trip to the moon. It means that man has devised a means of traversing interstellar space with a medium of communication. If the moon were inhabited by men, and they were equipped with instruments such as we have, radio communication between the two heavenly bodies could be a fact. It has been announced that radar contacts with the other planets of our solar system will be attempted. The thought of all this is thrilling.

If puny man can invent a device by which he can literally contact the heavenly bodies, surely we can believe the Creator of heaven and earth when He tells us that His eye is on the tiny sparrow (Matthew 10: 29-31; Luke 12: 6, 7), and that His ear is always open to the cry of His earthly children (Psalm 77: 1, 2).



The President's Favorite Passages

WHEN representatives of the American Bible Society had made their presentation of a special gift copy of the Holy Scriptures to President Harry S. Truman, and photographers had taken his picture, he asked his visitors to be seated for a chat with him.

"This is a very interesting idea," said

our nation's chief executive as he examined carefully the bookmark listing the passages for the daily Bible Reading Program, "and I am glad to have a part in it. I am glad to note my own favorite passages are here—Exodus 20 (containing the Ten Commandments) and Matthew 5, 6, and 7 (containing the Sermon on the Mount). If you have these two, you have the heart of the Scriptures."

While examining his new Bible, he said: "This is a very beautiful book. I am exceedingly glad to have it. You know, I read the Bible through once before I was eight years of age, and three times before I was 12."

Another significant statement by the President ought not to be overlooked. Referring to the terrible crisis through which the human race has passed, he remarked: "Well, our world was going the way of Babylon and needed a purge, and the purge came. Now we face the time of restoration." (See *Bible Society Record*, February, 1946, pp. 20, 21.)

Our Baptist President, like other members of his church, still believes that the Decalogue ought to occupy its divinely appointed place in man's life. In this he agrees with the fundamental teachings of the Baptists, who long have taught:

"We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of

grace connected with the establishment of the visible church."—*Church Manual*, pp. 54, 55. (This manual was "designed for the use of Baptist churches by J. M. Pendleton, D.D.," and is published by the Executive Board, Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville, Tennessee.)



In the Grip of Fear

IN AN article entitled "Must We Be Scared to Death?" appearing in *The Christian Century* (January 9, 1946), Winthrop S. Hudson says that "now there is fear—real fear, stark naked fear, a fear that is not a figment of the imagination—and we do not know how to live with it nor how to handle it."

That is true. Humanity is in the grip of terrifying fear, and doesn't know how to free itself from it. This is a fulfillment of prophecy. Speaking of the last days, Christ warned that there would be "upon the earth distress of nations, with perplexity," with "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

That same Saviour also left us a comfort-



The editors of *Mechanics Illustrated Magazine* have depicted a rocket ship for travel to the moon, which many hopeful minds believe will become a reality in the future. It is said that a rocket ship to the moon must be large enough to carry sufficient fuel to propel the craft at a speed of seven miles a second. (Photo by Acme.)



This remarkable photo was taken at night and at the time the historic moon-earth radar contact tests were made at the Evans Signal Laboratory in Belmar, New Jersey. The radar screen shown above was used to make the contact with the moon. (Photo by Acme.)

shall reach there, it will be prepared to effect the most deadly and widespread damage imaginable. The coming atom-bomb tests on nearly 100 obsolete warships and other craft is awaited with almost breathless interest. What will the terrible missiles do to the vessels? What will they do to the creatures living in the sea about those ships? The tests will result chiefly in newer methods and means for fighting World War III.

However, we rejoice that in the interim between two wars science can be the handmaid of useful endeavor, and we may reasonably hope to see many of her wonderful achievements put into practical use for the advancement of human happiness and welfare.

The Lord has said that one of the beneficial results of increased learning in the last days will be a general diffusion of the knowledge of His word, particularly of the divine predictions, promises, and warnings for our times. Concerning the prophecies written by Daniel, the Spirit said: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12: 4. And Jesus has foretold a worldwide proclamation of the gospel of His coming kingdom just before the end, saying: "And 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.



The Revised Revision

"THE REVISED [American] Standard Version of the New Testament, on which eminent Bible scholars of North America have been laboring for the last 16 years, will be issued on February 11," reported *The New York Times* of January 19, 1946.

This new version is a revision of the American Standard Version, popularly

known as "the American Revised Version," which was a revision of the Authorized (King James') Version, the most loved and most widely circulated English text of the Holy Scriptures.

The Authorized Version was first issued in 1611. In 1881 a group of British scholars issued the Revised Version for the people of Great Britain, and in 1901 a group of American scholars issued the American Standard Version for the people of the United States. This latter text is the one that has been revised recently in this country.

This revision of the American Standard Version has been authorized by the International Council of Religious Education, which represents 40 different Protestant denominations. The revision committee has been working in two sections, one working on the Old Testament while the other works on the New Testament. The latter group held 31 meetings, covering 145 days. Labor on the Old Testament will be continued about four more years before the revision of that part of the Bible is finished.

At this writing we have not received the new version of the New Testament.

America, Watch Your Step!

(Continued from page 7)

of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3: 1-5.

This is a true prophetic pen picture of the social conditions prevailing in the world in the last days. The profession of Christianity, so widely evidenced by the beautiful churches and well equipped church colleges and universities that flourish throughout our land, is fast becoming "a form of godliness, but denying the power thereof." The trends toward criminality and corruption in the life of the American people reveal that this condition exists among us.

But, thank God, it is not too late. The appeal of the ancient gospel seer is still valid, and we Americans need to heed the invitation: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55: 6, 7. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. But with this sorrow for sin, there must be a turning away from it. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28: 13.

ing promise. "Let not your heart be troubled: ye believe in God, believe also in Me," He said. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3. This hope of the soon coming of Jesus, to usher in His glorious kingdom of righteousness, comforts us in this hour of great fear.



In 253 Minutes!

THE JET-PROPELLED fighter plane Shooting Star, piloted by Colonel W. H. Councill, whizzed across the continent from Long Beach, California, to La Guardia Field, New York, in a non-stop flight of four hours, 13 minutes, and 26 seconds on January 25, 1946. The official mileage of this trip by air is reported to be 2,470 miles. Close behind Colonel Councill's plane came two other of the same type, which made the trip in a few minutes more than his did. At one time his craft was flying at nearly 700 miles an hour.

The previous non-stop transcontinental airplane record was made by a Super-Fortress plane in five hours and 27 minutes. Thus more than one hour has been cut from the record time for flying from west to east across the nation.

Science marches on! On to what? Probably to World War III; and when it

What, No Hell?

A Newspaper Columnist Answers His Critic

By ROY F. COTTRELL

DEAR Editor: In *Our Sunday Visitor* of October 14, 1945, a front page article of this Roman Catholic weekly discusses and seeks to disprove certain statements made by "The Newspaper Pulpit," a weekly religious column appearing under my name each Saturday in the *Los Angeles Times*, the *Los Angeles Examiner*, and the *Los Angeles Herald and Express*.

Since the columns of these metropolitan dailies are not open to religious argument involving difference of faith and doctrine, I am writing to respectfully request the privilege of presenting my reply in your esteemed magazine, *OUR TIMES*.

Our Sunday Visitor takes decided issue with the following paragraphs of my column:

"In all the Bible there is no statement or suggestion of a yawning, ever-burning hades awaiting the sinner."

"This atrocious creed which crept into the church by the back door is contrary to the teachings of Scripture, is a libel upon the character of a loving God, and has driven many persons to infidelity."

The Charge

The editorial in *Our Sunday Visitor* states that Seventh-day Adventists believe the literal words of Inspiration which say: "The soul that sinneth, it shall die;" and that "the desire of the wicked shall perish." Ezekiel 18:4; Psalm 112:10. This is entirely correct; but the editor is seriously mistaken in his inference that, "because the wicked shall perish there is no 'hell' in the Adventist's creed."

Now what one man thinks, or what another says, makes little difference; what one church holds, or what another teaches is of minor import; but when God speaks through His Written Word, that ought to silence all controversy for men and women who profess His name.

In the first place let us consider a graphic description of purgatory as penned by a Jesuit writer:

"It clearly follows, that the furious fits of the stone, fever, or raging gout, the tormenting colic, with all the horrible convulsions of the worst diseases, nay,

though you join racks, gridirons, boiling oils, wild beasts, and a hundred horses drawing several ways and tearing one limb from another, with all the other hellish devices of the most barbarous and cruel tyrants, all this does not reach to the least part of the mildest pains in purgatory."—*Two Ancient Treatises on Purgatory*. (Burns and Oates, London, 1893.)

In this concept of hades or hell, the unfortunate victims are supposed to continue to suffer, "asbestos-like forever unconsumed," throughout endless cycles. As another writer affirms, it will be "as many years as there are sand grains on the globe," or as "the number of atoms that compose the universe; and when all of these are past, 'still all beyond is eternity' of unutterable torment.

Yes, Seventh-day Adventists consider that this papal teaching is a libel upon the character of a loving God. Yet infinite love "will by no means clear the guilty." Exodus 34:7. And while Roman Catholicism features a hell that is only hot enough to cause suffering and anguish, the Holy Bible presents a lake of fire that will utterly consume.

Says the word of God: "For, behold, the day cometh, that shall burn as an oven; and all the

proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1.

Numerous other scriptures describe the complete annihilation of Satan, his angels, and all who ally themselves with evil. Inspiration declares that they shall "die" (Ezekiel 18:4), they shall suffer "death" (Romans 6:23), they shall suffer the "second death" (Revelation 20:14, 15), they shall be "destroyed" (Psalm 145:20), they shall suffer "destruction" (Job 21:30), they shall "perish" (Psalm 37:20), they shall be "burned up" (Matthew 3:12), they shall "not be" (Psalm 37:10), they shall come to an "end" (Psalm 37:38), they shall be "consumed" (Psalm 37:20), they shall be "devoured" (Psalm 37:9), they shall be "slain" (Psalm 62:3), they shall be "cut off" (Psalm 37:9), and that "they shall be as though they had not been" (Obadiah 16).

The Bible mentions "unquenchable fire" (Matthew 3:12), but this does not necessarily mean that it will never burn out.



Stromboli is shown right after a terrific volcanic explosion had removed part of the mountain top and scattered tons of rock. A black cloud of dust is lifted up high into the sky. The fires of the last day will convert the entire earth into a seething hell of destruction for sinners. (Photo by Authenticated News.)

Inspiration states that the cities of Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire." Jude 7. Yet the record declares they were "overthrown as in a moment" and turned "into ashes." Lamentations 4:5; 2 Peter 2:6. Such is the Bible example of the "everlasting destruction" awaiting those who have rejected God's love.

In the Old Testament the word "hell" is translated from the Hebrew noun *sheol*, and is an exact synonym for the Greek term *hades* of the New Testament. A careful examination of Hebrew and Greek lexicons reveals that neither of these words signify a place of punishment, but rather simply "the grave" or "the place of the dead." At the second death of the wicked, their grave will be a lake of fire. (Revelation 21:8.)

The Valley of Hinnom

Likewise the word *geenna*, appearing 12 times in the original text, is merely the Greek equivalent of the Hebrew phrase meaning "valley of Hinnom." This valley, outside the south wall of Jerusalem, is said to have been used as the public dumping ground and incinerator. (2 Kings 21:10; Jeremiah 19:2-12.) The lexicographer Greenfield states that there "fires were kept burning" to destroy the city waste. The Saviour referred to this as illustrating the complete extermination of the wicked. (Mark 9:43-46.) In all the Bible there is no suggestion of an eternally burning inferno for sinners.

But what of the phrase "tormented with fire and brimstone?" (Revelation 14:10.) In ancient times, trials were frequently conducted by subjecting the accused to torture, so that the word "torment" was also employed to mean "test" or "trial." The original meaning is, therefore, "tested with fire and brimstone." The three Hebrews of old were tested in the fiery furnace, and came forth unharmed, while the men who cast them into the flames were themselves consumed. (Daniel 3:21-23.) Even so, the "everlasting burnings" of the judgment day will destroy the wicked, who are compared to chaff; but it will leave unharmed the men and women whose characters are as gold. (Isaiah 5:24; 1 Corinthians 3:12, 13.)

The Smoke

In the language of Sacred Scripture, the smoke that will consume evildoers "ascendeth up for ever and ever." Revelation 14:11. It is the physical nature of smoke to ascend. The smoke that issues from our chimneys today will not return, but is gone for ever. In such forceful language our heavenly Father warns man

against the misuse of his God-given opportunities. The Divine Word clearly teaches that none will be granted a second probation. If in this life men deliberately repudiate Christ and the gospel, they, with Satan and all his followers, will be sentenced to the second death which shall terminate their unprofitable existence. (2 Thessalonians 1:9; Revelation 20:12-15.)

In view of these clear and explicit pronouncements of Holy Scripture, let no one imagine that an ever flaming crematory or incinerator full of screaming, suffering, cursing, undying human wretches will remain throughout endless ages to mar the restored paradise of God. Our loving, compassionate Father, who judges in

(Continued on page 19)



Replies to Health Queries

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

I am a man aged 44 years; I am 15 lbs. overweight and engaged in sedentary work. What would you recommend as a safe way to reduce?—T. E.

After 35 years of age overweight increases the insurance risk. Before this age overweight is the best risks. This small excess of weight may be reduced by slightly increasing the exercise and by a mild change in the diet, as follows: One glass of grape fruit or tomato juice on first rising in the morning. A breakfast consisting of equal parts of 40% bran flakes and whole bran with whole milk but no cream; an apple or grape fruit, one slice of 100% whole-wheat bread toasted and one glass of buttermilk. Lunch of one large fruit or vegetable salad, one half slice of 100% whole-wheat bread and a glass of tomato juice. Dinner of one non-cream vegetable soup, one vegetable salad, one cooked vegetable, cottage cheese or egg, one slice of 100% whole-wheat bread, and a glass of skimmed milk or buttermilk. For a rapid loss of weight try taking four bananas and three glasses of skimmed milk daily. It is quite satisfying and may be kept up four days then alternated with the above general diet.

I have a tendency to have boils on the back of my neck, and they come in crops after the first one gets started. Please suggest a remedy.—M.T.C.

At the first sign of a boil, and if you can find a physician that has in his office a cold quartz light with both rod and lamp modalities, have him apply the tip of the quartz rod directly on the little red spot starting to develop into a boil. By pressing it down firmly on the red spot for about four minutes, it will usually stop the infection at once. Then apply general cold quartz radiation to the skin on the back of the neck for about four minutes at a close-up distance. Repeat this once or twice at intervals of five days. This will usually stop all new boils from developing. Certain foods, such as pork, tend to develop boils, and rich oily foods, including peanut butter, when used in large quantities, may favor their appearance. Drink freely of water, keep your elimination good by eating lots of fresh fruits and vegetable salads.

My scalp is scaly and dry with small scabs frequently appearing, which, if removed, leave small sores. Please advise.—S.H.

Shampoo the hair and scalp with a mild soap. Dry and apply a five per cent sulphathiazole or ammoniated mercury ointment, putting just a little on

the finger tips and massaging the scalp until a thin film is applied to the scalp. See that your diet is adequate, especially in fruits and vegetables. Take extra vitamins, and use some pure olive oil in your diet, two or three teaspoonfuls two or three times a day as a salad dressing or in any way desired with your meals.

Are headache powders and tablets harmless? My headaches follow nerve fatigue or mental strain. Are the much advertised headache remedies safe to use, or ought I to consult a doctor first?—H.A.B.

In treating any condition, three things are aimed at if the treatment is done intelligently. First, remove the cause. Second, treat the existing condition. Third, relieve those symptoms that by their severity may become causative factors. You are advised, as is so often done, to treat the symptoms first, and perhaps only. A few headaches are difficult of removal. But every headache ought to be attacked as a problem requiring thorough study to find the cause and remove it if possible. Sometimes this may require a change in the habits of eating, drinking, sleeping, playing, working, etc. It is easier to take a pill, but don't forget that the headache may be your best friend demanding an investigation which, in the long run, may greatly add, as Dr. Charles Mayo said, "years to your life and life to your years."

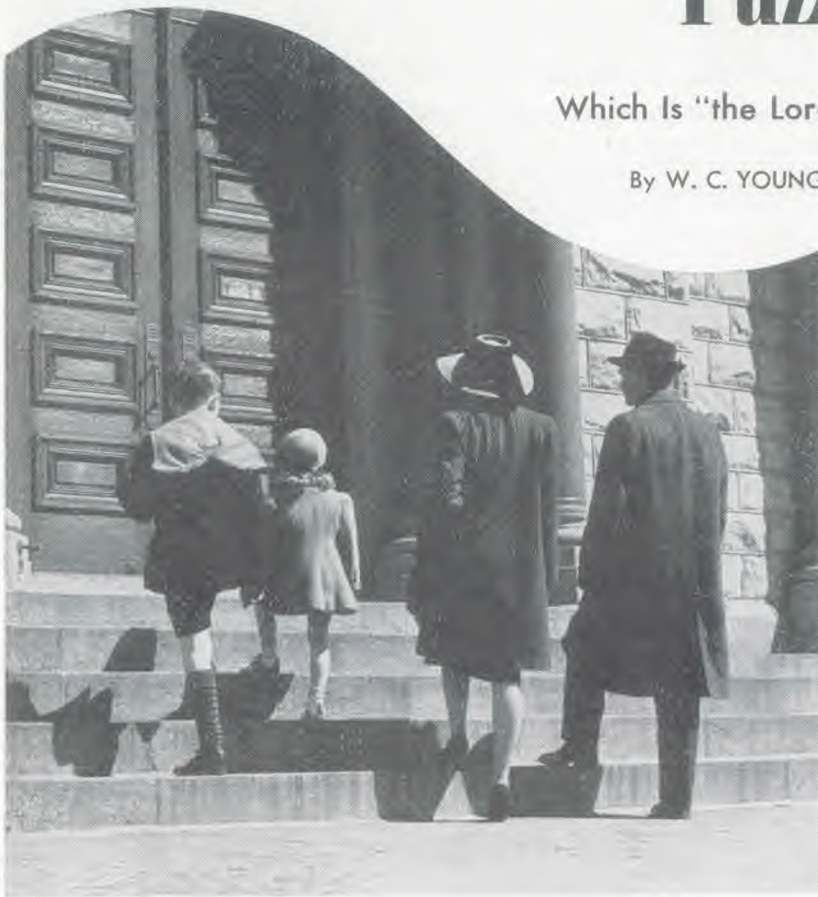
I suffer from piles, especially when I am constipated. What is the cause? Are the advertised remedies in papers and magazines at all reliable or helpful?—S.R.D.

Piles are varicose veins on the hemorrhoidal vessels. Straining will aggravate these if present. To relieve the constipation by the use of such simple remedies as are made from psyllium seed, many of which are on the market and which together with the free use of drinking water will add bulk and moisture to the bowel contents, will tend to prevent this troublesome condition. It is not always necessary to operate if one prefers to have them treated by injections. The solution most often used is five per cent quinine urea hydrochloride repeated at weekly intervals for six to 10 injections, as a rule. This treatment enables the patient to walk about and remain at work, which is a consideration with many people. Surgery, of course, is a little more certain to relieve permanently; and in the hands of one competent in this field, it gives good results.

The Answer to a Puzzling Problem

Which Is "the Lord's Day" Mentioned in Revelation 1:10?

By W. C. YOUNG



The Sabbath is the day which our Lord sanctified and blessed for the good of man. In this modern age too many let worldly things crowd the blessings of the Lord's day out of their lives. (Photo by H. A. Roberts.)

CHRISTIAN people are divided in their interpretation of the phrase "the Lord's day" found in the Holy Scriptures. One group affirms that it refers to the first day of the week, commonly called Sunday. The other group holds that it is used in reference to the Sabbath, the seventh and last day of the week.

The expression "the Lord's day" is found *only once* in the Bible, and the place is Revelation 1:10, where we read as follows: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." The honest reader will admit that this passage itself does not state which day of the week is there referred to by John as "the Lord's day."

The earliest authentic writings specifically applying the expression "the Lord's day" to the first day of the week were penned by ecclesiastical writers near the close of the second century and the beginning of the third. And none of the so-called "church fathers" of the first centuries cite Revelation 1:10 as authority for calling Sunday the Lord's day. Speak-

ing of this and other practices that were introduced into the church after the apostles had died, Tertullian (who died between A. D. 220 and 240) wrote:

"When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel. Then, when we are taken up (as new-born children), we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week. We take also, in congregations before day-break, and from the hand of none but the presidents, the sacrament of the eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all alike.

"As often as the anniversary comes round, we make offerings for the dead as birthday honors. We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege

also from Easter to Whitsunday. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign.

No Bible Support

"If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has. Meanwhile you will believe that there is some reason to which submission is due."—*The Chaplet, or De Corona*, chaps. 3, 4. (*The Ante-Nicene Fathers*, Vol. 3, pp. 94, 95.)

The safest rule for us to follow is to let the Scriptures interpret themselves. Let us, therefore, seek from them the answer to the much mooted question, "Which day is the Lord's day?" Moses, before he and his people heard the Ten Commandments spoken by God from Mount Sinai, called the seventh day "the holy Sabbath unto the Lord." Exodus 16:23. In the fourth commandment of the Decalogue the Lord plainly says: "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10. Repeatedly in the Bible the Lord speaks of the seventh day as His day. He spoke of it as "the seventh is the Sabbath of rest, holy to the Lord." Exodus 31:13, 15. "It is the Sabbath of the Lord." Leviticus 23:3. In his prayer Nehemiah said to the Lord: "Thou . . . madest known unto them Thy holy Sabbath." Nehemiah 9:13, 14. And through Isaiah the Lord referred to the Sabbath as "My holy day." Isaiah 58:13.

Christ's Statement

Turning to the New Testament, we find that three of the gospel writers were careful to record an important declaration that Jesus made on this point: "The Son of man is Lord even of the Sabbath day." Matthew 12:8. "The Son of man is Lord

also of the Sabbath." Mark 2: 28. "The Son of man is Lord also of the Sabbath." Luke 6: 5. These passages make it very clear that Jesus Christ, our Lord, regarded the Sabbath as being His day, the day of which He is the Lord.

Our Redeemer had a good reason for telling men that the Sabbath is the Lord's day, the one of which He is the Lord. He created the earth in the beginning, at which time He also instituted the Sabbath. In His prayer to the Father, Christ said: "O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was . . . for Thou lovedst Me before the foundation of the world." John 17: 5, 24. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. . . . The world was made by Him." John 1: 1-3, 10. Verse 14 shows that the Word was none other than Jesus Christ. Paul declares that God "created all things by Jesus Christ." Ephesians 3: 9. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Colossians 1: 16, 17.

Thus our Saviour "in six days . . . made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord [Jesus Christ] blessed the Sabbath day, and hallowed it." Exodus 20: 11. He is the one who instituted the Sabbath in the beginning by resting on the seventh day, blessing and sanctifying it. (Genesis 2: 2, 3.) Hence the Sabbath is pre-eminently the Lord's day, the holy day of which Jesus Christ is Lord.

Does the Sacred Word ever so speak of the first day of the week? No; Holy Writ never refers to the first day of the week by any sacred designation. The seventh day is the Lord's day of the Bible.

"I Shall Return"

(Continued from page 4)

He has promised to return to this earth, and He will do just that.

But when will Christ come? It has been more than 19 centuries since He left this earth. Would it be logical to assume that it will be 2,000 years, or more, from now until He shall come again?

In Peter's prophecy concerning "the last days" there appears a question that men have been asking for centuries. "Where is the promise of His coming? For since the fathers fell asleep, all things

HIS TEMPLE

By NATHANIEL KRUM



I sought an ancient temple where the Lord might dwell
On earth with those He calls His very own,
I viewed each ivied abbey and high altar set
Aside for God—but none could be His throne.

The quest to me seemed more than hopeless, while I sat
With tearful eye and face in hands, apart,
Until the Master, drawing near me, said, "Behold,
You search in vain—God's temple is your heart!"

continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

Some have, and will, set dates for His coming. "But of that day and hour knoweth no man, no, not the angels of heaven." Matthew 24: 36. Those who set dates for the return of Jesus are false prophets. But by the signs He gave, we do "know that it is near, even at the doors." Verse 33.

The Manner of His Coming

The Bible is very definite in its statements concerning the manner in which Christ will return to this earth. There are many who think that He will come secretly to some and spirit them away to heaven. But "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24: 27. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verses 30, 33. John, the Revelator, says: "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1: 7. These two texts make it plain that there will be nothing secret about Christ's second coming.

When Jesus rose from the dead, He gained the victory over death. By that act He demonstrated that He has the keys to the grave. The tombs of the righteous dead will be unlocked by Him when He comes, "for the Lord Himself shall descend from heaven with a shout, with the

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

"Behold, I show you a mystery," says Paul, "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15: 51-54. "Then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Mark 13: 27.

With His Angels

Jesus will come with hosts of holy angels, and then will begin the greatest court session of all times. "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16: 27.

When the unrighteous shall see the Son of man coming in great glory, "then shall all the tribes of the earth mourn." Matthew 24: 30. "And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the

dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6: 14-17.

That glad day for the just, that awful day for the unjust, is near, but few are ready. Are you?

Where Are They?

(Continued from page 5)

and man became a living soul." What did God give? He gave "the breath of life," which is the spirit taken away at death. In Genesis 7: 13-15, 21, 22, we see that both men and animals have it. In verse 22, margin, it is called "the breath of the spirit of life."

The breath of life is so vital that we can not live without it. That the breath is the same as the spirit is further shown by these words of Job: "All the while my breath is in me, and the Spirit of God is in my nostrils." Job 27: 3.

This Bible definition of the term *spirit* as it relates to man's nature, does not permit us to believe that it is an entity capable of conscious thought apart from the body. David has declared: "His [man's] breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 4.

Consider Ecclesiastes 12: 7 again. The writer doesn't say that only the spirit of the righteous returns to God. He makes no distinction, and the experience recorded is common to both the good and the bad. All depend on God for life, for "in Him we live, and move, and have our being." Acts 17: 28. Hence Jesus said: "All that are in the graves shall hear His voice." John 5: 28.

A member of a large church in Fort Worth, Texas, said that her deceased mother was in heaven. She declared that her parent had returned after death to comfort her. But Jesus says that all who have died are in the grave. If one should go to heaven at death, surely he would be in the presence of God and able to praise Him. But David said to the Lord: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6: 5. Also: "The dead praise not the Lord." Psalm 115: 17.

"The living know that they shall die: but the dead know not any thing." Ecclesiastes 9: 5.

Jesus says that "all that are in the graves shall hear His voice." John records the story of the death and resurrection of Lazarus. Word was sent to Jesus while His friend was yet sick, but He did not

arrive in the village of Bethany until the fourth day after Lazarus died. (See John 11: 1-42.) At the tomb Jesus "cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." John 11: 43, 44.

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.



Please explain Luke 23: 43.—D.C.T.

The dying thief made the following request of Jesus: "Lord, remember me when Thou comest into thy kingdom." Luke 23: 42. He was thinking of the time when Christ would return in glory to establish His kingdom upon earth.

In reply, Christ gave the man the assurance that he would be remembered then. This answer in the Greek text is: "Verily to thee I say today: With Me thou shalt be in the Paradise." In the original text of the Bible there was no such punctuation between words as we have today in the English translation. The translators, supposing that men go to either heaven or to torment immediately after death, inserted a comma before the word "today," so as to make Jesus say it that way. This obviously is an error of translation.

Christ Himself did not go to heaven on the day when He died. When He appeared to Mary Magdalene the morning of His resurrection, "Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father." John 20: 14-17. He had "not yet" gone up to heaven.

God's word plainly declares that "the dead know not anything" (Ecclesiastes 9: 5, 6), and that when a man dies, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146: 3, 4). Because the righteous dead are not in heaven, Christ will come back to earth to get them. He said: "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 3. (See also 1 Thessalonians 4: 16, 17.)

Why did Christ stay in the tomb during the Sabbath?—C.J.B.

Christ, the Son of God, was the Creator of this world. (Hebrews 1: 1, 2; John 1: 1-3, 10, 14; 17: 5, 24; Colossians 1: 13-17.) He was associated with the Father in that work, when it was said: "Let Us make man in Our image, after Our likeness." Genesis 1: 26. When He had made the earth and all things therein in six days, Christ "rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 11. (See also Genesis 2: 2, 3; Exodus 31: 17.) For this reason "the Son of man is Lord also of the Sabbath." Mark 2: 28. (See also Matthew 12: 8; Luke 6: 5.) He has commanded men to work six days and rest on the seventh. "The seventh day is the Sabbath." Exodus 20: 8-11.

Jesus did not call Lazarus to come down from heaven, nor from any other place, except from the tomb in which he had been laid. Jesus knew that he was in the tomb, and called him forth from it. He had likened the death of Lazarus to a sleep (verses 11-14). In the "sleep of death" (Psalm 13: 3) one awaits the call of the Lifegiver, for "all that are in the graves

In keeping with His previous regard for the sanctity of the seventh day, Christ rested in the tomb on the Sabbath after He had labored for our redemption on the preceding days. (Luke 23: 54-56.) He could have risen from the dead on the seventh day, had He desired to do so; but instead He postponed this work until the next day, until after the Sabbath had passed (Mark 16: 1), because it was something that He could leave until another day.

How is a fast day to be observed?—C.L.

Fasting was practiced in Bible times on very extraordinary occasions. It was an accompaniment to a very special seeking after God in prayer. David fasted when the child of his unlawful relations with Bathsheba was sick unto death. (2 Samuel 12: 15-23.) The prophet of the Lord had sternly rebuked him for his grievous sin (verses 1-14), and he, fasting under a deep conviction of his guilt, sought God for forgiveness (Psalm 51). On occasions of impending calamity, God's people fasted in seeking His forgiveness and protection. (Esther 4: 1-3, 16, 17; Jonah 3: 5; Joel 1: 14.) In turning wholeheartedly from apostasy and idolatry, God's people fasted and sought His pardon. (1 Samuel 7: 6; 1 Kings 21: 9, 12; Jeremiah 36: 9.) Before He began the solemn work of His ministry, Christ fasted 40 days. (Matthew 4: 2.) The leaders of the apostolic church fasted and prayed when they were about to select men for important lines of missionary work. (Acts 13: 3; 14: 23.) Daniel and Anna fasted when they sought the Lord for special light on the prophecies. (Daniel 10: 2, 3; 9: 3; Luke 2: 37.)

The Pharisees fasted two days out of every week, and made a great show of it. (Luke 18: 12.) Christ rebuked ostentation of this kind. (Matthew 6: 16, 17.) With fasting there ought to be a real heart experience and no outward show. (Isaiah 58: 3-7.) In the case of the long fast of Daniel, he did not abstain wholly from nourishment, but from the more luxurious foods. (Daniel 10: 2, 3.)

The Lord has not prescribed any set form to be followed in fasting, nor has He said that it should be abstinence from a certain number of meals or on certain days of the year. It is rather a personal matter for each one to decide, in the light of the circumstances and purpose of the fast, what he ought to do. There may be occasions when the leaders of the church may properly suggest a general fast and seeking after God.

shall hear His voice, and shall come forth." John 5: 28, 29.

Before His crucifixion Jesus comforted His disciples with this precious promise: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

Why did Christ promise to return? To take His followers to the heavenly mansions. Now, would that be necessary if each righteous person is to go to heaven at death? What would be the purpose of His second coming?

Paul confirms the statement of Jesus, saying: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 16, 18.

Remember that Jesus has said, "All that are in the graves shall hear His voice, and shall come forth." To Martha the Master said: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11: 25.

Let us accept Christ's answer to our question, and be assured that all our beloved dead are in their graves, awaiting the call of His voice.

Man and the Mammoth

(Continued from page 11)

migrating outward from southern Asia would make their camps on the terraces. In the cradle of civilization—the Mesopotamian valley—cities were established directly by energetic and cultured people, while the more shiftless and uncultured ones were satisfied to dwell on the outskirts of civilization. On this point G. A. Barton says:

"They [the flint-makers of Palestine] inhabited the caves only as a matter of convenience, just as here and there a few lazy men still live in caves. At the time they were living in the Gezer caverns, their contemporaries at Jericho and Bethshan were dwelling in houses."—*Archaeology and the Bible*, p. 146.

As far as the long ages are concerned, only by assuming that the various flints and stone implements represented slow evolutionary development, could one arrive at a long chronology. It may be possible that the successive layers do actually represent different stages of cul-

ture, but to assume tens or hundreds of thousands of years for the change is more than the evidence warrants. In general, the findings furnish very powerful support for the Biblical record.

As far as the earth itself is concerned, it verifies the literal Genesis chronology. Man did not originate from the beast and come slowly up from the cave through a series of stages of advancing civilization. Rather, he came from the hand of his Creator as the crowning work of creation. The crude cultures revealed by the spade of the archaeologists are easily recognized as being evidence of degeneracy rather than as steps upward, unless one has his perspective blurred by the evolutionary obsession.

What, No Hell?

(Continued from page 15)

righteousness, will simply permit the wicked "to be as though they had not been." Obadiah 16. To perpetuate the lives of evil men, would also perpetuate sin, sorrow, suffering, and misery among human beings. The divinely inspired psalmist assures us that "yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Psalm 37: 10. Also he declares: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke

shall they consume away." Verse 20.

There is a hell in the Adventists' teachings, and it will be hotter for sinners than any inferno set forth in Roman Catholic doctrine, for in the hell depicted in the Bible the wicked will be completely consumed.

The prophecies of Holy Scripture also reveal that ere long the tragic experience of mankind with sin and death will terminate, and that God's original plan of peopling this earth with a race of noble, upright, happy men and women is soon to be gloriously realized.

In this day of opportunity shall we not make complete arrangements for citizenship in that crime-free world and universe of tomorrow?

ROY F. COTTRELL.

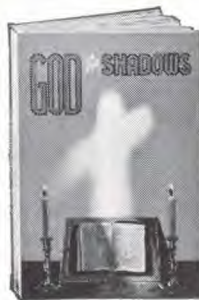
OUR COVER

THE PHOTOGRAPH used on the cover of this issue of OUR TIMES was supplied by Ewing Galloway, producers of fine photography for illustrative purposes. The picture shows a television set in the modern home. The coming of television will present the family with a new problem. Parents and children must learn to choose between that which is good and that which is harmful, for the radio and television present much that is not conducive to spirituality.

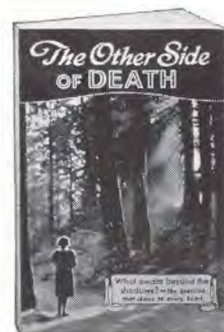


"STEPS TO CHRIST," by Mrs. E. G. White, outlines the steps by which the sinner may find his way back to Christ. It is comforting, helpful, and inspiring to the reader.

"GOD IN THE SHADOWS," by J. L. Tucker, contains eight chapters of hope, courage, and trust.



"THE OTHER SIDE OF DEATH," by Carlyle B. Haynes, answers from the Bible the questions which often come regarding the condition of man in death.



These books are a part of the Busy Man's Library series. 35 cents each or three for \$1.00, postpaid.

Price List on Request

SOUTHERN PUBLISHING ASSOCIATION

Box 59

Nashville 2, Tennessee

In the Aftermath of the War

A UNITED States Army chaplain in Germany had just received a shipment of Bibles from America, and had distributed them to three churches in his sector. "I wish you could have seen the German ministers when I gave them the Bibles," he wrote to the American Bible Society from Kassel, Germany.

"One of the ministers cried because he was so happy," the chaplain's letter continued. "They have not been able to get any Bibles during the last five years."

It will be a long time before there will be enough Bibles to go around in the war devastated countries of Europe and Asia. For years there has been no paper for Bibles or men to print them. Printing presses and plates have been destroyed by successive bombings. The dearth of Bibles in the occupied and Axis countries of Europe was acutely felt as early as 1942.

Bibles were literally read to dust. Typewritten sheets or handwritten pages painstakingly copied were circulated among those who looked to the Holy Scriptures for life and hope and comfort.

Now at long last the Bible-starved peoples of these countries are beginning to receive copies of the Word of Life. And the relief of those first lucky few, like the ministers of Kassel, is pitiful to tell about.

During the past year, the American Bible Society sent 262,111 Bibles, Testaments, and Gospels to civilians in war-devastated and liberated areas. These have gone to Italy, Norway, Holland, France, and the Philippine Islands. Shipments have also gone to United States Army and Navy chaplains for distribution among churches and civilians in Germany.

Two hundred thousand New Testaments for the Chinese people are now in preparation. Almost 12,000,000 more Gospels and New Testaments are ordered for shipment during the next few years. For Japanese Christians in Japan and islands of the Pacific, the American Bible Society has on hand almost 40,000 New Testaments and Gospels, and will shortly print an additional 65,000 for future needs.

In another way the past year has been one of the most fascinating chapters in modern missionary history. During 1944-45 the American Bible Society placed Bibles in the hands of an unprecedented number of prisoners of war of all nations and is still continuing to do so.

Supplying prisoners of war with Bibles has been one of the main activities of the American Bible Society

since the beginning of the war, but in the year just past the rapid advance of the Allied armies in Europe and the Pacific swelled the numbers of Axis prisoners behind our lines.

Immediately letters began to pour into American Bible Society headquarters from chaplains with APO numbers in New York and San Francisco. They wanted Bibles in 42 different languages. "Send us Bibles in Polish," they begged. "In Croatian . . . in Japanese . . . in Russian . . . in Greek."

The demand for the Scriptures in German was particularly heavy. During November, 1944, the chaplain in the European theater of operations asked for 100,000 New Testaments and 50,000 Gospels in German. A little later he said he needed more. In April, 1945, he asked for everything available in German.

But still this was not enough. In July of 1945 the first of 450,000 German New Testaments left New York for the European theater. These quantities may be later increased.

During 1944 American, British, French, and other allied prisoners of war in German camps, and German, Italian, and Japanese prisoners in Allied camps, received a total of 1,281,032 Bibles, New Testaments, or Bible portions through the American Bible Society.

How were these received? By prisoners of both sides with infinite relief. One Swiss Protestant pastor described his visit to a prisoner of war camp in France. He found a young soldier holding Protestant services for his prison mates because there was no minister to do it. He had no Bible, only a small military song book. When the Swiss pastor brought the Bibles, the young prisoner's face lit up. He handled the books joyfully, like a child receiving beautiful gifts, the Swiss churchman said.

This was not just one man's reaction in a single prisoner of war camp. Dr. W. A. Visser t'Hooft, whose work with the World Council of Churches' office in Geneva, Switzerland, brought him in touch with the religious experiences of prisoners of war in both Allied and Axis camps, put it in this way:

"When you were alone in your prison, having the Bible was one thing that made you feel, well, the opposite of lonely, that made you feel you had a companion in prison, that you were being talked to in prison, and talked to in such a way that you were given consolation and deep encouragement."—The American Bible Society.

