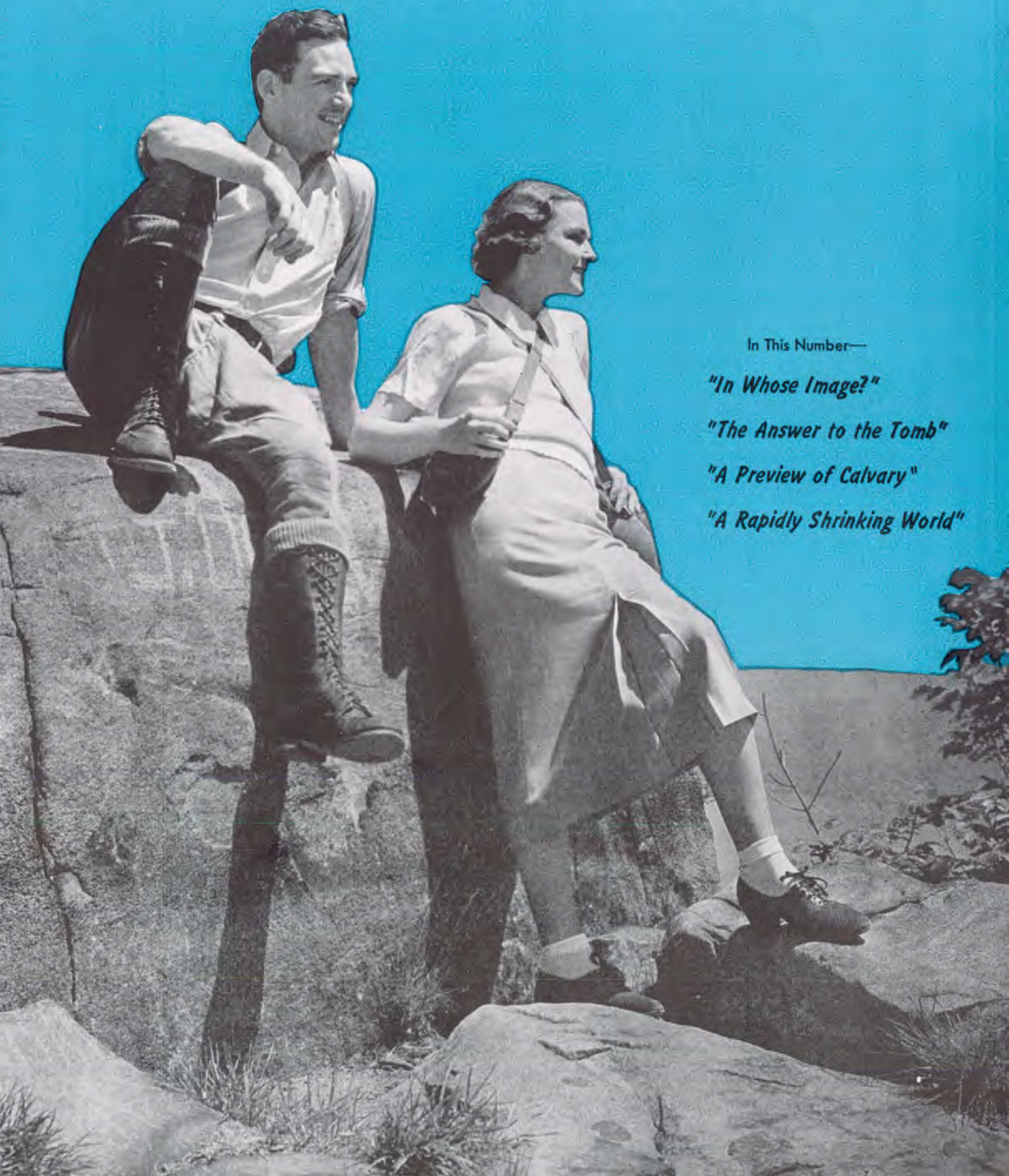


Our TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



In This Number—

"In Whose Image?"

"The Answer to the Tomb"

"A Preview of Calvary"

"A Rapidly Shrinking World"

JESUS was the first to teach men to address God as "our Father."

But this does not mean that there was ever a time when God was not the Father of all mankind. The foundation upon which every true Christian is taught to build, is "the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone," into which framework the individual believer is built. Ephesians 2: 20-22.

Far too many teachers of the Christian religion attempt to draw a distinct line between the apostles and prophets, between the New Testament and the Old Testament Scriptures, as though the teaching of the one were quite different from, or even against, the other. They dwell on the fact that the gospel of Christ is a message of love, distinct from the message of the prophets, who, it is alleged, lived in an age of law. So the tendency is to divorce the Old Testament from the New, to separate the prophets from the apostles, and so disintegrate the one foundation of the true Christian church.

It is simply not true that in the writings of the Old Testament God is set forth as a kind of policeman, and in those of the New Testament as a loving Father. The prophets were under no such misconception of His character. If Israel of old, God's chosen people, became blinded by sin to His true character, the prophets themselves were not so blinded. Their writings set forth Jehovah as the loving Father of the human race, "full of compassion, and gracious, longsuffering, and plenteous in mercy." Psalm 86: 15. Indeed, some of the passages in their writings, which depict the love of God, are among the most complete and moving to be found in the whole Bible.

True, the love of God to man was not fully demonstrated until He sent His only-begotten Son as a man into the world to save it. But did not the prophets foresee and foretell this perfect and complete expression of God's love? Did they not enter into it by faith as truly as the Christian lays hold of it?

What could more tenderly and more fully portray God's love in Christ than the invitation which He puts into the mouth of the prophet Isaiah: "Come now, and let us reason together, saith the Lord:

"OUR FATHER"

FROM THE BEGINNING

By HERMAN F. DE'ATH

though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1: 18.

The same prophet sets forth the sacrificial offering made by Jesus for man's salvation from the penalty of sin: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53: 6.

At the very outset of His earthly ministry, Jesus, in the synagogue at Nazareth, applied the message of this prophet to His own work on behalf of sinful man: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Isaiah 61: 1, 2; (Luke 4: 16-19.) "I have loved thee with an everlasting love," says Jehovah through the prophet Jeremiah, to His erring people; "therefore with loving-kindness have I drawn thee." Jeremiah 31: 3.

Ezekiel voices the infinite compassion and love of God as he urges a sinful people to return to their allegiance to Him: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezekiel 18: 31, 32.

In pleading for their repentance and return to Him, God literally pours out His great heart of love to His erring children



That humanity might better understand its tender and enduring qualities, God has likened His love to that of parents for their children. (Photo by H. L. Phillips.)

through the prophet Hosea: "I will heal their backsliding, I will love them freely; for Mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." Hosea 14: 4-6.

These few passages from the Old Testament prophets, which set forth God's love to man, are but a drop in a bucket, compared with the ocean of divine love that envelops their writings. In them is revealed God's great heart of love, only veiled from men by their own sin. To tear away that veil of sin which blinded men's eyes to the true character of God, Jesus came. And only those who let Him into their hearts can catch the vision splendid of the Father whose love has been from of old, even since the world began. The poet has well said:

"O love of God, how strong and true!

Eternal, and yet ever new;

Uncomprehended and unbought,

Beyond all knowledge and all thought."

WHEN a group of learned preachers sit down and "revamp" the Bible, that is big religious news. The press and the radio have announced the publication of the Revised Standard Version of the New Testament, as the newly prepared English text is called. It has been in circulation since February of this year.

Such an important undertaking as this revision of the Sacred Scriptures naturally results in considerable comment—favorable and unfavorable—in the religious and secular press. Already articles on it have appeared in newspapers and magazines, and more will follow. Perhaps pamphlets and books discussing it will appear before all is said and done about it. The two articles by W. E. Garrison in *The Christian Century* (February 6 and 13, 1946) and those by Frank S. Adams and P. W. Wilson in *The New York Times* (February 9, 1946) are well worth reading.

The 72-page booklet *An Introduction to the Revised Standard Version of the New Testament*, prepared by members of the

but this board acted in an advisory capacity only, its members being consulted at times with respect to the principles underlying the revision.

In 1928 the copyright of the American Standard Version, hitherto belonging to Thomas Nelson and Sons, publishers, was transferred to the International Council of Religious Education, which now owns the copyright of the Revised Standard Version. This copyright control of the revised text is regarded as a safeguard against its corruption by careless publishers.

The revision committee started to work in 1930, but suspended its labors in 1932 because of lack of funds. In 1937 the necessary budget was provided, and the revision work was resumed, with the result that the Revised Standard Version of the New Testament is now in circulation. The revision of the Old Testament requires four more years of work before it will be published.

The revision committee has worked in two sections, one on the New Testament and the other on the Old Testament.

Among the nine men constituting the New Testament Section were James Moffatt and Edgar J. Goodspeed, who previously had published modern English translations of the Bible under their own names. Dr. Moffatt died on June 27, 1944, and so did not live to see the Revised Standard Version in print.

The changes made in the New Testament translation were submitted to the entire revision committee of 31 members for approval. The charter of the committee specifically provided that "all changes in the text shall be agreed upon by a two-thirds vote of the total membership of the committee." In the previous revision, that made in 1901, changes could be made by just a two-thirds vote of the members present at a meeting.

"The New Testament Section has convened 31 times," says Dr. Weigle, "in meetings covering 145 days, usually in morning, afternoon and evening sessions averaging three hours each. Much additional work has been done by correspondence."
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The Revised Standard New Testament

Revision Committee under the direction of its chairman, Dean Luther A. Weigle of the Yale University Divinity School, greatly helps to appraise the work of the revisers.

The Revised Standard Version of the New Testament, issued in February, 1946, is a revision of the American Standard Version (popularly called "the American Revised Version"), brought forth in 1901, which was a variant of the English Revised Version, published in 1881, a revision of the Authorized (King James) Version, printed in 1611. This version of 1611 still is the most loved and most widely circulated version of the Sacred Scriptures in the English language.

The Revised Standard Version has been prepared by a group of 31 biblical scholars appointed in 1929 by the International Council of Religious Education, with which the educational boards of 40 of the principal Protestant denominations of the United States and Canada are affiliated. In addition, the chairman and the general secretary of the council were members *ex officio* of the group of revisers, who are spoken of as the American Standard Bible Committee. An advisory board made up of representatives from each of the denominations affiliated with the International Council of Religious Education was associated with the revision committee,

WHAT IS IT? WHO PRODUCED IT?

AN EDITORIAL

The translation of the Bible from the original tongues is not an easy task. Ernest Cocquelet is shown reading proof of the first New Testament in Kijita, an African dialect in which every word ends with a vowel. Mr. Cocquelet has read proof on 42 different translations for the American Bible Society. (Photo by International News.)



In Whose Image?

IN A RECENT book a world-famous explorer and scientist berates the attitude of certain "snobbish" individuals who do not wish to admit their relation to the apes. A specially created Adam and Eve are the kind of ancestors these persons choose to recognize.

But no matter what we choose to believe, says this author, *facts are facts*, and there is indisputable proof that man and the great apes are closely related, and that both have descended from common ancestors.—(Roy Chapman Andrews, *Meet Your Ancestors*. Viking Press, New York, 1945.)

Facts are facts! Indisputable evidence! Let us examine the case, and see what is fact and what is assumption, what evidence is indisputable, and what may be called in question.

Comparative anatomy, Dr. Andrews says, demonstrates that human and ape bodies are built on similar patterns. We agree! There is nothing questionable about this fact.

But almost in the next breath comes the assertion that the human family tree goes back to the extinct *dryopithecids*, or forest apes. These creatures, we are told, were *probably* the ancestors of the gorilla, chimpanzee, orangutan, gibbon, and man. The

very language used indicates plainly that this is merely an assumption, not a fact.

Suppose we humans do have skeletons and muscles and viscera like those of the apes. What does that prove, if anything? Anyone who is familiar with the principle of adaptive modification in anatomy will tell you that if you wanted to create an animal to walk upright as does man, or to approximate man's locomotion, you would have to produce both skeletal and muscular systems like those of man. The conclusion is so obvious that it seems almost foolish to even mention it. Why then, should it be assumed that this similarity means descent

larly. Of course, if evolution were proved beyond a doubt, then "relationship" to the apes would mean descent from primitive ape-like ancestors. But just as long as there is a possible doubt as to the validity of evolution, "relationship" means only structural similarity. This means that the creationist may admit that he is related to the apes, for both he and they belong to the class *Mammalia*, order *Primates*. But beyond that it means nothing until all possibility of creation "in the image of God" is dispensed with entirely.

Most likely some one will suggest that man could not carry the image of God and the likeness of an ape at the same time. This is a puerile argument. Look at the whole animal kingdom, and see the different patterns in which living creatures are made. Of them all, the *primate* type is the only one we could imagine as in any way

Are You the Great Grandson of an Ape?

By HAROLD W. CLARK

from common ancestors? Such a viewpoint is made necessary—in fact, is made possible—only by the supposed "fact" of evolution. In other words, only by taking evolution for granted, can the evidence be made to prove our relation to the apes.

The reader needs to remember that "relationship" may mean either of two things—either descent or structural simi-

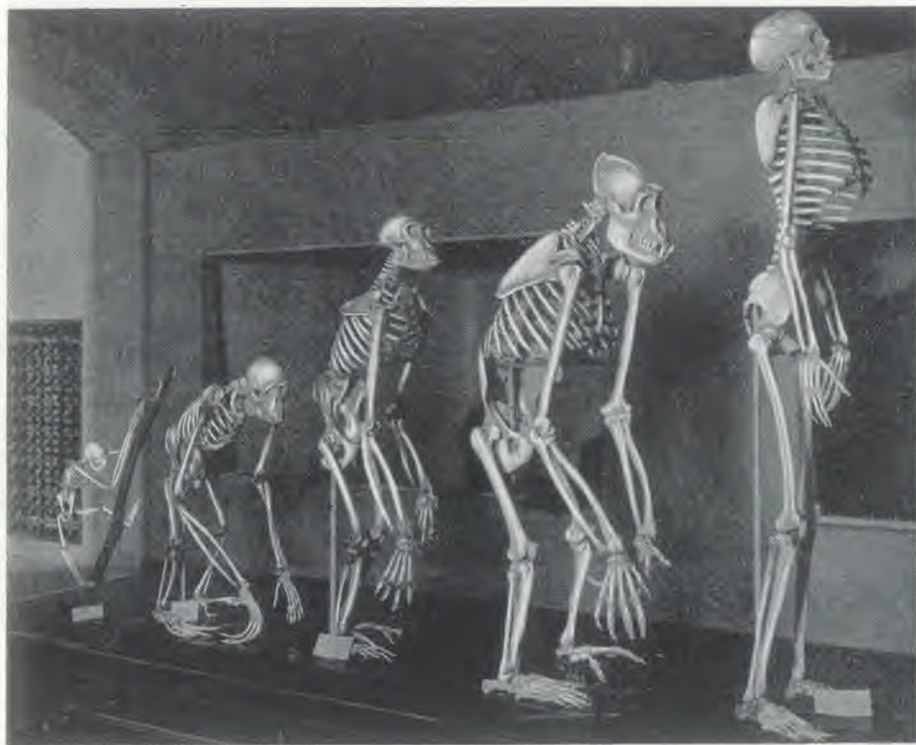
resembling the Creator, if we are to think of the Creator as having any kind of form. On the other hand, it is generally admitted that the significance of man's creation in the image of God lies principally in his mental and spiritual likeness rather than in his physical structure.

Whatever attitude we may take on this point, it must be recognized that in order to live in similar environments and to react alike to these environments, man and the apes must have similar structures. In nature we find animals for every niche and habitat. It is true that several kinds of animals live within the same general territory, but this does not mean that they occupy the same ecologic niche. Unless we expect to find a vacuum in nature, we must expect creatures of the ape type to fill it.

Man, by his superior intellect, is able to live in a greater variety of surroundings than any of his ape "relations," even though the ape may simulate some of his ways. The example of the chimpanzee that learned to ride the velocipede proves nothing more than a certain degree of imitative and mechanical ability. But who built the velocipede? The mentality of the chimpanzee is only a shadowy, borderland intelligence as compared to that of man.

Building upon the assumption that man has evolved from ape-like ancestors, our scientist friend proceeds to tell a highly imaginative story of changes in structure and habits by which *Dryopithecus* and his tribe evolved into *Homo sapiens*. Let us notice what the supposed changes in-

This series of skeletons in the Peabody Museum, Yale University, is designed to show the evolutionary theory of how man climbed down from trees and learned to walk upright. (Photo by Kadel and Herbert.)



volved: The long arms lost their power of swinging through the trees; the feet lost their grasping ability; the thumb appeared on the hand; the tail disappeared, probably because the ape sat on it and bent it down underneath him (!).

Every one of these "changes" is purely hypothetical. There is not one scrap of proof that they ever occurred, except for the fact that apes have one set of features and man another.

If it is once admitted that God may have created man and other living creatures upon the earth, "after their kind" (Genesis 1: 21, 24, 25), the next question to arise would be as to what kind of plan or system He would use. In order to have variety, there must be provided a series of types or patterns, and creatures in each type must have a certain degree of variation within the type.

Several Major Types

In the animal kingdom the zoologist finds several major types, such as the single-celled type, the hollow-tube type, the tube-within-a-tube type, the Mollusca type, the anthropoid type, and the vertebrate type. Within the vertebrate type, for example, are several subtypes, such as the fish, amphibian, reptile, bird, and mammal. Within the mammalian subtype, to carry the case farther, one finds the next subdivision into rodents, carnivores, several types of hoofed animals, primates, etc. The zoologist recognizes this plan of the Creator when he classifies any animal. An ape, for instance, may belong to the

Phylum	Chordata
Subphylum	Vertebrata
Class	Mammalia
Order	Primates
Family	Simiidae
Genus	Troglodytes
Species	Gorilla

Each step down in this scale of classification indicates a part of the Creator's plan:

- Chordata—animals with a notochord.
- Vertebrata—chordata with a backbone.
- Mammalia—vertebrate with hair.
- Primates—mammals with upright posture.
- Simiidae—primates with certain ape-like features.
- Troglodytes—a simian named from its supposed dwelling in caves and mountains.
- Gorilla—a native African name.

As far as the family the subdivisions represent natural groupings. Below the family, the genus and species may be more or less arbitrary, according to the individual notions of the men who did the systematic work.

(Continued on page 18)

NOTHING has so gripped the imagination and heart of man as the silence of the tomb. Its relentless pursuit of man, its inexorable harvest, its triumphs over the arts and devices of man have ever demanded the deepest concern. The tomb has cast its sombre shadow across the brightest paths of life. Death is a ruthless confutation of all human ideals and ambitions. It writes defeat to the most promising careers of earth. Man with all his inherent pride and protoplasmic hardihood must inevitably bow before this supreme earthly conqueror. It is pre-eminently the enemy of every thing that lives.

So serious a problem is death that the human heart cries out for an answer. To this importunate cry the tomb itself is silent. It has no answer. The philosopher



Photo by H. M. Lambert

The Answer to the Tomb

Is the Resurrection of the Dead

By WALTER C. THOMPSON

who would penetrate the mystery of the grave stands baffled by its inscrutable muteness. All such attempts are dissipated in confusion and involve speculations which only victimize the troubled soul of man.

Amid all the confusion that would attempt to unlock the silence of the tomb, there is one answer that responds with dignity, directness, and authority. This undeviating and authoritative voice is the Bible. Its uncompromising answer is the RESURRECTION. The resurrection is God's answer, His challenge to the lances of the enemy.

Has death robbed you of a loved one? You can rise superior to this cruel blow if the loved one has found refuge in the Life-giver. Let the transcending truth of the resurrection assuage your grief and comfort your heart. Jesus has conquered the tomb. Says He:

"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [grave] and of death." Revelation 1: 18.

Do you ask about man's condition in death? The answer is found in this promise of the resurrection:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

The gospel truth of a general resurrec-

tion of the dead refutes the popular but fallacious doctrine of immediate rewards at death, and of the conscious state of the dead. Why a general resurrection from the grave if the dead go immediately to their rewards at death?

That there will be a general resurrection is one of the best supported truths of the Bible. It is everywhere affirmed in prophecy and in gospel. To the scriptures already cited we will append a few more.

"And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6: 40.

"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. Wherefore comfort one another with these words." 1 Thessalonians 4: 16-18.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits, afterward they that are Christ's at His coming." 1 Corinthians 15: 22, 23.

In the Holy Scriptures death is everywhere set off in opposition to life. The

(Continued on page 7)



HOFMANN'S immortal picture portraying Christ as the Good Shepherd, with staff in hand, leading His sheep, and carrying the lamb on His arm, was flashed on the screen as Missionary Walter E. Strickland related the story from the words of the gospel prophet, Isaiah. "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." Isaiah 40:11. The old Chinese grandmother, gripped by the lesson of the painting, told the speaker through her tears, that she believed that she was the lamb that Jesus so lovingly carried on His arm. In China, as elsewhere on earth, the story of the Good Shepherd touches hearts.

When the compassionate Christ, during His ministry on earth, looked upon the throngs of humanity, He compared the human race to a flock without a shepherd, wandering in its own paths and exposed to many dangers. "When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matthew 9:36.

Depicting man's estrangement from his Creator, Peter said: "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." 1 Peter 2:25.

Isaiah, sometimes called the fifth evangelist, strikingly describes the Redeemer's willingness to forgive man's waywardness. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him [Jesus] the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isaiah 53:6, 7.

The fifty-third chapter of Isaiah presents Christ as the Lamb of God, the Saviour of men. Several instances recorded in the New Testament clearly corroborate Isaiah's testimony. In the Book of Acts, chapter 8, we are told of Evangelist Philip meeting the treasurer of Queen Candace's realm of Abyssinia. He was an Ethiopian of high rank, yet could not comprehend what he read in Isaiah 53:7. Philip "began at the same scripture, and preached unto him Jesus." Acts 8:35. The direct result of reading and understanding Isaiah 53, in this instance, was a convert baptized into the

A Preview of Calvary

Shown in the Eighth Century B. C.

By HOWARD J. CAPMAN

READ ISAIAH 53

"THIS whole chapter is exceedingly important to Christians. It contains the most full, continuous statement in the Bible of the design of the Redeemer's sufferings and death. . . . If we wish to see a full and continuous statement on the great doctrine of the atonement, we naturally recur to this portion of Isaiah. If we wish our faith to be strengthened, and our hearts warmed by the contemplation of His sufferings, we shall find no portion of the Bible better adapted to it than this. . . . Every verse, every phrase, every word should be studied, and pondered until it fixes itself deep in the memory, and makes an eternal impression on the heart. If a man understands this portion of the Bible, he will have a correct view of the plan of salvation. . . . I bless God that I have been permitted to study it; and I pray that this [discussion] . . . may be the means . . . of convincing those who have doubted the truth of the Bible, that a prophecy like this demonstrates that the Book in which it occurs must be from God."—Albert Barnes, *Notes on Isaiah*, Vol. 3, p. 463. (Crocker and Brewster.)

Christian faith. Thus it is evident that when Isaiah 53 is understood by a truth-seeker, he will embrace Jesus as the Lamb of God, the sin-bearer of the world.

John the Baptist, looking upon Jesus, who had recently come to be baptized in Jordan, exclaimed, "Behold the Lamb of God, which taketh away the sin of the

We have been redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:19. (Photo by Keystone View Co.)



world!" John 1: 29, 36. The impetuous Peter who denied his Lord, when strengthened and thoroughly converted, declared that men are not redeemed with material things as silver and gold, "but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1: 18, 19.

John, the apostle, vividly mentions the Lamb, Christ Jesus, in 26 specific instances in the Revelation. Though men have sinned against God, they may wash their garments and make them white in the blood of the Lamb. (Revelation 7: 14.) It is with Messiah's stripes that men are healed. (Isaiah 53: 5.) Incredulous as the unbeliever may be, still it is true that the Person of Isaiah 53 is the Christ of Calvary who made His soul an offering for sin, and who "poured out His soul unto death." Isaiah 53: 10, 12.

What could more forcibly express the eternal Father's love for the human family than the gift of His only-begotten Son for our redemption? The innocent Lamb of God bore our guilt. The iniquities of a lost world were laid upon Him. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3: 16-18.

Another convincing illustration, substantiating Isaiah's faith in Christ as the Lamb of God, is found in the Passover experience of ancient Israel, as recorded in Exodus 12. The Hebrew word translated as "Passover" signifies a passing, a leaping, or skipping over. The name "Passover" originated with what occurred the night before Israel's departure from Egypt, when the angel of death passed over the homes that were marked with the blood of the lamb slain the evening before. As the messenger of destruction passed over every home marked with the blood of the paschal lamb, so the wrath of God against sin skips over those who have applied the blood of Calvary's Lamb for their sins. This beautiful truth, so dear to every true Christian, is attested by Paul, who declared: "Even Christ our passover is sacrificed for us." 1 Corinthians 5: 7.

It is impossible to have pardon for sin without faith in the blood of the Lamb of God. (Hebrews 9: 22.) Through faith in Him all men may have redemption and forgiveness for their sins. (Colossians 1: 13, 14.)

In one of his grandest, most eloquent

and most moving passages, God's spokesman, Isaiah, appeals to mankind to apply the remedy for their sins. The prophet pleads, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1: 16-18.

Love Divine

By Mary Louise Stetson

It is easy to rest in my cushioned chair
And to watch the world go by.
It is hard to take a part in its strife
Or to say and to mean, "I will try."

It is easy to pray for that race alone
To which I, myself, belong.
It is hard to honor every race
In thought and prayer and song.

But the love of my Christ was strong enough
To endure the cross of shame,
And the love of my God is great enough
For His children of every name.

The Revised New Testament

(Continued from page 3)

ence and in meetings of smaller groups. The initial draft of the revision of each of the books of the New Testament was prepared by one or two members of the section, to whom it was assigned. This draft was then typed, and a copy sent to each member of the section, for study prior to the meeting at which it would be considered. It was then discussed, verse by verse, in sessions of the section. A new draft, prepared by Dr. Moffatt, in the light of the decisions then reached, was mimeographed and distributed for further study. At subsequent sessions of the section, these mimeographed drafts were again discussed, verse by verse, and suggestions submitted by members of the Advisory Board and others were considered. A revised set of the mimeographed drafts was then submitted to the members of the Old Testament Section, who were given opportunity to record their dissent from any proposed change. At a meeting held in Northfield, Massachusetts, August 15-29, 1943, the manuscript of the entire New Testament was once more reviewed and the votes and comments of the members of the Old Testament Section were con-

sidered. The revised manuscript was then placed in the hands of a smaller editorial committee, charged to prepare it for the press and supervise its publication."—*An Introduction to the Revised Standard Version of the New Testament*, pp. 13-14.

The Answer to the Tomb

(Continued from page 5)

dead cease to live till the resurrection. To this doctrine agree all the prophets, in both the Old and the New Testaments.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4.

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." Job 14: 12, 14. "If I wait, the grave is mine house: I have made my bed in the darkness." Job 17: 13.

"For the living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Ecclesiastes 9: 5, 6.

As death, according to the Sacred Scriptures, is an unconscious sleep until the resurrection morn, those who go down to the grave have no knowledge of the passing of time. As far as they are concerned, it is just a closing of the eyes in death and immediately opening them in the resurrection, although 3,000 years may have elapsed, as in the case of David. Peter says that "David is not ascended into the heavens." Acts 2: 34. In the language of the context, he is still dead. (Verse 29.)

In the profound slumber of death a millennium of time is just a moment to the dead. A triumphant shout will rise from the victors over the tomb in the resurrection morning: "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15: 55.

Christ's testimony through Isaiah is very plain on this point:

"Thy dead men shall live [not thy dead men are alive], together with my dead body shall they arise [a general resurrection]. Awake and sing, ye that dwell in dust [in the grave]: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26: 19.

The resurrection is a clear and definite answer, not only to man's longing for future life, but to the problem of death. It is only to those who seek for an answer outside of the Bible that death is an enigma.

CONGREGATIONAL singing and the modern hymn are directly the fruit of the Reformation of the sixteenth century. During the long centuries before the time of Luther the singing of hymns in the language of the people was not encouraged and seldom found a part in the services of worship. Latin was the language of the popular church, and worship was conducted in this strange tongue by the priests whose duty and responsibility it was to conduct religious services for the people. Congregational participation was limited to responses. Hymn singing as a part of worship was not recognized, although a vernacular religious song did exist, and there was singing of religious songs outside of the churches.

Two significant features of the Reformation under Luther are the giving to the people of a Bible in their own language, and the encouraging of congregational hymn singing. Of course this was but the natural outcome of the preaching of the doctrine of the "universal priesthood of believers" or that each worshiper could approach God without the intermediary priests of the church.

Hymnody in Germany

Speaking of this time, Edward Dickinson says, "German Protestant hymnody dates from Martin Luther; his lyrics were the models of the hymns of the Reformed Church in German for a century or more. The principle that lay at the basis of his movement gave them their characteristic tone; they were among the most efficient agencies in carrying this principle to the mind of the common people, and they also contributed powerfully to the enthusiasm which enabled the new faith to maintain itself in the conflicts by which it was tested."—*Music in the History of the Western Church*, pp. 225, 226.

The Reformation movement gave to the people the Bible in their own language so that God could speak directly to them through His written word; it gave to them hymns in their own language, and also a popular sacred music, so that they could praise God from the warmth of their own experience. The tunes sung were religious folk songs in character, so they expressed the emotions of the common people.

The testimony of history shows that this outburst of religious song not only was very popular at that time, but it influenced in no small way the course of worship and sacred music from that day to this. Many composers have found in the music of the Reformation a rich source of inspiring melody. Much of the music of J. S. Bach has its roots in the religious songs, known as chorals, of the Reformation period.



Top—Martin Luther, shown studying a Latin Bible in the University of Wittenberg, Germany, was both a singer and a hymn writer, as well as a mighty leader of the Protestant Reformation. (Photo by Religious News Service.) Below—The pipe organ produces the most loved type of church music. This instrument, known as the "Spreckles" organ of San Diego, California, cost about \$500,000. (Photo by International News.)

From the days of the Bohemian reformers, led by Huss and Jerome, to the

MUSIC

present a steady stream of hymnals has come from the press, expressing in the language of the people their praise to God. A Bohemian hymnal was published early in the sixteenth century, followed by Luther's first hymnal in 1524. Today we are thrilled by some of the early hymns from the strenuous days of the Reformation, hymns such as, "A Mighty Fortress Is Our God," "Now Thank We All Our God," "Praise to the Lord, the Almighty, the King of Creation," "Jesus, Still Lead On," and "Wake, Awake, for Night Is Flying." We catch something of the spirit of those times as we sing these

hymns, and many of them have a peculiar application to our own day.

Not only in Germany did popular song develop. Under John Calvin religious song took a somewhat different turn. Calvin believed that the people should sing, but only songs which were taken from the Holy Scriptures. No hymns of man-made composition were acceptable to him for use in the church. Everything in the service of worship, according to Calvin, must be based upon the word of God, and this included the words of the hymns to be sung. So from this branch of the Reformation comes our legacy of metrical psalms and various versions in meter of the songs of the Bible.

A Long Line of Psalters

A long line of psalters has appeared through the years from the time of the famous Genevan Psalter of 1551, including such books as the "Old Version" of Sternhold and Hopkins; the Ravenscroft Psalter; the Ainsworth Psalter, which the Pilgrims brought with them to America in 1620; the "New Version" of Tate and Brady; and the Bay Psalm Book. This last book was one of the first to be printed in this country, and had considerable influence in early New England history. Through the years these various psalters have been influential in keeping the songs of the people in harmony with the teachings of the Sacred Scriptures. A number of excellent tunes come to the church from these psalters, the most famous being "Old Hundredth." Other tunes such as "Dundee," "Winchester Old," and "Old One-Hundred-Thirty-Fourth" are a precious inheritance from the psalm-singing

have accepted an increasing number of such songs.

One must not overlook the great work of the Wesleys, John and Charles, in giving to the church some of its best-loved hymns. The secret of the power of these hymns lies in the genuine religious experience which called them forth, added to the exceptional literary gifts of these two men. For this reason they meet a real response in the hearts of Christians everywhere. "Jesus, Lover of My Soul," "Love Divine, All Loves Excelling," and "Soldiers of Christ, Arise," are just three of the many hymns which have meant so much to the church.

The influence of the Wesleys has been tremendous on the music of the church. John Wesley gave his people some rules for singing which are interesting to us today. He advised them to learn the tunes, to sing heartily, to sing the tunes and words as printed, to sing in time and modestly, and most important of all, to sing the meaning of the words with a reverent attitude toward God rather than as a mere entertainment. Surely hymn singing would improve in spiritual power were these rules carried out faithfully in our congregational singing.

Expression of New Faith

Often we think of the Reformation in its association with social or political changes, or with the doctrinal beliefs which come from that time. Few realize that the hymnal contains many of the most powerful expressions of man's new faith in God. What a treasury of song the church today possesses! We can sing with Isaac Watts:

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

Or we can express in the beautiful language of Charles Wesley our longing for the love of God, in these words:

"Love divine, all loves excelling,
Joy of heaven, to earth come down;
Fix in us Thy humble dwelling,
All Thy faithful mercies crown!

Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart."

Through the ages poets have sung of the return of Jesus to this world. Among them is Horatius Bonar, who sings:

"Come, Lord, and tarry not;
Bring the long-looked-for day;
O why these years of waiting here?
O why this long delay?

"Come, and begin Thy reign
Of everlasting peace;
Come, take the kingdom to Thyself,
Great King of righteousness."

With the dawn of a foreign mission era, we received such beautiful hymns as the one by Samuel F. Smith, which says:

"The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war."

The church today is faced with numerous perils, not the dangers of the post-war period and its quest for peace among nations, but of unsettled conditions and perplexities in the hearts of men. In millions of lives the problem of sin is still unsolved. Surrounded by the challenge of men and women everywhere who want to know more about the way, the hope, the peace, and the salvation of God, the church can sing the gospel in the songs of the Reformation, songs from that day to this, until at last, in the words of William Howe:

"From earth's wide bounds, from ocean's
farthest coast,
Through gates of pearl streams in the
countless host,
Singing to Father, Son, and Holy Ghost,
Alleluia! Alleluia!"

"THERE are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's—the long-forgotten burden of a childhood song—and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!"—E. G. White.

and the REFORMATION

How Congregational Singing Came Back to the Churches

By HAROLD B. HANNUM

branch of the Reformation, teaching us the importance of dignity, simplicity, and nobility in hymn-tunes.

The English Protestant churches were more influenced by the Calvinistic branch of the Reformation than by the Lutheran in their attitude toward hymn singing, in that they held to the metrical versions of the Psalms rather than to the use of original hymns as advocated by Luther. But original hymns were gradually introduced into the church, and from the time of Isaac Watts to the present the churches

RECENTLY I picked up *The New York Times* and noted the advertisement of a leading air line. It read in part, "Los Angeles to New York in 9¾ hours." In the same issue a prominent manufacturer of passenger airplanes advertised, "World's Fastest Schedules to Chicago, California, Latin America, Europe, Asia! . . . Three Hundred Miles an Hour!" That is the way men may travel today. No telling at what speeds they may be able to cross continents and oceans tomorrow.

In 1943 a certain aircraft company ran an interesting series of advertisements in the leading journals of the country. The headline of one read: "Your Child Can Show You a New World." Underneath it we were told, "In this new world, the 'rowboat' geography you studied as a child has been supplemented by today's 'aviation' geography. The earth, and all the people on it have become a global community. And rather a small one at that. Barriers have been leveled off. Oceans are small bodies of water separating nations which must now become friendly neighbors or close enemies. No spot on the globe is more than sixty hours distant from your local air port."

Increasing Rapidity

But even this statement must be altered now, for the speeds then reckoned were at 200 miles per hour. Speeds are rising rapidly and by tomorrow or the next day we may be traveling regularly at speeds of 600 miles per hour, thus again greatly reducing the size of the world so far as travel is concerned.

The United States has shrunk, in point of time for crossing the continent, to less than one sixth the size it was 20 years ago. In 1925 the first non-stop flight was made in 26 hours and 50 minutes. By 1935 this was reduced to 11 hours and six minutes. In 1945 the trip was made in five hours and 28 minutes. In January, 1946, a jet-propelled plane shot across the country in four hours and 13 minutes!

Fastest Speed Record in Air

To date the world's fastest speed record is 606 miles per hour. It was made in November, 1945, in England in a jet-propelled plane. Only the other day we were told by aeronautics scientists that by 1949 commercial planes will be whizzing through space at the rate of 1,000 miles per hour.

No wonder men are talking about a rapidly shrinking world! It was hardly more than 100 years ago that men were traveling by horse-drawn vehicles, and ox carts, and sailing vessels at no greater speeds than man had known for the last

three or four millenniums. Now all of a sudden we note a great burst of speed. First the steam-powered engine used on land and sea helped to speed up the slow moving life of man about 150 years ago. Then came the gas engine and the automobile and set millions running madly over highways that had to be made smooth to accommodate the new speeds. Now men take to the air and get away from the drag of friction and traffic, and begin to know no limit to their speeds. Thus while it once took men a year and more to travel around the world, it can now be done in the space of one week.

In considering this shrinking world we have still greater miracles to point out. In the days of Rome, officials had to depend on signal towers or fleet-footed heralds to send their messages from one end of the empire to the other. Even in the early days of the British empire messages had to be sent by stage coach and sailing ship. It took between six and seven months to

of sending messages by telegraph wires over land and by cable under the oceans was invented in 1844 and after. But this is now giving way to radio transmission, which needs no wires.

Radio is only 25 years old. Television is just now coming out of its swaddling clothes. But it will not be long before one will be able to see and hear a riot in

The fastest vehicle built by man is the German V-2 rocket shown below. During World War II it was fired into the stratosphere to the height of 60 miles to travel at a speed of 3,000 miles an hour to its target.
(Photo by Acme.)



receive a reply to some urgent letter sent to America or India.

Now what a change! While, so far as travel is concerned, any part of the world is no more than 60 hours distant from the United States, when it comes to communication we are no more than one tenth of a second's time from any point on earth where there is a receiving set for short waves broadcasts. In this, too, men have begun to know real speed only within very recent years. The now cumbersome means

Bombay, or the performance of a symphony orchestra in Boston, while sitting quietly at home.

How the wonders have followed one another! They have come so fast and so many that we have now ceased to gasp at new miracles of invention. We have come to the age of electronics when, by the mere pressing of a button, all manner

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of arduous duties can be performed for us. Says *Newsweek*, "In one respect it is a dream world."

Normal Cousins in his book *Modern Man Is Obsolete* writes of the remarkable

steam and electricity, more changes were made in technology in two generations than in all the thousands of years of previous human history put together. Wheels and machines turned so fast that man could cover more distances in one day than he used to be able to do in a lifetime."—Page 15.

The invention of the steam and now the electrically operated printing press have had

learn about God's way out. For 6,000 years sin has ruled over the lives of men and wrecked every attempt to build a better world. In spite of the remarkable material progress made in the last generation there is no evidence of spiritual advancement. Rather the evidence is to the contrary. It is no wonder then that men are becoming truly alarmed as they see mankind advancing toward a terrible crisis.

God has the answer to human fear and woe, and He is preparing to give that answer in our day. There is to be delay no longer. The time has come to enlighten the world of the purposes of God and to do it in a short time. The Bible refers to just such a time as this. "For He [God] will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Romans 9: 28.

The Divine Purpose

The work to which God refers in this passage is that which Christ prophesied would be done in the last days. Of this we read, "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 preaching of the gospel has been going on for nearly 2,000 years. For over 1,800 years the emissaries of the gospel had to depend on methods of travel and communication that had known little change through the history of man. Travel from nation to nation was very slow. There were no means to multiply the Sacred Word. But note what began to happen almost over night! We have told you about it in the preceding paragraphs.

One more prophecy lets us know that this sudden upspring of knowledge and invention has been in the purpose of God, and has all been foretold. In Daniel we find the following remarkable statement which closes a long prophecy concerning the end of the world and the second coming of Christ: "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.

The only interpretation we can draw from this is that when the time of the end of the world shall come, men will run to and fro [meaning that they will be searching through the Written Word, and running up and down in the earth seeking and giving new light], "and knowledge shall be increased." This is the exact picture of our day. With the facilities provided by this age of invention, the Word of God has been opened up more clearly and spread abroad more widely and more

(Continued on page 18)



Thanks to improved facilities for speedy travel and communication the daily happenings of every nation have become concerns of global interest to the common people everywhere. (Photo by Ewing Gallo-way.)

change that has come about in a few short years:

"Before 1830, change in man's way of life was almost imperceptible. A wheel turned no faster in Hannibal's time than it did in George Washington's. It took just as long to cultivate a field in Egypt in 5,000 B. C. as it did anywhere

at the turn of the nineteenth century. The clothing worn by any of the Roman Cæsars could not have been made more quickly until the invention of machines more than 1,500 years later. The speed of technological change was almost as slow as that of life itself.

"Then suddenly, with the utilization of

as much to do as any thing in bringing about the increase of knowledge which we have seen in our day. This, too, is an invention of these modern times. Now we have the mammoth presses that make possible weekly circulations of several millions of copies of certain magazines. While Benjamin Franklin could print only 50 impressions an hour on his hand press, a battery of the giant presses of today can send forth 12-page dailies at the rate of over 400,000 copies an hour.

If life has any meaning at all and there is a personal God who directs in human affairs, then there must be some special meaning in this sudden increase of knowledge and its application to the needs and for the comfort of man.

The people of this generation are a definite part in a long range plan of God which He is carrying out for the salvation of the human race. As it becomes clearer and clearer that man is unable to save himself by any human invention, we ought to



A Date With Darrow's Ghost?

FOR EIGHT consecutive years Claude D. Noble of Detroit, Michigan, has tried to keep a date he made with Clarence Darrow of Chicago, Illinois, before the noted agnostic lawyer died on March 13, 1938. Mr. Darrow, many will recall, came into the national limelight when he defended a teacher put on trial at Dayton, Tennessee, some years ago for teaching the theory of evolution in a state school.

Each year since the skeptic's death, Mr. Noble has gone to the Jackson Park Lagoon, in Chicago, knelt on the bridge from which Mr. Darrow's ashes were strewn, and holding a photograph of the magician Harry Blackstone toward the sun, recited the Lord's Prayer and added: "Clarence Darrow, I am here in fulfillment

hopeful, Mr. Noble says that he will try again next year.

Solomon, inspired by the Spirit of God, told men nearly 30 centuries ago the truth about Mr. Darrow's condition in death. He said: "The dead know not any thing. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Ecclesiastes 9: 5, 6. The reason is that when a man dies, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 4. Hence Job said: "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Job 7: 9, 10.

Mr. Darrow will remain in his grave, as did Lazarus of Bethany, until his resur-

rection from the dead. (John 11: 11-14, 17, 39, 43, 44; Job 14: 12; John 5: 28, 29.) The resurrection of the dead at the return of Christ is the only hope that we have of ever seeing again those who have died. (1 Thessalonians 4: 16-18; 1 Corinthians 15: 51-54.)



Out to Enslave the Women

IN ITS issue of March 11, 1946, *The New York Times* reports Harry M. Wootten, tobacco consultant and sales analyst, as predicting that cigarette manufacturers "will concentrate sales efforts in the next two years on a virtually untapped market among women in the Middle West, raising annual consumption to the astronomical total of about 400,000,000,000. . . . While smoking among women in the East and on the Pacific Coast is quite prevalent, a large female population, especially in rural areas in the Middle West, has not yet acquired the smoking habit."

"Tax-paid and tax-free cigarette sales in the domestic market in 1945 were 332,000,000,000," reads the report, and adds: "In addition to the often faltering attempt to satisfy domestic demand, manufacturers cascaded enough cigarettes from their factories to fill a long pipeline to the armed forces that was absorbing 11,600,000,000 cigarettes monthly at its peak."

Thus we have it flung boldly and blatantly into our faces that the tobacco industry proposes to leave no stone unturned until it shall have enslaved nearly all the female population of the nation to nicotine addiction. No one knows better than the cigarette manufacturers that the power of the tobacco habit is so strong that once a person comes under its spell, he probably will be its victim until he dies. Thus each woman added to the millions of Americans already victimized by nicotine addiction will be, in nearly every case, a permanent source of revenue to the tobacco industry.

"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." Galatians 6: 7.

Medical scientists have repeatedly told the nation that the tobacco habit is harmful to the human organism, that it undermines the health, and shortens life. The



Ecclesiasticism in the United States is becoming more and more politically minded. This delegation of ministers from eight national church organizations representing 250,000 churches in the United States, is shown conferring with President Truman on the housing problems of returning veterans. Protestant, Roman Catholic, and Jewish clergymen are represented in the group. (Photo by International News.)

of our pact. If you can manifest yourself, do it now."

It had been agreed that if Mr. Darrow should really appear in ghost form, he would knock the picture from Mr. Noble's hand.

Mr. Noble has kept the tryst every year thus far, but the awaited ghost of the dead man has failed to show himself. Still

rejection from the dead. (John 11: 11-14, 17, 39, 43, 44; Job 14: 12; John 5: 28, 29.) The resurrection of the dead at the return of Christ is the only hope that we have of ever seeing again those who have died. (1 Thessalonians 4: 16-18; 1 Corinthians 15: 51-54.)

The devil has the power to impersonate the dead and thus to make people think



This strange monster of war is a device that permitted 30-ton tanks to be launched at sea to swim ashore at 5½ miles per hour, with guns blazing all the way. Once ashore, a member of the tank crew touched a button inside the vehicle and the rivets holding the pontoons fast exploded, freeing the tank of its "seagoing girdle," and permitting it to plunge forward unhindered. These tanks were first used at Okinawa. (Photo by Acme.)

natural laws ordained by God can not be violated with impunity. Increasingly sowing to the flesh as they have done by mass nicotine and alcohol intoxication during this generation, the people of this country are already reaping corruption of the flesh. Our health authorities are continuously calling our attention to the steady increase of degenerative diseases—cancer, heart failure, high-blood pressure, etc.—among us. Drinking and smoking are among the chief contributing factors to this diseased condition of the nation's population.



A Remarkable Report on Europe

ALMOST two pages of space in *The New York Times* of March 11, 1946, were given to a report from overseas correspondents on the mighty battle being waged for Europe's health. Among the many interesting things said about conditions prevailing in those war-stricken lands, this statement is one of the most significant:

"At the same time one finds the following peculiar testimonial to the benefits of belligerency. In France, vanquished, occupied for years and finally liberated only after disastrous battles, the number of mental cases has declined because of the shortage of drink and, therefore, of alcoholism. On the other hand, in Sweden, which maintained fine health standards in her isolated neutrality, and whose average life-expectancy records rose, mental cases increased because of plentiful alcohol, despite a careful government rationing system and an extensive 'Bible belt.'"

Thus circumstances, by enforcing abstinence from intoxicating beverages, have shown to the world that a nation enjoys better health when the booze traffic is throttled. So called government control and the preaching of the Bible are not very effective curbs against alcoholism

when the business of making and selling alcoholic drink is legalized.



Largest Increase In 15 years

THE INCREASE of crime in the United States in 1945 was the largest—12.4%—in 15 years. And age 17 stood out as the predominating age among arrested persons, and age 18 was second.

Robberies rose 23.6%; auto thefts, 18.7%; negligent manslaughter, 16.2%; murders, 10.1%; aggravated assaults, 8.7%; larcenies, 8.6%; rape, 5.7%. "The increases were more pronounced and widespread throughout the nation," said J. Edgar Hoover, "than have been recorded in many years. A substantial upswing in crime was registered for cities of all sizes, and in each of the nine geographic divisions of the country."

A total of 1,565,541 major crimes were registered for the United States. There were 11,234 felonious homicides, 11,537 rapes, 59,807 other aggravated assaults, 54,279 robberies, 241,491 automobile thefts, 321,672 burglaries, and 865,521 larcenies committed in this country during 1945.

During 1945 one major offense was committed, on the average, every 20.1 seconds. A rape, a felonious assault, or a killing occurred every 6.4 minutes. Every day, on the average, 149 persons were robbed, 662 automobiles were stolen, 881 places were burglarized, and 2,371 other types of thefts were committed. North Dakota and South Carolina were the only states that did not report an increase in crime.

Of the 543,852 persons arrested, 113,996 were minors, or 21% of the total. The arrests of youths under 21 jumped 10.1% in 1945, but those of girls under 21 declined 10.6%.

Every year brings a similar report of

steadily increasing crime in this, the mightiest nation on earth. How long can this state of society prevail? Surely it can not go on much longer without epidemic lawlessness and collapse of morality producing the most disastrous results imaginable.

Inspiration says of the antediluvian world, just before the Flood washed it off the face of the globe, that "the earth also was corrupt before God, and the earth was filled with violence." Genesis 6: 11. This is a warning to us, for Christ, in speaking of the conditions prevailing in the world in the last days, said: "As the days of Noe were, so shall also the coming of the Son of man be." Matthew 24: 37. By this state of things we know that soon Christ will come. Divine intervention is needed to put an end to man's wickedness.

FIGHT THE FAMINE!

MILLIONS of people will perish from starvation before another harvest, unless they can be reached with food.

This tragic truth written into the preamble of a series of resolutions just adopted by the executive committee of the General Conference of Seventh-day Adventists, challenges the church to another supreme effort to save life. The program will call now for more than \$500,000.

By wire and by air the plans outlined at the denomination's headquarters in Washington, D. C., have gone to conference leaders to be relayed on to the churches in the United States and Canada. These enlist all members of the church in a large and united relief effort.

Funds needed now will be advanced, but with the plan that Seventh-day Adventist members over the country will raise \$500,000 in a special offering taken on Saturday, May 4.

The committee has selected business officials for the purchasing of foods in large quantities both here and abroad, for countries in Europe and also in the Orient where people face starvation. Members of the General Conference staff will go personally to assist in the distribution.

Seventh-day Adventists have contributed largely in the gathering and shipping of clothing for relief. It is believed that this work of famine relief will likewise succeed, and prove a contribution far-reaching in its results as a part of the united effort of half the world to save the other half from starvation.

As you read of this plan you may be impressed to help. You may send your gift to the Editor of *OUR TIMES*, and receipt will be mailed to you.

HEALTH is a normal condition, while disease and suffering are not. When we violate the laws of our being through the use of a wrong kind of foodstuff, we invite sickness and suffering to enter the body. When we cultivate the habit of treating the body in the manner which the God of nature intended, then health becomes our constant boon.

The maintenance of good health is largely a personal matter. We cannot get something for nothing. Therefore we must set a value on health, and pay in knowledge, and effort, and discipline to possess and enjoy this priceless gift.

To begin rightly one ought to so arrange things that all his daily activities are in line with the principles of healthful living.

Flesh-food Proteins

Nutritionists have pointed out that the protein materials contained in flesh foods tend to decompose very readily. This results in an accumulation of sulphuric, phosphoric, and other strong acids which tend to bring on a state of hyperacidity in the blood and the urine. To eliminate such irritation it is necessary to render the blood more alkaline by using the base-forming or alkalizing constituents found in raw and cooked fruits and vegetables, wholesome breads and natural sweets, instead of such acid-forming foodstuffs as flesh meats.

R. G. Jackson, M.D., a reputed authority, says: "As food science advances it becomes increasingly evident that mineral salts in the proportion provided for in natural food materials are absolutely essential to the health of human beings. In our refined grain foods the mineral salts are not only greatly reduced, but they are greatly disturbed in their relation to each other, most of them being generally refined away. This being so, it becomes a crime of the ages to permit them [the cereal grains] to be turned into virtual poisons by refining out of them any part of their vitalizing salts."

Food Minerals

Food minerals enter into the construction of every muscle and tissue in the body. It is impossible to have normal flesh and bone if the food on which we subsist has been depleted of its mineral supply. Minerals, moreover, are an essential component for construction of the nerve forces. Thus by subsistence on foodstuffs that have been systematically robbed of their essential food factors, nerve degeneration unavoidably results.

Contrary to the belief of men who eat too much animal food, or who eat too profusely of meat substitutes, it is a fact

Good Health *Requires* Good Food

By HANS S. ANDERSON

that a well balanced meatless meal may be higher in nutritional values than a heavy meal of flesh food. Meat substitutes are, as a general rule, high in protein (the chief constituent of flesh food), and often contain essential elements that are not present in flesh foods at all, or in very small quantities.

Soybeans, for an example, constitute the base for most flesh-meat substitutes, and are high in the best form of protein

ingredients added as secondary elements. Nuts, if well macerated or ground fine, constitute an excellent source of protein, and when combined with fruits, or with fresh vegetables (both raw and cooked), provide well balanced and tasty meals.

Foodstuffs made without flesh meat are



There is good health in good food. (Photo by H. A. Roberts.)

known. They are low in starch content, but contain essential vitamin and mineral constituents, particularly a substance known as lecithin, a valuable brain and nerve food. Other foodstuffs that are highly nutritive in protein are Spanish garbanzos and other kinds of dried beans, also dried peas and lentils. In some varieties of meat substitutes, the base consists largely of nuts, with soybeans and other

appreciated by those who eat them regularly. They are often served as vegetarian steaks under various names, such as "gluten steak," "choplets," or "vegetarian roast." When these are roasted in the oven as is done with flesh meat, or breaded, or broiled, the taste is in many respects similar to veal cutlets.

Workers in the field of nutrition know that the eating habits of a nation cannot

be changed over night. However, changes for the better are being made without greatly upsetting the eating habits of people generally.

In recent years soybean products have been occupying a more conspicuous place among healthful foodstuffs than heretofore, with the result that many consumers desire to know more about them. Changes in eating habits naturally follow a world war. Fortunately, in our country such changes have not resulted in nutritionally poorer diet, although some of the essential food elements have had to be obtained from unusual sources. For instance, soybeans which are rich in protein and relatively low in cost have come into the picture as a "complete" protein to supply the lack of flesh meat, milk, eggs, and cheese. As the nutritive values and the good eating qualities of the soybean products become more familiar to the public, these foods undoubtedly will play a larger part in the diet of man in the future.

More Than a Body Fuel

Food is more than a body fuel, for it must also provide elements needed for building and repairing tissues. Protein is found in the gluten in wheat, in the casein in milk, and in vegetable casein of nuts. Soybeans and soybean products are rich sources of protein, and constitute an excellent source of body-building food, containing all of the amino acids necessary for the making and repairing of every kind of tissue in the body. Even though carbon foods enter into the construction of body ligaments, they must carry units of restriction with them, in order to have shape, strength, and endurance. Thus it is that carbonaceous foods are accompanied by foodstuffs that carry proteins sufficient to define the character of the food.

All proteins do not have the same usable food value in the human dietary. Biological experiments prove that animals cannot thrive when fed exclusively on whole grain proteins, without the associated leaves of plants, although the quantity of protein consumed may be theoretically correct. The proteins contained in cereals and legumes (dried beans, peas, and lentils) are in themselves incomplete, because they lack some of the amino acids (building material) required for the construction of the various kinds of tissue.

This does not mean that grain proteins are not good, but that they must be supplemented with proteins from other foodstuffs that contain the "missing links," namely, the amino acids lacking in grain proteins. The proteins in green-top vegetables, fresh vegetables generally, soybeans, milk, and eggs also contain amino

acids that are lacking in whole-meal cereal foods. It follows naturally that with an ample supply of cooked greens or salad vegetables, or fruits or soybean products, these additions make up the deficiency of seed proteins so that every requirement of the body is fully met through the use of whole foodstuffs derived from the plant kingdom.

Starch, sugar, and fat are easily disposed of in the vital economy; and if taken in excess of the body's requirement, they are deposited in the body as fat. But protein

materials are not so easily disposed of; and if taken in excess of the body's immediate need, they must be eliminated. An excess of this type of food gives rise to poisonous substances that work mischief to the body machinery. For instance, undigested fragments of protein remaining in the colon disturb body functions, often producing a coated tongue, foul breath, and not infrequently sleepless nights and other distressing conditions.

A small amount of fat is required be-
(Continued on page 18)



Replies to Health Queries

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

Malta fever infection seems to be more common where I live than formerly. Is there danger of one getting infected in using milk, and will pasteurization of milk render it safe to use?—N.T.

Of this disease the *melitensis* or goat form is the most highly infectious, the *suis* or hog form is next, and the *bovis* or cattle form is the least infectious. City dwellers show very low incidence of the disease, while country dwellers show from seven to 15% of positive reactors on laboratory tests. This does not always mean that they have been sick, but at least they have contacted enough of the germs to show some immune reaction. Many persons drink milk that contains the germs without becoming ill, because of the low virulence of the particular bacteria; while many others have the disease in so light a form that it is called a "run down condition," and these symptoms may exist for long periods even years in length. Pasteurization renders milk quite safe in so far as this disease is concerned.

If tobacco is as poisonous and injurious as some say it is, why do we never hear of anyone dying from it when so many millions are smoking? Does the use of tobacco really shorten one's life span?—M.E.

It may come as a surprise to most persons to know that tobacco is a faster killer than alcohol, so that the drinker will remain alive long enough to furnish the flowers for his smoking friend. Professor Raymond Pearl, an eminent biologist of Johns Hopkins University, in an article entitled "The Search for Longevity," in the *Scientific Monthly* for May, 1938, said this:

"Heavy indulgence in either tobacco or alcohol is associated with a very poor life table, but the life table for heavy smokers is definitely worse than that for heavy drinkers up to about age 60. Thereafter to the end of the life span the heavy smokers do a relatively better job of surviving than the heavy drinkers."

Then he adds: "But neither group has anything to boast about in the matter of longevity." Tobacco is a deadly killer, but as Luther Burbank once said: "The tobacco user does not die around the cigar lighter, but like a poisoned rat, off the premises."

Heart disease, which is now the greatest killer, accounting for 300,000 deaths annually in the United States, owes much of this figure to tobacco poison. One cigar may contain enough poison to kill two men if a chemist should remove it and inject it into a man; and two cigarettes may contain enough poison to kill one man. Even among medical men, a large number of whom smoke, two out of three die of heart and blood-vessel diseases. A leading world medical authority, who had given the matter much study, figured that smokers cut off an average of 11 years by indulging in this unclean habit. A big price, indeed, it is to pay for a bad breath. No poison can be a substitute for abounding good health in yielding pleasure to one's life. With smoking greatly increasing, heart specialists have a very bright business future, except that they may be somewhat overworked.

NEWS FOR SMOKERS

FROM time to time the public press reports important statements by men of medical science on the effect of tobacco upon the human body. This news item, entitled "Internal Smoke Rings," from one of the nation's leading magazines is very significant:

"If you inhale, 88% of the nicotine in every cigarette you smoke lodges in your mouth or air passages, the Journal of the American Medical Association said in answer to an inquiry. Only 12% of the inhaled nicotine vanishes with the exhaled smoke. Non-inhalers who just puff at cigarettes retain about 67% of the nicotine.

"If you prefer stogies, smoking six of your favorite cigars without inhaling will give you the same nicotine absorption as 30 inhaled cigarettes. The percentage varies with some brands of cigarettes and the size of the cigar. But it's different with the spittoon users. 'Much nicotine may be absorbed from the unburned stump of a cigar by the user who chews or sucks as he smokes,' the Journal concluded, 'while the habitual spitter may rid himself by expectoration of some of the nicotine taken in.'"—*Newsweek*, April 15, 1946, p. 62.

THE LAW AND THE GOSPEL

Have They Been Divorced?

By ROBERT H. PIERSON

TODAY we hear a great deal about dispensations. There are those who speak of the dispensation of the law and the dispensation of the gospel as though the two were entirely apart from each other and even antagonistic one to the other. Some declare that the gospel supersedes the Decalogue and completely abrogates its claims upon man. How can this be?

The gospel is the power of God to save man. (Romans 1: 16.) From what? Why, it saves from sin! (Matthew 1: 21.) What is sin? God says "sin is the transgression of the law." 1 John 3: 4. When we break God's commandments we deserve to die, for "the wages of sin is death." Romans 6: 23. But the gospel preacher comes along with the good news that God has provided a way of escape for the sinner, that Jesus died in his stead that the repentant may find pardon and redemption.

This brings us to another question, a very vital one. Does the preaching of the gospel countermand, or displace, the precepts of the Decalogue? We have just learned that the only reason for the existence of the gospel is to save men from sin, which is the transgression of the law. Paul says plainly: "Where no law is, there is no transgression." Romans 4: 15.

If the law was abolished at the advent of the gospel, then there is no longer any sin in the world, for "sin is not imputed when there is no law." Romans 5: 13.

So, if there is no law, there is no sin. If there is no sin, there is no need of the gospel. Rather than being antagonistic one toward the other and existing apart in different dispensations, the law and the

gospel are really inseparable. Because the commandments have been broken and the sinner deserves to die, the gospel is preached to bring hope to the lost! The gospel would not be needed if there were no sin. The very fact of sin's presence on every hand today proclaims abroad the need of the gospel. All about us we witness the effects of sin's destructive power. God's law is still being transgressed by men and women. There are still murderers, thieves, evil-speaking and evil-thinking men and women, and greedy, grasping, Godless individuals who need salvation through the gospel.

Now we must discover the proper relationship which exists between God's law and His gospel. There are those in the world today who believe and teach that by strictly keeping the law of God one may somehow grow up into the moral finery of a Saul of Tarsus and be saved.

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

THE LAW

I

Thou shalt have no other gods before Me.

II

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

III

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

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.



OF GOD

V

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

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

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

But he himself repudiates such a doctrine of salvation by works. "By the deeds of the law there shall no flesh be justified in His sight." Romans 3: 20. No one is able to work his way into the kingdom of heaven by keeping the commandments of God, "for all have sinned." Romans 3: 23.

Still others feel that the claims of God's law must be forever banished if one is to rejoice in the full freedom of the gospel. "Away with the old yoke of bondage!" they shout, despite the fact that God says His "law is holy, and the commandment holy, and just, and good." Romans 7: 12. To follow such a course is to plunge into the ditch on the other side of the road. It would be much the same for me to assert that I am going to become a good citizen of New York City by breaking all the laws and ordinances that the city fathers have enacted for the peace and prosperity of the community.

While a person can never hope to save himself by conformity to the commandments of God, the law does have its place in the gospel message just as the laws of New York City have their place in the maintenance of order and decency in that great metropolis.

The part the law of God plays in man's redemption is singular and vital. It reveals sin to the sinner and impresses upon him his need of the Saviour. This is the gospel! The law does not save us; it points out sin in our lives, and by condemning us shows our need of Christ, the Lamb of God who can save us from our lost condition. The law is God's sin detector! "By the law is the knowledge of sin," we read in Romans 3: 20.

Paul declares that a glimpse at the Ten Commandments revealed his own sin to him. "I had not known sin," he says, "but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7: 7.

James places the law in its proper relationship to the gospel when he describes it as God's mirror to reveal sin. "For if any be a hearer of the word," says the apostle, "and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1: 23-25.

When we read these words of James and connect them with a statement of Paul, we have the full relationship of the law and the gospel spread out before us. Paul observes that "the law was our school-master to bring us unto Christ, that we

might be justified by faith." Galatians 3: 24.

Get the picture. A man coming in from hard, dirty work, looks at himself in the mirror before he sits down for the evening meal. The looking glass tells him that his face is soiled and needs to be cleaned. What will the man do to remove the dirt

from his face? Will he become angry because the mirror has told him that his face is dirty? Will he, in a fit of anger, hurl the glass to the floor to smash it into pieces? Would such a course of action remove the dirt from his face? Of course not! He must go to the wash basin, and with
(Continued on page 19)

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.



Does Deuteronomy 23: 19 prohibit the loaning of money for interest?—A.N.

The ordinance of Deuteronomy 23: 19 is part of the Mosaic law, and was a civil statute given to regulate the lending of money among the people living under the theocracy of Israel. We do not live under that theocracy, and the Mosaic law, as a legal code, does not apply to us.

Nevertheless, there is a moral principle underlying the Mosaic statute, and the basic moral obligation to deal rightly and justly with one another is applicable to all men in all ages.

Viewed in the light of Exodus 22: 25; Leviticus 25: 35-37; Proverbs 28: 8; Nehemiah 5: 1-13; and Ezekiel 18: 7, 8, 12, 13, 16-19, the statute is seen to have been designed to protect the poor and needy from oppression by the rich. The wealthy were not to take advantage of such of their brethren as should find themselves in some unfortunate situation creating a dire need of money. In such cases a man of means was to lend to his unfortunate brother without demanding interest on the loan. Hence, the ordinance was intended to encourage charity, to curb avarice, and to prevent extortion and oppression.

In all civilized countries today it is considered proper to lend money and receive a reasonable amount of interest on the loan. In many nations a maximum rate of interest is fixed by law, and whatever is demanded in excess of that is condemned as usury.

We do not believe that it is sinful to lend money and receive in return a reasonable amount of interest on the loan. To demand an exorbitant or unreasonable amount of interest would be unjust. However, in the case of the poor and needy, the unfortunate, and the sick, the loan ought to be made without requiring interest.

Let us illustrate the matter. A has invested \$5,000 in a house. B has put \$5,000 in a bank. A rents his house for a reasonable sum of money, and thus earns something on his capital of \$5,000. B, by placing his \$5,000 in a savings bank, lends the money to the bank and in return receives interest on it. The principle involved is the same, the owner of the money in one case lets it out in the form of real estate, and in the other case he lets it out in the form of minted currency. However, if either man should take advantage of the misfortune of his fellowman in order to exploit him and profit by his need, that would be cruel and sinful.

The following statement is worth consideration:

"When the love of Christ is in the heart, each will be tenderly regardful of the interests of others. Brother will not take advantage of brother in business transactions. One will not charge exorbitant interest because he sees his brother in a close place, where he must have help. Those who will take advantage of the necessities of another, prove conclusively that they are not governed by the principles of the gospel of Christ. Their course is recorded in the books of Heaven as fraud and dishonesty; and wherever these principles rule, the blessing of the Lord will not come into the heart."—E. G. White, "Testimonies for the Church," vol. 5, p. 350.

Do you find any place in the Bible that states that Sunday is the first day of the week?—O.M.

In the Bible the days of the week are numbered, the sixth and the seventh days being also named "the Preparation" and "the Sabbath" respectively. The title "Sunday" was given to the first day of the biblical week by the pagan sun-worshippers, who dedicated that day to the Sun. Roman and Greek historians, inscriptions, and calendars of the first centuries of the Christian era show that the heathen named the days of the week after a hebdomad of planetary gods—Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. In Teutonic paganism the names of these planetary deities were Sun, Moon, Tiw, Woden, Thor, Freia, and Saterne.

Sunday is observed today as the first day of the week. Sunday-keepers, as a rule, insist that they keep the first day instead of the seventh because Jesus rose from the dead on the first day of the week, although it is admitted that neither He nor His apostles gave any command to do this.

The phrase "Lord's day" appears only once in the Bible (Revelation 1: 10), and we must determine by the Good Book itself which day of the seven is referred to in this instance. That is easy to do. The phrase "Lord's day" refers to the day which belongs to the Lord. God tells us clearly and specifically which day is His. "The seventh day is the Sabbath of the Lord thy God." Exodus 20: 10. Hence, He speaks of the Sabbath as "My holy day." Isaiah 58: 13. And three times it is recorded in Holy Writ that Jesus emphatically declared that the Sabbath is His day. "For the Son of man is Lord even of the Sabbath day." Matthew 12: 8. "Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28. "And He said unto them, That the Son of man is Lord also of the Sabbath." Luke 6: 5.

Thus the Sabbath is the Lord's day of the Bible.

One searches the New Testament in vain to find an instance where Jesus Himself ever made mention of the first day of the week.

The New Testament writers were careful to make a distinction between the first day of the week and the Sabbath. For example, Jesus was buried on "the Preparation, that is, the day before the Sabbath." Mark 15:42. "And that day was the Preparation, and the Sabbath drew on." Luke 23:54. Those who witnessed the burial of Jesus "returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. According to the commandment, "the seventh day is the Sabbath of the Lord thy God." Exodus 20:8-11. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2. (See also Luke 24:1.)

"The Sabbath was past" when the first day of the week came. The Sabbath is, therefore, the day before the first day of the week.

In many modern languages the seventh day of the week is called "Sabbath" in the calendars in current use. For example, in the many countries where Spanish is spoken the day which we call "Saturday" in English is called *Sabado*, which means "Sabbath."

In Whose Image?

(Continued from page 5)

Now, if any one will look at this whole matter from the angle of the first chapter of Genesis, realizing that in the animal kingdom we have the evidence that God made each creature "after his kind," we may accept the record regarding men, that he was created in the image of God, and not in the image of an ape. (Genesis 1:26, 27; 5:1; James 3:9; 1 Corinthians 11:7.)

Each animal may be placed in his proper position in the systematic scale because of his *structure*, not because of his ancestry. We do not class a dog as a dog because he descended from wolf-like ancestors, but because he is a dog by structure and behavior. Similarly we class man as a primate because he shows primate structure, and not because we suppose he came from ape-like ancestors.

It is interesting to note how an eminent authority such as A. H. Clark, of the United States National Museum, deals with the problem. In his *Zoogenesis* (pages 29, 224-227) he points out the following facts:

1. There is a clear-cut difference between man and any of the apes.
2. "There is not the slightest evidence that man is descended from the apes."
3. No theory of descent from the apes can account for human attributes.
4. Structural specializations in man, such as the opposable thumb, cannot be explained as modifications of ape characteristics.

5. There are no "missing links."

Then, after discussing these points, he declares that man and the ape "must have

had at some time a common ancestor." Why? Simply because he believes that there has been a long period of evolutionary development, and since man and the apes are somewhat alike, both must have come from common stock.

It is the same story everywhere we meet it, that is, evolution is accepted as if it were true, and upon this assumption the facts of nature are interpreted. Take away the evolutionary assumption, and the house of cards falls flat. In other words, unless we accept the evolutionary hypothesis, there is no reason for thinking that man and the apes are related by descent, either one from the other or from common ancestors.

Let us not forget this one point: The evolution of man from ape-like ancestors is not proved by man's likeness to the apes, for this likeness is taken as evidence for family relationship only because evolution is taken for granted. The same evidence cannot be made to work both backwards and forwards. Take away the speculations in this situation, and there remains no proof of man's descent from anything else but from "Adam, which was the son of God."

Good Health Requires Good Food

(Continued from page 15)

cause vitamin A is a fat soluble, and is carried to us largely in such fats as ripe olives, nuts, milk, cream, and egg yolks,



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soybeans, and soybean products. Oil foods are essential for keeping up the juices of the body. In treating malnutrition cases, fat in the right proportion to other foodstuffs is important. The energy used for power to think and act depends on the elements contained in rightly blended meals.

"The Lord God formed man of the dust of the ground," says the Good Book. (Genesis 2:7.) The body in a state of good health is systematically rebuilt from some minerals (and traces of many others) contained in normal soil. These minerals are constantly used up in one way or another through the normal function of the body cells, and must be replenished daily by the foods we eat. If our food is systematically robbed of certain essential elements by modern milling processes, then we become just as deficient physically and mentally as our food is deficient in the elements so necessary for the upkeep of the body machinery.

Correct diet is part of the true science of prevention of disease. The natural diet for the human race is that derived from whole foodstuffs produced by plants under the influence of sunlight. Wild animals, as a rule, do not like the more or less popular refined foodstuffs commonly used by men. For this reason birds and beasts in their natural habitat observe the laws of their being and keep in good health. Man, on the other hand, breaks natural laws and becomes diseased.

Livestock are fed unlimited quantities of green foodstuffs and dried roughage, together with a minimum amount of whole cereal food, which make a balanced meal for the domestic animal. But for the human, on the other hand, an abundance of body-cleansing and health-building foodstuffs in the form of fruits, nuts, and vegetables (both raw and cooked) are needed. The addition of a proper amount of protein is essential, which is found in wholemeal bread, milk, cottage cheese, soybeans, and soybean products generally.

A Rapidly Shrinking World

(Continued from page 11)

rapidly than through all the long years since God began to reveal His will and purposes through Moses.

This new upsurge of missionary endeavor all over the earth and the translation, duplication, and distribution of the Holy Scriptures coincide with this age of applied knowledge beginning in the nineteenth century. The first foreign missionary societies which have done a remarkable work in modern times were established in the last years of the eighteenth century. The first Bible society was estab-

lished in England in 1804, and the American Bible Society was founded in 1816. Since these dates hundreds of millions of copies of the Sacred Scriptures have been circulated throughout the world. Today the whole Bible or portions of it are published in 1,068 different languages.

Today the good news of the soon coming of Christ to redeem the world is being heralded throughout all lands of earth. The facilities for a speedy completion of this work are being used. What it once took the disseminators of the gospel of salvation months and years to do can now be done in days or hours. The stage is now set for finishing the work of God in the earth preparatory to the ringing down of the curtain of human history. When the gospel of the kingdom has been preached in all the world, said Christ, then the end shall come. (Matthew 24: 14.)

Is this not a call for every sincere soul to make ready for that day which approacheth so rapidly? Well may we now say with conviction, "Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6: 2. "How shall we escape, if we neglect so great salvation?" Hebrews 2: 3.

The Law and the Gospel

(Continued from page 17)

plenty of good warm water and soap get cleaned up. When he has finished washing, he cannot point to the mirror and say that the looking glass did the cleansing work. It did not. The only part the mirror played was to tell him that his face was dirty and to point out to him his need of the soap and water for cleansing.

Such is the function of the law of God in the plan of redemption. It is a divinely given mirror that reveals sin in our lives. If I have spoken untruthfully concerning my neighbor, I look into God's mirror (the Decalogue) and I see the stain upon my character, for the law says: "Thou shalt not bear false witness against thy neighbor." Exodus 20: 16. In this way God's law reveals my sin to me. But the commandment itself cannot cleanse that stain of sin from my soul. It can only point out sin to me. What shall I do then? Because the law labels me a sinner, shall I in anger denounce it and attempt to do away with it? Shall I label it a yoke of bondage and declare its precepts void? Shall I continue to transgress it? Will such a course of action alter the fact that I have sinned? Will it atone for my misdeeds? Obviously not.

Paul says that the law brings us to Christ. It reveals our sin to us and points out to us our need of the blood of Christ as the only fountain for cleansing!

OUR TIMES, JUNE, 1946

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

The law cannot cleanse and save us, but the precious blood of Jesus can! This is the blessed gospel message! In it the law plays its part as God's mirror to reveal sin. Jesus plays His part as our Saviour from the sin which the law has revealed. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1: 21. The redeemed individual then keeps the Ten Commandments, not in order to earn salvation. Because he has been saved by Christ, he keeps the law of God in the strength that He daily imparts to him.

We keep the laws of our community, not in order to earn the reputation of being

good citizens, but because as good citizens we have no desire in our hearts to infringe upon the rights of our fellow townsmen. It is the same with the child of God who lives in harmony with the commandments of his Heavenly Father. He does this not in order to earn salvation, but because he has experienced the new birth and Jesus dwells in his heart, and he has no desire to steal, kill, lie, gossip, and in other ways disregard the commandments of God.

Will you not look into God's mirror just to see wherein you may be coming short? And as you look, will you not pray God to reveal every blot on your character? Then in real contrition of heart, will you not go to Christ for cleansing and for strength to bring your life into harmony with the will of God?

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On The Nest

THE SHORTAGE of food in Europe is becoming so serious that our government should promptly re-establish a system of rationing similar to that which prevailed during the war. To leave the matter wholly to unco-ordinated voluntary activities of individuals is merely toying with the problem.

In several countries—Germany and Hungary and Austria, for example—the situation will become still worse during the next three months. In spite of the fact that the winter is over, conditions will probably be most painful in May, due to the exhaustion of food stuffs carried over from the last harvest. Next winter may be even more terrible unless help comes from the outside, since the lack of seed, of fertilizer and of agricultural implements will result in the sowing of relatively small crops during the coming season.

The recent reduction of the daily ration in the British Zone of Occupation in Germany to 1,050 calories, if long continued, will mean virtually a starvation diet. Unless provision is made for outside assistance, a similar reduction will probably have to be announced for the American Zone also. We are seeing the level of nourishment for millions of the German people pushed down alarmingly near to that of the Belsen concentration camp which shocked the conscience of the world.

If we do nothing effective to improve the food supply, we must expect grave epidemics of disease. We must expect also a widespread mood of despair

among the German people. We would have no right to be surprised if the German people, in a reaction of disillusionment with all our post-war plans, should turn blindly to communism. You cannot educate people to believe in democracy if the processes of democracy leave them hungry and hopeless.

The German people are so prostrate and their economy so ruined that, in my judgment, there is not the slightest danger of their becoming a menace to the peace of the world in our generation provided we exercise a due measure of military supervision. The real danger is not a revival of German militarism but a spirit of nihilism and a general social chaos.

The decision of the Potsdam Conference to transfer millions of Germans "en masse" from their former homes in Silesia, East Prussia, and the Sudetenland into the truncated Germany of today has been especially calamitous. It has resulted in a flood of homeless refugees—dispossessed, cold, hungry and ill—wandering over the country with no means of subsistence and no place to go. A Germany from which a quarter of its agricultural land has been cut off now has to care for approximately 10,000,000 additional people. Yet this smaller Germany did not raise enough food for its own prewar population, to say nothing of the new population. The consequence is that millions will have to be fed by outside charity or else continue to die of hunger until the population at last is reduced to a figure that fits the new frontier.

Hunger

PLAGUES EUROPE'S MILLIONS



By SAMUEL MCCREA CAVERT

*American Representative on the Provisional
Committee of the World Council of Churches*