

Our TIMES

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A BIBLICAL INTERPRETER OF THE NEWS

JULY

TEN CENTS

FREEDOM
NUMBER



ANOTHER **V**ictory for FREEDOM of CONSCIENCE

AN EDITORIAL



THE UNITED States Supreme Court ruled on April 22, 1946, that an alien cannot be denied United States citizenship on the grounds that, if naturalized, he would not bear arms in time of war to defend the country. Heretofore native citizens opposed to the shedding of blood in war have been granted exemption from the bearing of arms. Among these were many thousands of Seventh-day Adventists, who generally were assigned to non-combatant units of the armed forces.

In this particular case James Louis Girouard, who had come to this country from Canada in 1923, applied for United States citizenship in 1943. A federal district court decided that the applicant should be admitted to citizenship after he asserted that while he was opposed to combatant service, he would be willing to serve in non-combatant duties in the nation's armed forces at home or abroad. Being a Seventh-day Adventist, Mr. Girouard is opposed, on religious grounds, to the shedding of human blood.

The opposition to Mr. Girouard's petition for citizenship appealed the case to the Federal Circuit Court at Boston, which reversed the decision of the lower tribunal. Then the case was taken to the United States Supreme Court, where the result was the ruling of five to three in favor of freedom of conscience. Homer S. Cummings, former United States attorney general represented Mr. Girouard before the nation's highest tribunal.

Justice William O. Douglas, long known

as a champion of religious liberty and freedom of the press, wrote the majority decision. He pointed out that Congress has never said expressly that a promise to take up arms in war is a prerequisite to citizenship in the United States. To hold that it is required is to read it into the Naturalization Act of October 14, 1940, by implication. "We could not assume that Congress intended to make such an abrupt and radical departure from our traditions unless it spoke in unequivocal terms," said Mr. Douglas. He said also: "One may serve his country faithfully and devotedly though his religious scruples make it impossible for him to shoulder a rifle."

For Non-Combatants Too

Mr. Douglas pointed out also that Congress in 1942 had facilitated the naturalization of aliens who served honorably in the armed forces of our country in World War II, and set up machinery to expedite it. Such provisions covered non-combatants as well as combatants. And while Mr. Girouard had not served in the armed forces in war, he is justly entitled to naturalization benefits of the new act, since he had expressed a willingness to serve. Justices Rutledge, Burton, Murphy, and Black joined in the opinion prepared by Mr. Douglas.

In his brief for petitioner in this case, Mr. Cummings presented this note concerning Seventh-day Adventist service men:

"Of the nearly 12,000 members of the

Seventh-day Adventist denomination who served as non-combatants in the military and naval forces of the United States during hostilities just ended, we are informed that 45 received the Bronze Star Medal, six of which also received Oak Leaf Clusters with these medals; 12 received the Silver Star Medal, two of which also received Oak Leaf Clusters with these medals; one received the Gold Star Medal; six received special Commendations; one received the Air Medal; 16 received Presidential Citations; three received Meritorious Service Plaques; three received Legion of Merit Awards; one received a Certificate of Merit; five received the Soldier's Medal; one received the Croix de Guerre; and one received the Congressional Medal of Honor.

"Ninety-two men have received a total of 109 awards. Although the check has not yet been completed, a large proportion of these awards has been verified by the War and Navy Departments."—Page 29.

We rejoice that again our highest court has taken its traditional stand for religious freedom, protecting the liberty of conscience to which the people of small minorities are justly entitled. During World War II there were countries in which the conscience of the individual was trampled under foot, and those who dared to stand for their conscientious convictions were ordered put to death by their war lords. Americans, your country is truly the land of the free! Keep it that way!



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EDWARD MARSHALL relates in *Scribner's* a touching incident of the war of the United States with Spain in 1898. He says: "There were about a dozen wounded men lying in a field hospital. A chorus of moans arose through the treetops. Amputation and death stared a number of the boys in the face. Suddenly a voice started softly: 'My country, 'tis of thee, sweet land of liberty.' Others took it up, and the singing, made spasmodic by pain, trembled from the lips of that little group of wounded Americans in the midst of Cuban solitude. One voice did not quite keep along. After the rest had finished, came the words from this fellow whose life was almost gone: 'Land of—the pilgrims' pride—Let freedom—' Then it was silent. One more son had died as did the fathers."

This story is a reminder of the words inscribed upon the tombstone of William Bradford, beloved governor of the Plymouth Colony, which reads as follows: "What our fathers with so much difficulty secured, do not basely surrender."

Down through the ages of history there have been men and women with strong convictions on the matter of the rights of man. Many have given their lives for the principle of freedom. And is it any wonder, since God Himself originally instilled the principle in man at the time of creation? Freedom of choice was a right given to man by God in the Garden of Eden, and it has ever been His will for man to have it from generation to generation.

President Harry S. Truman is shown presented with a stamp that the United States Government has printed in commemoration of the anniversary of the death of Martin Luther. We wonder what Protestants would say if the Government should issue a postage stamp commemorating the death of some Roman Catholic pope.
(International photo.)



OUR TIMES, JULY, 1946

Stand for RELIGIOUS LIBERTY!

Christ Stood for It

By STANLEY HARRIS

When the Son of God came to this world over 1,900 years ago, His mission was to proclaim liberty, and to set the captives free. (Luke 4: 18.) He said: "If the Son therefore shall make you free, ye shall be free indeed." John 8: 36. Of course, this refers particularly to the freedom from sin that Christ could give to man.

It was never the intention of Christ to teach rebellion against the properly constituted authorities. When He was questioned regarding the payment of a tax to Cæsar, He stated a well qualified principle of loyalty to civil government by answering as follows: "Render therefore unto Cæsar the things which are Cæsars; and unto God the things that are God's." Matthew 22: 21. It is evident by this statement that Christ recognized and taught a clear distinction between our

relationship to earthly rulers and that we have to the King of the universe. Each has certain claims upon us, and these ought not to be in conflict. However, when they do, then our decision must be for God.

Christ also plainly revealed that He was positively opposed to the use of force in defense of His religion. He said: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18: 36.

When Peter drew a sword and cut off the ear of one of the men who were about to take Christ a prisoner, the Lord rebuked him. (John 18: 10.) Here is the incident as it is recorded in the Bible: "And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels?" Matthew 26: 51-53.

It was Jesus who spoke these beautiful words of entreaty: "If ye love Me, keep My commandments." John 14: 15. Thus our Lord does not desire obedience that is produced by force, but He wishes that obedience which comes from a loving heart. He has never forced man to do right. It is the devil who uses coercion and takes away our religious liberty. The Bible foretold this, saying: "Behold, the devil shall cast some of you into prison, that ye may be tried." Revelation 2: 10. Let us be thankful to God for the freedom of conscience that He has ordained for man. Let us always endeavor to safeguard this soul liberty against the attacks of Satan, who is the instigator of persecution, intolerance, and bigotry.

The apostles encountered severe religious persecution when they began to
(Continued on page 19)



or nothing of the Scriptures and care less about the church? What sense is there in a body of professed believers compelling a non-religious public to pay homage to a religious observance which means little or nothing to them? Furthermore, what right has any religious body, or group of religious bodies, to seek the aid of civil authorities to compel man to pay recognition to a purely ecclesiastical observance?

Again, do the churches represented by these resolutions really believe in the *bodily* resurrection of Jesus from the grave?

The tragic irony of it all is that our firm adherence to God's ancient, unalterable Sabbath has often brought against us the charge that we do not sense the vital importance to the Christian religion of the fact of Christ's resurrection from the dead, which occurred on the first day of the week. Yet we are insistent in stating that we do not think of minimizing in the least the importance of the resurrection of Jesus, as an article of faith, much less of doubting it. The very fact that we proclaim persistently that the hope of the

SUNDAY LEGISLATION

IS "EXASPERATING" *

By HERMAN F. De'ATH

"EXASPERATING" is the word used by Professor Nathaniel Micklem, the well known scholar and thinker who writes under the pseudonym "Ilico," in the *British Weekly*, to describe the effect upon him of most "ecclesiastical resolutions" passed at church assemblies. He finds them lacking clearness and courage, almost hypocritical, and altogether out of touch with modern realities.

Of the resolutions passed at the Annual Congress of the Free Church Federal Council, he is particularly incensed against the one on Sunday observance. He finds it "pious in the worst sense of the term," yet confesses himself quite unable to make out what it all means. One of the queries that arises in his mind is, "How should Sunday be kept by those who believe the Lord is risen, and how should Sunday be kept by those who do not share that belief?"

Here Dr. Micklem, more, perhaps, than he realizes, has struck at the root weakness of the whole Sunday observance propaganda. Almost all the resolutions on this subject passed at church assemblies constitute an appeal either to the whole nation or to government authorities, both national and local.

The main argument that has been put forth by the sponsors of this and similar resolutions which seek to arrest the decline of Sunday observance is the allegation that it is the Lord's day, because Jesus rose from the dead upon the first day of the week. And this notwithstanding the fact that the Bible nowhere calls Sunday the Lord's day, nor attributes any sort of sacredness to it. But even if it were the Lord's day, what appeal does that make to the many people who know little

We seriously doubt that they do. Indeed, we have reason to believe that a very large proportion of the ministers and members of the Reformed and Free Churches regard the resurrection of the body of Christ as a mere legend. And there are those who do not hesitate to teach this by voice and by pen. This fact alone makes such resolutions border on insincerity. Most certainly it takes away the main precarious prop upon which the alleged sacredness of Sunday hitherto has been said to find support.

Not the Sabbath

Readers of this journal know full well that again and again we have made it clear that Sunday is not "the Sabbath of the Lord," and was never intended by Christ or His apostles to be a substitute for the Sabbath of the fourth commandment. The seventh day is still the day of the week which God hallowed and sanctified in the beginning (Genesis 2: 2, 3), and commands us to keep holy (Exodus 20: 8-11). As W. R. Inge says in his *Lay Thoughts of a Dean*: "There is no evidence that Christ, during His ministry on earth, attempted to found a new institutional religion." And further: "His disciples in Palestine," apart from their faith in Jesus as the Messiah, "were content to remain orthodox Jews, who obeyed the law."

church is the return of Christ from heaven, whither He went 40 days after His resurrection, presupposes, yea, demands of us, absolute certainty as to His bodily triumph over the grave. And the fact that those who seek to bolster up the Sunday institution by civil enactments make little or nothing of Christ's return to reap the harvest of the world, is sure evidence of their waning belief in both His resurrection and His ascension.

The very heart of the apostles' message was the literal resurrection of Jesus. (Acts 4: 2; 13: 14-16.) They labored earnestly to present the proofs of it with convincing power. Moreover, Paul, the great apostle to the Gentiles, preached most of his stirring resurrection discourses "on the Sabbath day," in the synagogues and outside them, to both Jews and Gentiles, since on that day, and not on the first day of the week, he was divinely and gloriously free from plying his trade as tent-maker. (Acts 13: 14-16, 42, 44; 16: 12, 13; 17: 1-4; 18: 1-4, 11; Hebrews 4: 9, margin.) So, in his case at least, a faithful observance of God's holy Sabbath day went hand in hand with a most dynamic and convincing faith in his risen Lord.

"We badly need a lead in this difficult matter of Sunday observance," concludes Dr. Micklem, rather pathetically, we think. This seems to indicate that those who count most on the leadership of the churches have become aware of the weakness of their case in this respect. What the churches most need is a strong lead back to a sound biblical Christianity, back to apostolic faith and practice, back to a genuine revival of faith in the resurrection and ascension of Jesus and in His imminent

* A Report from Our
London Correspondent

return in power and glory. They need a strong lead back to the path of obedience to God's commandments, which involves an apostolic observance of the true Sab-

bath of God. (Luke 23:56.) Such a lead would most effectively dispose of the difficulties in which church leaders have become involved through trying to revive

and enforce by law upon mankind an institution which has no authority behind it but the arbitrary decrees of the advocates of a church-and-state regime for society.

THE EDITORIAL "The Vatican Embassy Fraud" in *The Christian Century* (April 3, 1946), most widely quoted Protestant periodical in America, ought to be read by every citizen of the United States. The opening paragraphs are as follows:

"The odious extra-legal arrangement under which the United States got an embassy at the Vatican has entered upon a new and aggravated phase. It is announced that Myron C. Taylor has been reappointed, this time as 'personal representative of the President.' Previously he was the personal representative of Mr. Roosevelt—at least theoretically. That is what Mr. Roosevelt said when he appointed him. The new appointment makes him a representative of 'the President.' There is a difference. The new terminology flings aside the last shred of pretense that our unauthorized Vatican embassy is something like Colonel House's mission to Europe for Mr. Wilson. It is, of course, only an acknowledgment of the condition which has existed obviously for a year and actually from the beginning. The President whom, ostensibly, Mr. Taylor personally represented had been succeeded by a President who, until now, had not appointed Mr. Taylor to represent him. Nevertheless, Mr. Taylor continued to be a 'personal' representative.

"This ridiculous situation could not escape observation in high quarters. In June, 1945, when Mr. Taylor had left his post for a little while, Presidential Secretary Charles G. Ross hinted that he would soon return 'on a new basis,' not as Mr. Roosevelt's or Mr. Truman's but as the President's personal representative. That would, of course, give him exactly the same function and status that any other ambassador has—except that his ambassadorial appointment lacks the Senate's confirmation and his

embassy the Congressional approval which the Constitution requires. The action foreshadowed 10 months ago has now been taken. Mr. Taylor now represents not the individual who holds the presidential office but the office itself. The White House spokesman was quite right in saying that this puts the embassy at the Vatican 'on a new basis.'"—Page 422.

PROBABLY the most notable address delivered in the twentieth century by a president of the Federal Council of the Churches of Christ in America in behalf of religious freedom was the speech that Bishop G. Bromley Oxnam (Methodist) made in Trinity Church in Boston on March 27, 1946. Well documented, it was full of the old-time American spirit of liberty.

The president of the Federal Council pointed out that Protestants are becoming alarmed at increasing political activities of the Roman Catholic Church, which they regard as a grave threat to religious freedom. After showing from the papacy's own spokesmen that its ideals and aims are ecclesiastical domination of society by use of the civil power, Bishop Oxnam sounded a clarion call to all Christians to rally to the defense of the religious freedom so long cherished by the people of this country. He spoke plainly about the United States Government's embassy to the Vatican, and concerning the Fascist Spanish regime of General Franco that is supported by the Roman hierarchy. He pointed to Spain and to Peru, as well as Mexico, for recent examples of intolerance and violence incited by the Roman hierarchy against Protestants.

"When a Protestant speaks of the abuse of privilege by the [Roman] hierarchy," the bishop went on to say, "he is immediately portrayed as attacking the church. This is not true. He stands ready to protect the religious liberty of the Roman Catholic, but he stands likewise ready to resist political practices designed to secure secular privilege. . . . We do not attack the Roman Catholic Church, but we do resist those practices essentially political in nature which are in effect attacks upon us, and which result in the limitation of our freedom. Many of my dearest friends are Roman Catholics. I know they are

The regime of Dictator Franco of Spain, which was established by the aid of Hitler, Mussolini, and the Roman hierarchy, has been the subject of grave concern among the advocates of religious freedom. (International photo.)

FROM FREEDOM'S FIGHTING FRONT

gravely concerned over political activities that they feel are likely to limit the full service of the church in the religious field. Is it a proper function of the representative of a church to threaten political leaders who attended a mass meeting at which the Vatican's attitude toward Franco Spain was criticized? Why should efforts be made to keep a speech delivered at such a meeting off the radio? I believe devout Roman Catholics and loyal Americans are concerned. It was a distinguished Roman Catholic who pointed out that the pope is a king as well as a religious leader, the head of a state as well as the head of a church, and that activities distinctly political in nature are subject to criticism just as the political activities of any political leader are so subject. The difficulty lies in the fact that a church cannot be both church and state.

"We deplore religious division. . . . Fully conversant with our own shortcomings, repentant for all activities that have in days gone by directly or indirectly limited the religious freedom of others, resolved to reveal our own principles in practice, we call upon the Roman Catholic Church to be a church, not to attempt to be a state and a church. We shall bring practices to light which we believe constitute a threat to religious freedom. We shall speak firmly but in brotherly spirit. All that we ask is that our fellow Christians, in matters of religious liberty, do unto others as they would be done by."

The mass meeting referred to appears to be that in which Harold J. Laski, prominent British political leader, criticized the Vatican's attitude toward the Fascist dictatorship of General Franco in Spain.

Bishop Oxnam's notable speech has been printed in pamphlet form in response to a flood of requests. Copies may be ordered at cost by addressing the Bishop's Office, 150 Fifth Ave., New York 11, N.Y. Price per copy, 10 cents. In lots of 25, the price is \$2.00; in lots of 100, the price is \$7.50.

"AMONG the Christian exiles who first fled to America, and sought an asylum from royal oppression and priestly intolerance, were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that 'all men are created equal,' and endowed with the inalienable right to 'life, liberty, and the pursuit of happiness.' And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and down-trodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth."—E. G. White, *The Great Controversy between Christ and Satan*, p. 441.



The COST of the VATICAN EMBASSY

\$40,000 Tax Money Spent in 12 Months

[This excellent article by Dr. Newton is written in a dispassionate manner. It is not intended to be an attack on Roman Catholics. We would be equally opposed to the establishment of diplomatic relations by the United States with the headquarters of any other religious organization. What we contend for here is the historic principle of complete separation of church and state, that has long characterized the American way of life, and which we believe has been violated by the maintenance of diplomatic relations between the United States and the Vatican.—Editor.]

By LOUIE D. NEWTON

President, Southern Baptist Convention
Associate Secretary, Baptist World Alliance
Pastor, Druid Hills Baptist Church, Atlanta, Georgia

WASHINGTON and Vatican City appear to be drawing closer together, at increased cost to United States taxpayers, through clever maneuvering of the State Department to justify violation of the Constitution, and delayed announcement of Taylor's latest papal decoration.

One year ago I asked Senator Walter F. George, chairman of the Senate Finance Committee, for a statement of the amount of money which the State Department had spent on the United States embassy at the Vatican since Mr. Roosevelt's appointment of Mr. Myron C. Taylor as his "personal representative" to the Vatican.

Under date of April 23, 1945, Secretary of State Edward R. Stettinius, Jr., stated:

"Since Mr. Taylor's appointment (December, 1939) the average annual cost to this government for his travel expenses, allowances and staff has been \$12,962. At the present time there are two foreign service officers, a secretary, a code clerk and two stenographers assigned to Mr. Taylor's staff."

According to this statement by Mr. Stettinius, our Government had paid out a total of \$64,810 on the United States Embassy at the Vatican from December, 1939, to April 1, 1945.

Big Increase During Past Year

Under date of March 5, 1946, I wrote Senator George, asking him for a statement of the cost to our government of maintaining the United States embassy at the Vatican for the period of April 1, 1945 through April 1, 1946. I quote his reply, dated March 13, 1946:

"I am advised by Mr. H. M. Kurth, director [of the] Office of Budget and Finance, State Department, that the obliga-



This aerial view shows the Vatican and the Church of St. Peter in Rome, which are the hub of the political and ecclesiastical activities of the papacy. (International photo.)

tions for the period April 1, 1945, through March 31, 1946, in connection with the mission of Myron C. Taylor, personal representative of the President to the Vatican, were in the amount of approximately \$40,000. He further advises that Mr. Taylor receives no salary for the performance of his duties, and the amount cited is for the travel expenses of Mr. Taylor and the salary and expenses of the staff assigned to assist him."

I have asked Senator George for a description of the embassy staff now as compared with the statement of Secretary Stettinius a year ago.

How Do They Get This Money?

Under date of March 8, 1946, I wrote Senator George, as follows:

"Please look at Act of Congress, reported in *Congressional Globe*, thirty-ninth Congress, second session (Vol. 37, pp.

850-51, 882-86, 890), which act provides that, 'No money hereby or otherwise appropriated shall be paid for the support of an American legation at Rome [the Vatican], from and after the thirtieth of June, eighteen hundred and sixty-seven,' and tell me how the government can continue to pay out public monies for the support of the United States embassy at the Vatican without the consent and approval of Congress."

Under date of March 13, 1946, Senator George writes:

"I have your letter of March 8 quoting an act of Congress. . . . I am looking into this matter and will advise you."

I cited the above act of Congress, not forgetting that the Constitution also specifically states that no money shall be paid by the Treasury except upon the approval of the Congress. (At no time, according to Senator George, has any ap-

proval been given by the Senate with reference to the action of President Roosevelt in establishing an embassy at the Vatican.)

In order that our people may be informed about the developments in this vitally important matter, I quote from a letter, dated February 1, 1946, and signed by Francis H. Russell, chief of the Division of Public Liaison, Department of State, replying to a resolution adopted by the Georgia Baptist Convention, November 13, 1945, urging President Truman to immediately terminate Mr. Taylor's ap-

pointment and the United States embassy at the Vatican:

"In reply, let me assure you that the Department of State is zealous in defending the American tradition of the separation of church and state and that it would be the first to deplore any political-religious alliance. . . . The Vatican is a temporal state of which the pope is the reigning sovereign, and relations with it do not signify recognition of a religion but of an independent temporal state whose ruler happens also to be a religious leader."

In this connection, it will be remem-

bered that my original letter to President Roosevelt, dated December 26, 1939, pressed for an answer whether Taylor was sent as the President's "personal representative" to the pope as a religious leader or to the ruler of a political entity, and until this moment Washington has shrewdly avoided answering that question directly. Mr. Russell's statement is the nearest admission thus far given.

Quite interesting is the following story in *The New York Times*, under a Vatican City dateline, March 11, 1946:

"Myron C. Taylor, the President's personal representative to the Vatican, has been a papal nobleman since June 2, it is revealed in the latest issue of *Acta Apostolicae Sedis* just published.

"Though Taylor on that date received the Grand Cross of the Order of Pius, carrying with it the hereditary status of a papal nobleman the announcement was withheld, according to Vatican circles, lest it be interpreted as a gesture of farewell at a time when they hoped Taylor would return to Rome."

How It Was Done

SPEAKING of the relations between Archbishop (now Cardinal) Francis J. Spellman and President F. D. Roosevelt, "Life" (January 28, 1946) has reported:

"But the President realized he could not appoint an official ambassador to the Holy See without stirring up the anger and suspicions of a large part of the nation's 67,000,000 Protestants. He hit upon the idea of appointing a personal representative of his own, without diplomatic status, who could nevertheless work closely with the pope and keep both sides informed. Spellman was the intermediary in these discussions.

"When the time came to think of specific persons, Spellman advised the President that Myron C. Taylor, former chairman of the United States Steel Corporation, would be 'persona gratissima' to the pope. Taylor, as a topflight American businessman and occasional resident in Italy, had met the pope as Cardinal Pacelli in Rome and had entertained him in New York. He was also a trusted personal friend of the President. Best of all, he was a Protestant.

"Taylor accepted the appointment, despite the fact that he was ill, and arrived in Rome in February, 1940. Newsmen were warned not to describe him as an ambassador. He was 'the personal representative of President Roosevelt.' An experienced State Department attache, Harold H. Tittman, was loaned to Taylor as his assistant and remained in Rome through the war."—Page 90.

IN REFERENCE to Archbishop (now Cardinal) Francis J. Spellman's political dealings with President F. D. Roosevelt, *Life* (January 28, 1946) has said: "His good friend Franklin Roosevelt, for instance, is reported to have asked his advice on such matters as the appointment of Catholic historian Carlton J. H. Hayes as ambassador to Franco Spain (the appointment was made in 1942); of ex-mayor Fiorello La Guardia of New York to become military administrator of Italy (this fell through because of opposition in many quarters), and the possible nomination of James F. Byrnes for vice-president in 1944. Byrnes, who is now Secretary of State, was raised as a Catholic in South Carolina, but

became an Episcopalian when he was about 24. This matter once came up in a discussion between the late President Roosevelt and Governor Ellis Arnall, of Georgia. According to the Atlanta [Georgia] *Constitution*:

"The President informed Governor Arnall that he had called in the head of the Catholic Church in the United States and put the question to him. The answer he got was that the Democratic ticket would lose 75% of the Catholic vote if Mr. Byrnes were given a place on it. With a gesture of his hand toward a window in his office, Mr. Roosevelt remarked: "And there went Jimmy," meaning, out of the window, of course."—Page 95.

"RANK OF AMBASSADOR"

By the Editor

WHEN President Franklin D. Roosevelt, an Episcopalian, established diplomatic relations between the United States Government and the Vatican in December, 1939, he sent Myron C. Taylor as his "personal representative" to the court of the Roman pontiff. By calling Mr. Taylor his "personal representative," Mr. Roosevelt evaded the provision of the Constitution which requires that ambassadors designated by the President shall have the endorsement of the Senate.

The Constitution ordains that "he [the President] shall nominate and by and with the advice and consent of the Senate shall appoint ambassadors, other public ministers and consuls, judges of the Supreme Court, and all other officers of the United States whose appointments are not herein otherwise provided for, and which shall be established by law."—Article 2, Sect. 2, Par. 2.

It was feared by many at the time that Mr. Roosevelt's move was the entrance of the nose of the camel of politico-ecclesiastical operations into the tent of our national life in violation of the nation's long-established and much-cherished policy of separation of church and state. Leading Protestant denominations vigorously protested against the President's establishment of diplomatic relations with the pope of the Roman Catholic Church.

Now we have more reason than ever to
(Continued on page 13)

HAVING failed to secure the adoption of their anti-religious blank-day calendar at the end of 1944, leaders of the World Calendar Association are, nevertheless, toiling on. They have intensified their efforts, streamlining and glamorizing their propaganda in an effort to enlist popular support.

Illustrating this bid for popular support is an article in the *Journal of Calendar Reform* for the fourth quarter, 1945, in which the author discusses the so called "world calendar" and its relation to ceremonies of various Indian tribes in New Mexico. Included in this colorful description of holiday gaiety is this suggestion: "Under the World Calendar people could plan to go to any celebration from year to year, knowing that the day of the week would always be the same."—Page 162.

Another appeal to the masses is found in January 7-11 issue of *Current Science and Aviation*, a publication widely read by science students in our high schools. In an article devoted largely to the alleged virtues of the "world calendar," the blank-day feature, so strongly opposed by observers of the biblical Sabbath, is cheerfully passed over with the comment, "Surely no one will object to an extra holiday."

According to Miss Elisabeth Achelis, president of the World Calendar Association, the blank day of the proposed "world calendar" is no longer blank. In an article entitled "The Right Beginning," she writes:

No Blank Days?

"The World Calendar has no 'blank' days or cipher dates. The 365th day every year is the Year-End World Holiday, dated W or 31 December, and the extra day in leap years is the Leap-Year World Holiday, dated W or 31 June. These days enable weeks and years to begin on Sundays."—*Journal of Calendar Reform*, fourth quarter, 1945, p. 151.

A sub-heading of the article from which the above quotation is taken states: "This article is deemed an important contribution to the philosophic thought of calendar revision."

But it ought to be observed that the blank day feature really has not been eliminated by the proposed "world calendar;" it has merely been relabeled. The "Year-End World Holiday," sandwiched in between Saturday and Sunday once each year, would disrupt the continuity of the weekly cycle just the same as though the day were called "Blank." It would be like calling a cow's tail a leg and then announcing that the animal has no tail!

Again Miss Achelis writes: "In the

earlier days of civilization, man believed in the end and consummation of efforts and activities as of greater value (as expressed by the Saturday) than the beginning (as expressed by the Sunday). He may not have reflected upon the fact that the end was the result of the beginning, and that a thing rightly begun is half done. To the Christian, is it not significant that Jesus arose on the first day of the week, a Sunday, thereby hallowing it as the day of His resurrection?"—*Id.*, p. 152.

This may seem to some to be "an important contribution to the philosophic thought of calendar revision," but the Bible-reading Christian will recall that

A. Mason, U.S.N. (Ret.). An editorial subheading states: "The writer of this interesting addition to the literature of calendar reform was formerly at the Hydrographic Office, Washington, D.C."

In attempting to discredit the arguments of those who oppose the proposed "world calendar," Commander Mason states in part:

"The efforts of minority groups . . . in opposing adoption of a more satisfactory calendar, appear to be concentrated on the objection that the present calendar is a Christian calendar backed by biblical authority, and which has come down to us throughout the ages with a heritage of an

The CALENDAR

And It Aims to Destroy the Lord's Day

God, not man, hallowed the seventh day (Genesis 2: 2, 3; Exodus 20: 8-11); and that man, not Christ, has set apart the first day (Sunday) as sacred. For, in the words of Cardinal James Gibbons: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never

unbroken sequence of seven-day weeks. Let us examine this claim.

"When Pope Gregory XIII in his reform of the calendar . . . canceled 10 dates, it is true that Thursday, 4 October, was followed by Friday, 15 October, and to all appearances and purposes the week continued its unbroken sequence of days. In actual fact, the loss of 10 dates included

1582 OCTOBER 1582						
SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

When the change was made from the Julian to the Gregorian calendar in 1582, the continuity of the seven-day cycle of the week was not interrupted. Friday, October 5, was merely changed to Friday, October 15, to rectify the error of the old system of calendation.

sanctify."—*Faith of Our Fathers*, 110th revised edition, p. 89. (John Murphy Co., Baltimore, Md.)

But the example *par excellence* of fallacy, confusion, and contradiction is found in the article "Astronomy, Religion, and the World Calendar" by Commander William

a loss of 10 days—two Fridays, two Saturdays, two Sundays, one Monday, one Tuesday, one Wednesday, and one Thursday. In 1582, the year had but 50 weeks

and five days, and not the regular 52 weeks and one day. Two Saturdays and two Sundays were irretrievably lost to devout worshippers. This constituted a break in the consecutive sequence of weeks and days."—*Journal of Calendar Reform*, fourth quarter, 1945, p. 174-175.

This is, indeed, an "interesting addition to the literature of calendar reform"! It is not only interesting, but it is astonishing—and unique!

It is astonishing because it comes from an apparently well-informed scientist; unique, because it is, to my knowledge, the first and only instance in the history of calendar reform wherein any well-informed

cated people, many of whom imagined that they were being defrauded of the omitted days, and assailed unpopular statesmen with the cry 'Give us back our 11 days.'"—*Standard Encyclopedia of the World's Knowledge*, Vol. 5, pp. 360-361, art. "Calendar."

But this long discredited fallacy has at last found a champion in a naval officer, who affirms what "uneducated people" then only *imagined*, viz., that "two Saturdays and two Sundays were irretrievably lost to devout worshippers."

To test the validity of this astonishing claim, let us suppose that twin brothers were brought up in a devout home and

number of days as long as they both should live. They would, indeed, have celebrated New Year's day on different dates, and they probably would not have agreed as to their birthday. But they would have worshipped on the same days, in so far as the week is concerned; and should they have died at the same time, they would have had the same number of Sunday observances to their credit. Most certainly two Sundays would not have been "irretrievably lost" to the brother who accepted the calendar reform.

In working out the plan for the Gregorian calendar reform of 1582, the experts working on the problem gave it very careful study. Many suggestions were made for remedying the defects of the Julian calendar, which had been in use up to that time, and their details are reported in *The Catholic Encyclopedia*, which says: "Thus, every imaginable proposition was made; only one idea was never mentioned, viz. the abandonment of the seven-day week."—Vol. 9, p. 251, art. "Lilius."

What really took place is stated clearly by the same authority in these words: "It is to be noted that in the Christian period the order of days of the week has never been interrupted. Thus, when Gregory XIII reformed the calendar, in 1582, Thursday, 4 October, was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September, was followed by Thursday, 14 September."—Vol. 3, p. 740, art. "Chronology."

The Week Unbroken

Therefore, it is very plain that there was no interruption of the seven-day cycle. It was merely the monthly enumeration, and not the weekly arrangement, of the days that was affected by the Gregorian reform. What would have been Friday, October 5, immediately following Thursday, October 4, was made Friday, October 15, in 1582 in order to correct the error of the Julian system of calendation. This was done so that Friday would come immediately after Thursday in the regular order of the days of the week and with no break whatever in the sequence of the seven-day cycle.

The same continuity of the weekly cycle likewise went on unbroken in 1752, the year when England and her American colonies adopted the Gregorian calendar plan. What would have been Thursday, September 3, immediately following Wednesday, September 2, was made Thursday, September 14.

The notion that the continuity of the cycle of the seven days of the week was broken by the Gregorian calendar reform is groundless, and only deserves to be
(Continued on page 19)

ISSUE *Is Not Dead*

By FLOYD BYERS

revisionist has attempted to create confusion and thus bolster up the "lost time" theory by reference to a calendar change so recent as 1582.

taught to observe the first day of the week as sacred. Having lived in harmony with their religious training, they came to the last Sunday before the change from Julian to Gregorian reckoning in 1582. When the change was made, the more enlightened brother accepted the new calendation. For him Thursday, October 4, was fol-

1752 SEPTEMBER 1752						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

When England and the American colonies adopted the Gregorian calendar reform in 1752, the septenary cycle of the days of the week continued without interruption. Thursday, September 3, was merely numbered September 14 to make the needed correction.

But the theory that in this change there was "in actual fact" a loss of 10 week-days is not new. Referring to the adoption of the Gregorian calendar reform in England in 1752, when 11 month-days were dropped, one account says: "The enactment, however, was not carried out without provoking discontent among unedu-

lowed by Friday, October 15. The other brother obstinately insisted that it was Friday, October 5. But two days later the two brothers, being equally devout, were back together in their accustomed pews. And the first brother had not missed a single Sunday sermon—much less two sermons.

If the twins had continued to observe Sunday in the same place, they would have been found in the same church on identically the same days and the same

IN THE popular mind juvenile delinquency is a departure from the path of rectitude and decency by a boy or girl in the teens. It is conduct that is reprehensible, unbecoming, indecent, immoral, or dire neglect of responsibility, though the actions may not be criminal.

Is juvenile delinquency stationary or on the increase or decrease? What are the causes of the increase or decrease? What is the remedy or betterment?

Many states and municipalities have established juvenile courts, reformatories, houses of correction, and other corrective or penal institutions that deal with persons under sixteen or eighteen years of age who are guilty of failure, omission, or violation of law. Their offenses vary from misdemeanors to major crimes. These violations constitute juvenile delinquency.

The aftermath or result of World War I was the shattering of ideals and the lowering of standards of conduct. This was attended by a wave of crime, making life and property insecure on the highway, in the parks, and even in the home. Ours has been a different world since 1914. The homes are different, the schools are different, the churches are different, society is different. There is laxity, indifference to and neglect of some of the most serious concerns of life and fundamental elements of character.

World War II was more cruel and terrible. Our fine young men and women were exposed to horrible experiences of suffering and death, to abnormal conditions of travel, of housing, of hospital, of camp,



Much juvenile crime results from the neglect of children by their parents. The youth are often left to roam at will on the streets, gangs are formed, and mischief results. Parents need to provide wholesome and supervised labor and recreation for their children. (Galloway photo.)

Juvenile Delinquency

AMERICAN

and of battlefield. We may expect a further decline in ideals and standards and in moral and religious tone.

War does not elevate life and character. It brings out the best in very few exceptional cases. War is hard, inhuman, diabolical, and degrading. It does not make human beings more kind and humane. We must face the facts. We must meet the situation with firmness, but also with understanding and sympathy.

For the real facts regarding the status of juvenile delinquency we must go to the records and statistics, and to the authorities who have to deal with them.

J. Edgar Hoover, our highest authority says: "A major postwar wave of gangsterism superheaded by young hoodlums may be expected unless drastic remedial measures are taken at once." To the chief of police, Mr. Hoover reported that arrests of bobby-sox-age girls have jumped nearly 200% since 1939, while arrests of boys under 18 have increased 48% in murder cases, 70% in criminal assault cases, and 101% in offense involving drunkenness and drunken driving.

Attorney General Clark has set up an entirely new bureau in the Department of Justice to study the causes of the increase in youthful lawlessness and to seek means to combat it.

Delinquency cases brought before 82 courts serving cities of over 100,000 population showed an increase of 16% between 1940 and 1942. In these cases there was an increase of 38% for girls and 11% for boys.

The Federal Bureau of Investigation in its report to the government for 1944 gives the following facts: "Crime trends were generally upward during 1944. The largest increase for individual age groups was for boys 16 years old, 25%; for girls 20 years old, 23.4%. More than one-half

of all crimes against property were committed by persons under 25 years of age."

"A comparison of the 1944 data with figures for 1941, the last peacetime year, showed the arrests of boys under 18 years of age were up 18.8% and arrests of girls under 21 years of age showed a rise of 134%.

For 1945, the report says: "Of 58,041 arrests of persons under 21 years of age, the largest number of arrests were boys and girls only 17 years old."

The foregoing statistics make it plain that juvenile delinquency is alarmingly on the increase. The world is not getting better, but it is on its way out. There are over 6,000,000 criminals in the United States. That is one criminal for every 23 people.

The apostle Paul says that "in the last days perilous times shall come." 2 Timothy 3:1. He says children will disobey their parents, that they will be unthankful, unappreciative, ungrateful; they will not have natural affection. This of course means that home authority, unity, love, and respect will break down. The outstanding characteristics are disobedience, ingratitude, and the failure of natural love that bound the members of the home together through past ages. This love disappears and vanishes in the last days; for they are "without natural affection." It is gone.

We must recognize that this is a delinquent age, and delinquent parents make delinquent children.

What are the causes of the increase in

juvenile delinquency? The wisest man that ever lived answered that question. He said: "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6. Failure

portant, the most sacred duty—the training of the children—to ignorant or vicious maids and nurses. Parents are too busy with other things to concern themselves about the highest welfare of their children, to do the most worthwhile thing in this world. The result is juvenile delinquency.

the home and school and of adequate training in character and conduct. There is wanting a sense of responsibility and deep conviction on the part of parents and teachers. Juvenile delinquency is the natural offspring of parental delinquency and of weak authority, training, and discipline in the schoolroom. Most parents do not control their children and such do not want anyone else to control them. Hence the courts and prisons, if not the electric chair, follow in their course.

We must record the pitiable negligence on the part of parents and teachers to "train up a child in the way he should go" as Indictment No. 1 of the causes of the increase of juvenile delinquency. Adherence to Solomon's advice would be Remedy No. 1 for juvenile delinquency.

Parents and teachers are failing the children not only by neglect of proper training and lax discipline, but also by the example of their own lives. What may we expect of children who are growing up in homes where one or even both parents set them the example of smoking, drinking, and gambling? What is more pitiable, many of these parents have so far lost their appreciation of the higher ideals that they do not even sense the level to which they have dropped. They compare themselves with their associates who may be still farther down the scale instead of looking at the normal standards above them.

Character Needed

Regard for truth, honesty, honor, and integrity is at a low ebb. In many of the homes of this so-called Christian, civilized nation there is little reverence for God and religion.

If we look to the schools, the teachers have more scholarship than those of preceding generations, but character and conduct have not kept pace with the increase of knowledge.

The failure of parents and teachers to lead exemplary lives is Indictment No. 2.

Other conditions that foster and aggravate juvenile delinquency are: 1. Divorce. 2. Fathers working and living away from home. 3. Mothers working. 4. Children working in unwholesome environment. 5. Influence of extravagant ruthless spending engendered by high wages. 6. Too much work and too much money for youthful workers to spend. 7. Congested housing arrangements. 8. Moving into large cities from rural or small town communities. 9. Lack of recreational facilities. Many other causes might be listed which are peculiar to our modern way of living.

How can the children escape under such environment and under so many distressing situations? Never before in the history

(Continued on page 17)

S No. 1 PROBLEM



Too often the minions of the law have to step in where parents have failed to do their duty to their children by precept and example. (Lambert photo.)

to follow this advice is the first and most far-reaching cause of juvenile delinquency. This is still the wisest philosophy we ever had on rearing children. It is the greatest responsibility resting upon parents.

The welfare of humanity, if not its existence, depends upon following Solomon's advice. If children had been properly trained by parents, teachers, and preachers there would be no fear of the atomic bomb, no anxiety about the future.

Fathers and mothers are too busy doing other things to do the most important thing that can be done in this world. So they leave the most delicate, the most im-

The home has transferred its responsibility to the school. But in this transference fundamental training in politeness, courtesy, ideals, aims, objectives, moral conceptions and principles, conduct, and character has largely been lost.

The school is limited and circumscribed by regulations that prohibit the teacher from exercising due authority. Such restrictive regulations are imposed that the teacher is prevented from giving adequate training and requiring respectful obedience.

Is it any wonder when the child finds no authority at home or in the school that he should have no respect for authority in society and the state?

There is a lack of authority exercised in



The Time to Speak Is Now

THIS issue of OUR TIMES is devoted to the cause of religious freedom. Some things in it are presented frankly and straight from the shoulder, but without enmity toward any religious denomination or its leaders. Our sole aim is to discuss, in sincerity and with the old-time American freedom of speech and of the press, principles and methods relating to religious problems.

The times are distressing to many millions of human beings living on this planet. Galloping behind the most devastating war of all times come famine, disease, misery, discontent, inflation, revolution, crime waves, strife between capital and labor, religious apostasy, and atheism. The prospects for the immediate future seem gloomy and uncertain to many.

The demands made upon the civil authorities today are heavy. Measures are often called for that are stern and exacting. Taking advantage of the desperate situation in which humanity finds itself, and the perplexity that our national leaders face, some religiously inclined people, often sincere and laboring for the common good, seek to cure the ills of society by asking the civil government to attempt to infuse morality and religion into the masses by means of legislation. They cry for the teaching of religion in the public schools, the appropriation of tax monies for the support of church schools, the enactment and enforcement of Sunday observance laws of various kinds, the establishment of diplomatic relations with the pope of Rome, the suppression of religious teachings on the radio and in the press when they do not conform to their particular views, etc.

There is a dangerous trend at present toward a gradual uniting of church and state interests in the United States, which, once under way, will result eventually in religious minorities suffering vexation and persecution at the hands of a majority armed with the cudgel of politico-religious legislation.

The time to speak is now, before it is too late. If we remain silent, and permit our liberties to be stolen from us without a protest, then we shall be partly to blame for the consequences. This we do not propose to do. We speak today, because tomorrow may be too late. Let us repeat again and again, yea, din it into the ears of our fellow men, "Eternal

vigilance is the price of liberty." You have heard it said that it is too late to lock the barn after the horses are gone. It will also be too late to do much about it when our freedom is taken from us, especially if this results from our own neglect and carelessness.

May the frank discussion of the various problems presented in this issue of our magazine help to promote a better under-

stand to know this. The Roman Catholic scholars sponsoring this project are to be commended for their undertaking. Heretofore students not well versed in Greek and Latin have had to be content with the very limited amount of such translations thus far published in English. We regret that Dr. Schopp and his associates are not publishing in English *all* that is extant from those early ecclesiastical writers.



This remarkable photograph shows the seismic tidal wave of the Pacific furiously lashing at a pier and warehouse at Hilo, Hawaii, last April. Note the man (indicated by the arrow at the left) clinging to a piling. (Acme photo.)

standing of the principles involved and thus lead to solutions most beneficial to all the people.



A 72-Volume Set Coming

A NEWS report in *The New York Times* (February 10, 1946) states that Dr. Ludwig Schopp, publisher of the review *Traditio* and an authority on the writings of Augustine (A. D. 354-430), has announced that a new edition of the so-called church fathers, comprising 72 volumes, will be published in English soon. It is estimated that the project will require six or seven years to complete, and it will cover the most important patristic writings from Clement (of Rome) and Ignatius in the second century to Gregory I and Isidore of Seville of the seventh. The major works of Tertullian, Origen, Irenaeus, Jerome, Ambrose, Augustine, and Chrysostom will be included in the set. Publication of the first two volumes were scheduled for May of this year.

Students of church history will be glad



"Sea and Waves Roaring"

THE SERIES of tidal waves set in motion by an underwater earthquake, believed to have occurred in the vicinity of the Aleutian Islands on April Fools' Day, is reported to have caused about 300 deaths and property damage amounting to several million dollars. Some 5,000 persons were made homeless on the island of Hawaii, where Hilo, its principal city, was struck. The tidal waves extended over an arc of thousands of miles and reached to Chile and Japan. The maximum wave impulse raced at a speed of 400 miles an hour. In some places the biggest wave attained a height of about 90 feet.

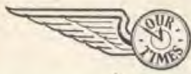
Describing the catastrophe at Hawaii, where the damage was the greatest, *The New York Times* correspondent, Richard MacMillan, said (April 2, 1946) "Witnesses reported having heard a noise 'like a big wind' and with waves hitting the islands at three-minute intervals. A wall of water swept before it small boats

moored in harbors, crushing flimsily built beach homes and drowning the victims."

The fact that the tidal wave made a noise "like a big wind" reminds us of the remarkable prophecy that Christ made concerning the last days and the signs of His second coming. He mentioned that there would be "upon the earth distress of nations, with perplexity," which would be accompanied by "the sea and the waves roaring." Luke 21: 25.

The vomiting volcano that appeared not long ago in a Mexican farmer's cornfield, the recently formed volcanic islands about 200 miles off the coast of Japan, and this great tidal wave caused by seismic forces in the Pacific Ocean, show that the forces of nature are mustering for a mighty and terrific display of power in the near future. We shall see more such things in days to come. For in the same prophecy Christ said: "Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Verses 10, 11.

Thus God speaks in thunderous tones to tell us that the great day of reckoning is drawing very near, and that soon He will take over earth's affairs and judge the living and the dead. You and I must not ignore these solemn warnings, but prepare to meet our God.



Under a Chill and Rainy Climate

IN AN article labeled "Stones and Bones," *Time* (March 25, 1946) reports that Hellmut de Terra, "a geologist turned archeologist," has spent the last 15 years on the trail of prehistoric man.

Time reminds its readers that "the existence of human life in the southwestern United States during the late glacial period was confirmed in 1927 with the discovery at Folsom, New Mexico, of chipped stone 'Folsom points' between the fossilized ribs of an extinct bison." This proved that man was a contemporary of the giant animals that once roamed the earth but now are extinct. Prior to this find certain evolutionists affirmed that these great beasts had come and gone before man appeared on this planet.

At Tequiquiac, Mexico, Dr. de Terra dug in a spot known to be rich in fossilized remains of extinct animals. "There he found what he was looking for: bone tools and stone artifacts, exposed along the side-wall of a deep trench which carries Mexico City's sewerage to the lowlands. According to Dr. de Terra, the soil in which the bones and stones were found was formed under a chill and rainy climate; it is his

conjecture that this rainy period coincided with the last great glacial period in North America."

Instead of acknowledging that it was a flood of waters, skeptics try to evade this fact by reference to an "ice age" or a "glacial period." Ice is nothing but water frozen solid, and it certainly required a mighty flood of waters to make an ice cap of sufficient size to cover all North America. At least, Dr. de Terra has acknowledged that the soil containing the ancient bones "was formed under a chill and rainy climate." This also coincides with the Genesis account of the Flood. The Flood started with an incessant downpour of rain that lasted 40 days and nights, while at the same time the surface of the earth was broken up so as to release vast quantities of subterranean water to flood the sinking soil. (See Genesis 6 to 8.)

"Rank of Ambassador"

(Continued from page 7)

fear. It was natural and logical to suppose that upon Mr. Roosevelt's death his "personal representative" to the Roman pope should cease to function as such. But now the fears that something would be done to push the camel a step farther into the tent have been confirmed. On May 3, 1946, President Harry S. Truman, a Baptist, announced that he had decided to return Mr. Taylor to the Vatican. In his formal statement on the matter, as pub-

lished in *The New York Times* (May 4), Mr. Truman opened with these words:

"I have asked Mr. Myron C. Taylor to return to Italy as my personal representative to His Holiness the Pope, with the rank of ambassador."

Note that Mr. Taylor is now sent to the pope's court "with the rank of ambassador." Yet the Senate, which represents the people of the nation, has not been given opportunity to approve or disapprove the appointment.

Note that Mr. Truman speaks of the Roman pontiff as "His Holiness the Pope," thus referring to him in his strictly ecclesiastical capacity, and not as the civil ruler of the Vatican State. Indeed, the President boldly declares farther on, in the same statement, that Mr. Taylor's mission is *religious* as well as political:

"As on his previous trips, Mr. Taylor will confer not only with the pope but with other leaders in the spiritual world and in the world of politics and secular affairs."

OUR COVER

THE BEAUTIFUL cover picture used for this issue of *OUR TIMES* may well be entitled "Little Betsy Ross." It was supplied by H. Armstrong Roberts, purveyor of fine photography. Those interested in his service may communicate with him at 4203 Locust St., Philadelphia 4, Penn.

An underwater volcano, pushing rocks up from the ocean bed, recently formed this new island 200 miles south of the Japanese island of Honshu. At the time the picture was made, the ocean floor was still rising, and was about 75 feet above sea level in some spots and approximately 600 feet wide. (Acme photo.)





H. M. Lambert photo

ACCORDING to the United States Public Health Service, every day throughout the months of winter 6,000,000 persons in our fair land are too sick to work. The total cost of sickness is estimated at \$15,000,000 annually. One way to help reduce this loss is to see that eating habits are regulated by intelligence rather than by whim. If our growing boys and girls are to cultivate desirable food habits, they must be taught the scientific facts that underlie good dietary practices.

The internal glandular secretions which are vital to the processes of life in the human body are dependent on a continuous supply of good red blood to function properly. The colon bacillus is a normal form of germ life within the body, and it exists there without doing any harm to that internal organ or its mucus membrane. However, in persons having a low resistance caused by food deficiency, or who are chronically constipated, the bacilli lose their friendly attitude, and become disease producers unless a better condition of health is developed in the colon by means of a better supply of food.

To be convinced of the correctness of these assertions, pay a visit to some public school cafeterias. There it will be seen that candy bars, pastries, and sweet drinks, with white-flour and white-sugar products are consumed in large quantities.

An effort on the part of those in charge of the education of our youth ought to be directed toward the building of sound bodies. Since only one meal of the day comes under the control of the school board, that meal certainly ought to meet the body's demands for a high vitamin and mineral intake. Schools and colleges need to become centers for dissemination

of knowledge about healthful diet, and we ought to restrict the school cafeteria to the use of nature's most health-producing foods.

Good health ought to be as free as the air we breathe. Yet it is possible only when one's life is brought into harmony

starch without the essential phosphates and other essences that have been removed by modern milling processes. These elements are usually fed to stock! The steady use of such impoverished food results in early decay of the teeth, degeneration of the nerve forces, and ill health generally.

The best wheat for breadmaking is

Bread That Really Is Bread

Nine Recipes for Making Wholesome Wholewheat Bread

By HANS S. ANDERSON

with the natural laws of our being. Many of the so-called "incurable" diseases of the past undoubtedly were due to subsistence on "refined" foods, which lack essential minerals and vitamins. Organic minerals and vitamins are necessary to good health, although this may not be apparent to the eye or to the taste. They are the life-guards and protectors of health, for without them we would die. Observe how the intelligent farmer replenishes the soil, and it in turn produces a bountiful harvest.

Whole meal breads and whole cereal foodstuffs generally contain two essential ferments that are not found in foods made from white flour, namely, peptase and diastase. Diastase works to change soluble starch into dextrin, a semi-sugar that helps to maintain a normal functioning of the body processes. White flour and white sugar are deprived of these ferments by refining, with the result that digestion is more or less retarded, and residues clog the intestinal canal. Persons who persist in the use of devitalized foodstuffs will suffer many needless physical ills.

The principal effective means of keeping the living machine in order is found in measures that lighten the burdens placed upon the liver, kidneys, and bowels. A good diet eliminates the use of unwholesome things such as tea, coffee, tobacco, alcoholic beverages, and demineralized, devitalized foodstuffs in general. On the other hand, the regular use of whole foods rich in minerals and vitamins and with enough bulkage have marvelous health-building powers.

White flour bread is non-sustaining because it is composed almost entirely of pure

grown where summers are reasonably short and not too hot. Such grain provides the strong gluten content most essential for the manufacture of yeast-raised bread, and such flour must of necessity be ground fine. Bread is made by mixing flour, water, salt, vegetable fat, and yeast into a dough, a small amount of sugar or honey being added to hasten fermentation.

Soybeans have a high percentage of alkalinity, and add essential food factors to products in which they are used. In ordinary bread recipes, however, soybean flour can be substituted for only a part of wheat flour—about one fourth—without changing the texture of the bread. This is due to the fact that soybeans contain neither gluten nor starch to bind the mixture together.

Entire Whole-Wheat Bread (Two Loaves)

Place $\frac{3}{4}$ of a level tablespoonful of salt, 4 tablespoonfuls of bran sugar or honey, and 4 tablespoonfuls of vegetable oil in a large bowl; and then pour on 1 cupful of boiling water, and stir. Then add 1 cupful of cool water, and set the mixture aside. Dissolve 1 cake of compressed yeast in $\frac{1}{4}$ cupful of water. As soon as the mixture previously mentioned has cooled to a little above lukewarm, add the dissolved yeast, and mix well. Add 5 cupfuls of finely ground, entire whole-wheat flour, and mix thoroughly with a large spoon until the mixture is smooth and free from lumps. Then add an additional cupful of the flour, more or less, to make a batter that is

fairly difficult to mix with a spoon. Now continue to mix and pull the dough apart with the spoon until all is thoroughly mixed and so tenacious that it will hold the yeast gas intact during the rising process, for this dough is yet too soft to knead on the board.

Cover the bowl and set the dough to rise in a temperature of about 72° to 90° Fahrenheit until it has doubled its bulk. When it is so that when tapped gently with a spoon it begins to sink, work it down thoroughly. Then replace the cover, and allow the dough to rise until it is about half again its bulk, after which work it down another time, and divide it into equal parts. Roll each loaf on a slightly floured board, then flatten and roll it into a hard roll, and place it in an oiled pan for baking. Brush over the tops of the loaves with an oiled brush, and let them rise until each has half again its bulk. Then bake them in a quick oven from 45 minutes to 1 hour.

Whole-Wheat Muffins

When the dough prepared by the recipe given above has risen and has been worked down, divide it into two parts. Roll out one loaf and place it in an oiled bread pan, but divide the other part of the dough into buns. Roll them out and place in well-oiled muffin pans, brush over tops with an oiled brush, and allow them to rise until they are light. Then bake them in a quick oven until nicely browned.

Soy-Wheat Bread

Follow the recipe as given above for whole-wheat bread, except use only 4½ cupfuls of entire wheat flour to make a medium soft dough. Cover the dough and set it in a warm room to rise until when tapped with a spoon it begins to sink; then work it down thoroughly and add about 1½ cupfuls of soybean flour, or sufficient to make a mixture that is difficult to stir and pull apart. Then work the mixture thoroughly. Cover the bowl, and let the dough stand in a warm room until when tapped with a spoon it begins to sink down. Then work the dough down thoroughly. Divide it into two loaves, and knead each loaf on a slightly floured board. Then flatten it down, and roll it into a roll, and place this in an oiled bread pan for baking. Let it rise and bake in the same way as for entire wheat bread.

Bran Biscuits

Use the recipe given above for entire whole-wheat bread, and when it has risen light and has been worked down, remove half of the dough into another bowl. To this add 2 tablespoonfuls of vegetable oil and 2 tablespoonfuls of brown sugar or honey, and mix thoroughly. Cover the

bowl, and allow the dough to stand until it begins to rise again. Then work it down thoroughly. Sprinkle the molding board liberally with raw bran, and after working the dough with a spoon into a hard roll, turn it out on the branny board and press it down with the spoon. Then sprinkle it liberally with bran, and roll it out to about

three fourths of an inch thick. Cut this into biscuits with a biscuit cutter, prick each one lightly with a fork, and lay them in an oiled baking pan, leaving space between the pieces. Let them rise until they become fairly light, and then bake them in a quick oven until nicely browned.

(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.

What causes a rectal fistula following an abscess? Can it be healed without an operation?—A.S.

Unfortunately a rectal fistula cannot be healed without surgery. It is thought that most rectal fistulae have a tubercular background. They begin by a little break in the mucous membrane between the inner and outer sphincter, burrowing outward to appear as a "boil" or abscess close to the rectum. If lanced and drained, they may appear to heal and disappear only to return later on when the patient's health drops below par from any cause. This may repeat until the burrowing has undermined quite an area of skin and the drainage becomes continuous. A radical operation is the only cure, in which the surgeon must open the sinus clear into the rectum and remove the lining of the cavity, after which it will heal rapidly.

When I was a young man I had a tattoo mark put on my arm. I now regret it and wish it were removed. Can this be done without leaving any bad disfigurement?—M.E.

I believe that this tattoo mark can be removed by an expert in this field. There might be some slight evidence of the past mark, but it should be slight.

If fruits and vegetables are not the best combination when eaten together, are tomatoes not to be eaten with vegetables, or are they not truly a fruit? Please explain.—A.Q.

As a general rule in correct diet, fruits and vegetables are not the best combination when eaten at the same meal. The more acid the fruit, and the more coarse the vegetable, the less well do they combine. For example, apricots, gooseberries, or cooked strawberries, eaten with cauliflower, beets, or cabbage may cause indigestion; whereas pears, peaches, or prunes eaten with string beans, spinach, or asparagus seldom do, except in case of persons of delicate digestion. Out-of-door workers, who exercise vigorously, do not need to guard against these combinations so closely as do sedentary workers, who need to be more careful about food combinations. Tomatoes, although classed as a fruit from the dietetic standpoint, are a bit peculiar and do not ferment very readily, probably because of their low sugar content, and so lend themselves to combinations with vegetables acceptable to most stomachs. It is probable also that because they are so universally used at nearly all meals, and in so many

forms from soup to salads, that their digestion is effected more readily, since even the digestive apparatus becomes accustomed to certain foods and accepts them more readily when they are used frequently over a long period.

What is the difference between "German measles" and the ordinary measles? Which is the worst to have?—T.P.A.

German measles, while similar to the regular measles, run a shorter course, are lighter in form, and are less prone to result in serious complications than the regular form of this disease. It is, however, seen somewhat less common than the regular variety.

Flesh meat is often recommended as a part of the patient's diet in the treatment of tuberculosis. Is there something that a vegetarian can use that is just as good as flesh food when he is ill with this disease.—E.O.T.

Professor E. V. McCollum, leading food research and nutritional expert of Johns Hopkins University, has given his opinion on this subject by stating that not only can sick persons get along nicely without eating meat; but that by using a well balanced lacto-vegetarian diet such a change would be beneficial, and if adopted by hospitals as a method of feeding the sick, would result rather in improving their health. Tuberculosis does not differ from other diseases in requiring a well balanced and adequate diet, and that this can be achieved without meat has not only been amply proven, but the advantages of a change have been well established by leading health experts in all parts of the world.

What can be done to relieve a nose that becomes tender and reddish, the skin often peeling. I seek relief from this annoying and embarrassing condition.—R.N.M.

First, look well to your elimination. Drink freely of water. If overweight, reduce down to a proper level by diet and exercise. Incorporate into your diet a great deal of fruit and vegetable salads, and reduce the amounts of fats and sugars and starches eaten. As a treatment, apply moist hot fomentations to the nose, alternating with ice-compresses. Cold quartz applications may prove helpful. Lassars paste may prove helpful as an ointment if applied at intervals of once or more daily. Use a very light application.

I Want Christ to Come

The Second Advent is the Solution To Our Problems

By FRANCIS McLELLAN WILCOX

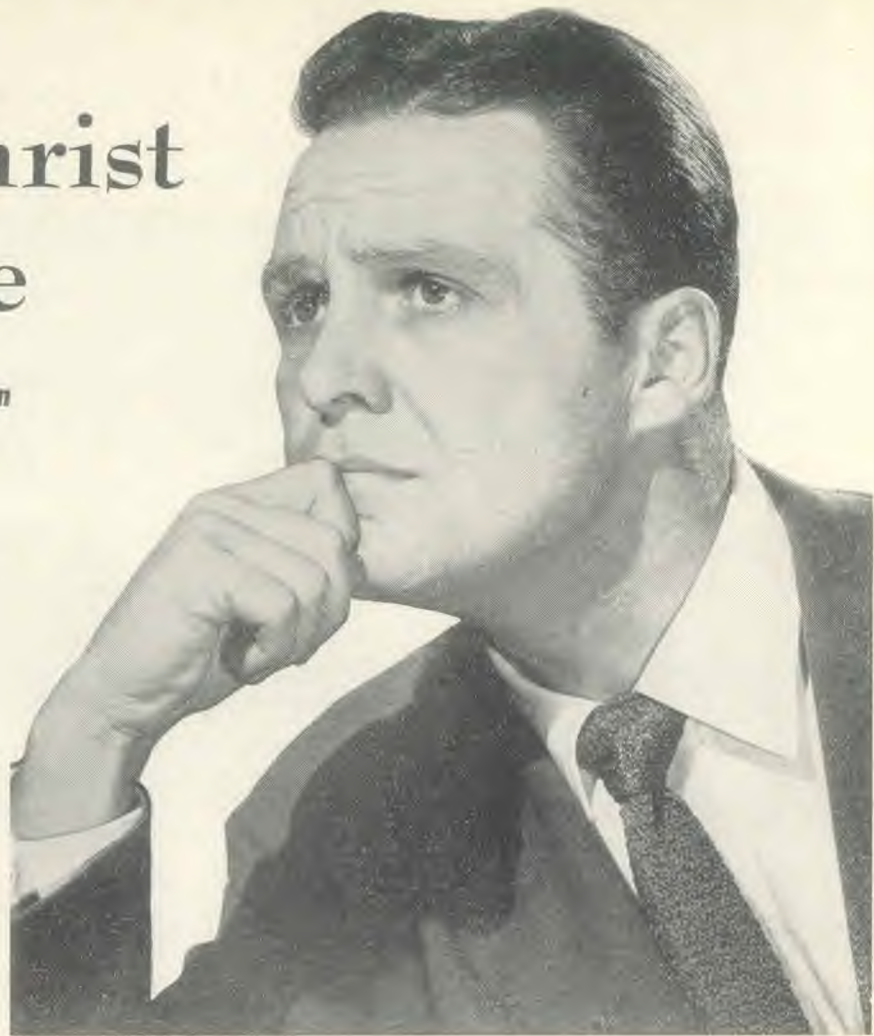
I HAVE been expecting my Lord for almost 70 years, and the hope of His soon coming has grown very precious to my heart. That event will mean much to me. I want Christ to come because—

It will mean a union with my blessed Master. He is the dearest friend my life has ever known. In His fellowship I have found abiding joy. He has been my comforter in sorrow, my wisdom in meeting perplexities, my physical life and strength in all life's conflicts. As love for my friends leads me to desire the closest possible association with them, so love for my Lord means a desire for His presence, the opportunity of looking into His face, of listening to His voice. In His presence there will be fullness of joy, and at His right hand there will be pleasures forevermore.

The soon coming of Christ means to me a reunion with my loved ones who are now sleeping in the tomb. Death has robbed me of those who were the nearest and dearest to me. I long for the day when I shall again be privileged to clasp their hands and look into their faces, and that sweet association which the hand of death ruthlessly interrupted will be resumed. But that glad meeting can take place only at the coming of my Lord. By virtue of His own resurrection, He will bring those who sleep in Him from their dusty beds, and they will come forth shouting victory over death and the grave, immortalized by His power, to dwell in His presence henceforth and forever.

The End of Distress

The second coming of Christ means an end of the world's unrest and distress. Under His benign rule, war will no longer ravage the fair face of nature. The flower of youth will no longer be struck down contending on the field of mortal conflict. Famine will no longer follow in the wake of war, and pestilence in the path of famine. Righteousness will cover the



"Let not your heart be troubled: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. John 14: 1-3. (Devaney photo.)"

earth as the waters cover the sea, and in that atmosphere of righteousness and peace the saved of every nation shall rest securely.

The soon coming of Christ means an end of sorrow, sickness, and pain. No longer shall we see the face flushed with fever, or pale and wan with wasting sickness. The long funeral trains, the open sepulchers waiting for their prey, the heaving breasts, and tearful eyes will be things of the past, and even the memory of them shall be blotted out, for the former things shall not be remembered nor come to mind. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 4. My heart cries out for that glad day.

The second coming of Christ means eternal pleasure, happiness, and joy. The world today is in a mad rush for pleasure, for satisfying peace. The peace of this world is transitory at best. One builds, and another inhabits. One plants a vineyard, and another eats the fruit thereof. A few short years at most mark the span

of human existence. But the eternity of God knows no end. As expressed by the poet:

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

The joy of heaven will know no alloy. Satisfying and uplifting, it will prove a constant unfolding of new pleasure and new satisfaction.

The second coming of Christ means new and enlarged opportunities physically, mentally, and spiritually. We cannot think of heaven as a place of satiety or retrogression. It is God's higher school in which the redeemed will be afforded unparalleled opportunities for progress. Human limitations will be unknown. Human frailties will no longer stand as an impediment. In God's great university above, Jesus Christ will stand as the Great Teacher, assisted by the angelic host. The laboratories of the universe will be the field for investigation. The wisdom of infinitude will be the ideal of striving,

and just so long as God is greater than man, which will be throughout the endless cycles of eternity, just so long will the redeemed host have something to look forward to in the way of attainment.

The second coming of Christ constitutes a tangible hope. It is a hope which awakens every spiritual energy and every missionary activity. It is a hope which leads us to cherish with most jealous care the life of faith which we have received, and then to pass on to our fellow men the joy which fills our own hearts and the inspiration which actuates our lives.

Juvenile Delinquency

(Continued from page 11)

of mankind have children and youth faced such aggravated conditions. These conditions are the natural outgrowth of our modern civilization. The large congested metropolitan areas, the busy over-crowded cities, are not fit places to rear children. People prize money, wealth, luxury, and excitement more than the welfare of children.

The remedy or betterment of this urgent problem necessarily depends upon removing the causes. The late President Wilson truly said: "Our material civilization cannot survive materially unless it be redeemed spiritually." Unless there is proper training and a return to higher living in our homes and schools, there is no hope for remedy or even betterment. Indictments No. 1 and No. 2 must both be reversed and there must be improvement in the nine conditions listed in the preceding paragraph if we are to hope for a decrease in juvenile delinquency.

Co-operation Needed

Efforts are being made to alleviate the harm that arises from the environment in which the children in civilized countries are born and reared. Home, school, community, and state co-operate in providing for the care of children whose mothers are employed in office, store, factory, and shop; by maintaining playgrounds and other recreational centers; by conducting vocational training and by providing opportunities for participation in useful activities for older children.

Improper associations should be prevented as far as reasonably possible. We must reduce home delinquency, school delinquency, and adult delinquency. There must be a deep conviction of home, school, community, and state responsibility to educate and to train children and youth.

No amount of scientific research, no development of knowledge, however extensive; no high achievement, or wide expansion in material things can compen-

OUR TIMES, JULY, 1946

Tyranny is Tyranny

By JOHN W. BOYD

Tyranny is tyranny despite
The various names by which it may be called.
It makes no difference what the system is
That seeks to rule the mind and soul of man;
It may be monarch, ruling absolute,
Who dominates his subject's life;
Or dictator whose ruthless hands have grasped
The reins of rule, who rode to power across
The bodies of those slaughtered in the purge;
It all is tyranny, despite the name.

Or shall that rule—which rightfully is God's,
Of life and soul pass from the hands of kings
To bitter proletariat, and should
The mass command the individual
Just how to work and whom to worship—that
Is tyranny.

Or should the black robes of
Religion hide an arbitrary rule
That tears from men their freedom, God endowed;
Should this oppressive arrogance usurp
The power of choice and crush attempts to seek
The truth at unpolluted sources—then
Religion, too, has trod despotic paths,
For tyranny is tyranny despite
The various names by which it may be called.

sate for the neglect of children as they grow and mature to adult life. The future of any individual and of any nation rests fundamentally and basically upon the nature and extent of education. This is the measure of the future. Whatever advancement we may make in intellectual achievement and material growth will result only in chaos unless juvenile welfare attains spiritual triumph.

Since the Scriptures tell us that evil men and seducers shall wax worse and worse and that the tares and wheat will grow together unto the end, the hope for any decided betterment on a large scale vanishes. We must take our stand with Jesus who labored earnestly to save individuals and to lead the few who would follow Him in the right paths rather than to expect the race or even His own nation to be redeemed. We must renounce the notion that religion and spiritual interests can be successfully promulgated and disseminated by big, social, national movements, and recognize the great truths of individual redemption preached by the

Man of Galilee. Character is strictly individual and personal. We must work for all, at all times, and by every proper means, and "work as if we were working for our lives" to save as many of the young people as possible from being swept away by the rising tide of evil.

GOD-GIVEN FREEDOM

GOD MIGHT have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule."—E. G. White, *Patriarchs and Prophets*, p. 49.

Bread That Really is Bread

(Continued from page 15)

Sodaless Breads

"The use of soda or baking powder in breadmaking is harmful and unnecessary. Soda causes inflammation of the stomach and often poisons the entire system. . . . In the making of raised or yeast bread, milk should not be used in place of water. . . . When hot, or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal, without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable."—E. G. White, *Counsels on Diet and Foods*, pp. 316, 317.

The late Dr. Harvey Wiley, nutritionist, said: "The question of harmfulness of the residues left in breads through the use of various forms of baking powder is one in which much interest has been shown by the hygienist and the dietitian. It is not claimed in any case that the residues are beneficial. The principal question which has been discussed is which of them is the least harmful. . . . It might, however, not be out of place to say that the use of chemical reagents is not so advisable as the ordinary fermentation."

Soybean-Wheat Muffins

Divide 1 large egg, placing the white in a large round-bottomed bowl, and the yolk in a smaller bowl or pan. To the yolk add $\frac{1}{2}$ teaspoonful of salt, a slightly rounding

tablespoonful of brown sugar and 2 tablespoonfuls of vegetable oil. Mix them, and add gradually $\frac{3}{4}$ cupful of milk or soybean milk, and mix all with a spoon. Fill a measuring cup half full of finely ground whole-wheat flour, then add sufficient soybean flour to make a mixture exactly $\frac{3}{4}$ cupful all told. Sift the flour into the milk-and-egg mixture, and mix them together with a tablespoon. Add a pinch of salt to the egg white, and beat it rapidly with a Dover egg beater until stiff and dry. Then fold the batter into the beaten white carefully until it forms a smooth mixture. Dip this batter from the bowl with a large spoon into well-oiled muffin tins, and bake it in a quick oven until nicely browned.

Bran-Fruit Muffins

Place $1\frac{1}{2}$ cupfuls of raw bran and $\frac{1}{2}$ cupful of seedless raisins in a bowl, and sift over them $\frac{1}{2}$ cupful of entire-wheat flour, and mix them well. Separate 1 large egg, placing the white in a large round-bottomed bowl, and the yolk in a smaller bowl or pan. To the yolk add $\frac{1}{2}$ cupful of milk or soy milk, $\frac{1}{2}$ teaspoonful of salt, 1 tablespoonful of brown sugar, 2 tablespoonfuls of vegetable oil, and 1 tablespoonful of molasses. Mix well, and add $\frac{1}{2}$ cupful more of milk. Pour this liquid mixture over the bran and raisins, and stir it with a spoon. Add a pinch of salt to the egg white, and beat it rapidly with a Dover beater until it is stiff and dry. Then fold this into the bran mixture lightly. Place the mixture in oiled muffin tins by use of a large spoon, filling tins well. Bake in a hot oven until nicely browned and then serve.

Unleavened Wheat Rolls

Sift 1 cupful of finely ground whole-wheat flour and 1 level teaspoonful of salt into a bowl. Add 4 tablespoonfuls of vegetable oil, and mix first with a fork, then rub lightly between the tips of the fingers. Add 4 tablespoonfuls of cold water, and mix thoroughly with a tablespoon until the mixture binds together. Then roll it out on a floured board until $\frac{1}{2}$ inch thick, and cut it into strips about $\frac{1}{2}$ inch wide. Roll each piece slightly, and then cut it into 3 inch lengths. Lay the strips in a baking pan, leaving space between them, and bake them until nearly crisp, with only a shade of brown color.

Wheat Crisps

Roll the dough into a thin sheet on a floured board. Mark it with spatula, and prick with a fork. Then cut the dough into squares, and lay these in a baking pan to bake until about crisp.

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 the Bible not say that the wicked will be tormented eternally in a lake of fire? And who will burn the wicked if the devil himself doesn't do the job?—J.E.

"The wages of sin is death." Romans 6: 23. "The soul that sinneth, it shall die." Ezekiel 18: 4, 20. Hence, we are told: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him [God] which is able to destroy both soul and body in hell." Matthew 10: 28. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation 21: 8. "He that overcometh shall not be hurt of the second death." Revelation 2: 11.

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4: 1, 3. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Psalm 37: 10. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Verse 20. (See also Isaiah 1: 28-31; 47: 14; 2 Peter 2: 6.) John saw in vision the punishment of the wicked, and says that "fire came down from God out of heaven, and devoured them." Revelation 20: 9. (See 2 Peter 3: 7, 10.)

God has said of Lucifer: "Therefore will I bring forth a fire from the midst of thee, and it shall devour thee, and I will bring thee to ashes upon the earth in

the sight of all them that behold thee." Ezekiel 28: 18. (See also verses 14, 15.)

The angels of the Lord, at His direction, will cast the wicked into the fires that shall destroy them. (Matthew 13: 40-42, 49, 50.) Satan and his angels have never been appointed to burn the wicked. This is God's work.

Please explain Hebrews 5: 4.—J.S.G.

In the book of Hebrews the apostle discusses two different priesthoods: (1) that of Aaron and his sons, who were appointed to the ministry of the earthly tabernacle set up in the wilderness at the time of the Exodus and continued thereafter throughout the history of Israel as a nation, and (2) that of Christ, whom God appointed to be "a priest forever after the order of Melchisedec" (Hebrews 5: 6; Psalm 110: 4), "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Hebrews 8: 2). "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9: 24.

In both priesthoods the honor of ministry was conferred by God upon the persons called to it. The priesthood given to Aaron and his male descendants was an honor bestowed upon them by God. They were not self-appointed. (Exodus 28; Numbers 16-18.) "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, today have I begotten Thee. As He saith also in another place, Thou art a priest forever after the order of Melchisedec." Hebrews 5: 4-6. Therefore, Christ is "called of God an high priest." Verse 10.

Stand for Religious Liberty

(Continued from page 3)

spread the gospel of salvation abroad. Through it all those men of God upheld, as did Christ, respect and obedience to the properly constituted authorities. Also, they made it plain that the civil authorities ought not to compel the conscience in religious matters.

Peter wrote to the Christians of his day: "Honor all men. Love the brotherhood. Fear God. Honor the king." 1 Peter 2: 17.

Paul taught submission to the powers that be, saying: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3: 1. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Romans 13: 1-7.

It was also he who said: "Let every man be fully persuaded in his own mind." Romans 14: 5. It is evident from this statement that Paul did not believe in compulsion when it involved conscientious convictions concerning religious matters; yet he did advise the Christians to be ready to every good work. The apostle also wrote that "where the Spirit of the Lord is, there is liberty." 2 Corinthians 3: 17.

When some of the apostles were brought before the council in Jerusalem for preaching the doctrines they believed, and had to decide whether they would continue to preach the truth as Christ had instructed them or to cease as the council demanded, they straightforwardly stated that they must continue to do what they believed to be right in the sight of God. The record of this experience is as follows: "And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not

teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5: 27-29.

The Holy Scriptures tell of the experiences of Daniel and three other Hebrew youth in Babylon, who had to decide whether they would obey God or yield to the contrary dictates of the king and thus violate their consciences. They were loyal subjects of Nebuchadnezzar, but when he commanded them to do things that they believed to be wrong, they stood firm for God.

King Nebuchadnezzar tried to compel Hananiah, Mishael, and Azariah to bow down and worship the golden image that he had set up. The law of God forbids image worship. (Exodus 20: 4-6.) If they should refuse, the king would punish them with death by fire. The young men answered the monarch's demand respectfully but positively in the following words: "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Daniel 3: 17, 18.

God vindicated the cause of these young men, although they were a very small minority, by saving them miraculously from the fire. He also honored the brave stand of Daniel against the edict of Darius the Mede which commanded to abstain from praying to God, and wondrously wrought for him by saving him from the hungry lions. (Daniel 6.)

In these experiences God has spoken to all future generations making it plain to them that religion is a matter of heart and conscience of the individual, and is not a matter to be controlled by civil law. Where the claims of God begin, those of man end.

Jesus teaches us that those who honor Him, He will honor. (Matthew 10: 32, 33.) Let us honor Him and obey Him implicitly, giving Him the regard that rightly belongs to Him. He says: "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2: 10.

The Calendar Issue Is Not Dead

(Continued from page 9)

buried forever in the dump-heap of discarded myths.

This is enough to assure any reasonable person that the change from Julian to Gregorian reckoning did not constitute "a break in the consecutive sequence of weeks and days." In fact, Commander

Mason himself admits this in another part of his article, where, in reference to adoption of the Gregorian reform by some countries in 1582, and by England in 1752, he says it "did not disturb or affect the weekly cycles." (Page 174.)

But regardless of fallacies and foibles, calendar reform is still agitated. Taking as a slogan, "One Calendar for One world," the proponents of what they call a "world calendar" are carrying on an aggressive educational program appealing to every class from statesmen to sportsmen, and to every emotion from love of holidays to fear of atomic bombs. They hope to put the new calendar into operation on Sunday, January 1, 1950—the end of the first half, and the beginning of the second half, of the twentieth century. Those who would stand loyal to the law of God, and observe the Sabbath day that He "made for man" (Mark 2: 27), must resolutely oppose any proposal for calendar reform that would break the continuity of the weekly cycle of seven days.

But the threat of such a calendar reform adoption is more than this. According to *The World Almanac for 1946*, "It is anticipated that definite international action within the next few years, before 1948, by a nation or group of nations, will be inaugurated for the adoption of the world calendar on Sunday, January 1, 1950."—Page 188.

People everywhere, especially Christian people, need to be aware of this calendar change menace to the weekly cycle and the religious rest days of Protestants, Roman Catholics, Jews, and Mohammedans, and counteract the misleading propaganda now being circulated.

EVERY book in the New Testament was written by a foreign missionary. Every epistle in the New Testament that was written to a church was written to a foreign missionary church. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia. The disciples were called Christians first in a foreign missionary community. The language of the books of the New Testament is the missionary's language. The map of the early Christian world is the tracing of the missionary journeys of the apostles. The problems which arose in the early church were largely questions of missionary procedure. Of the 12 apostles chosen by our Lord, every apostle except one became a missionary. The only one man among the 12 apostles who did not become a missionary became a traitor.—*The Expositor*.

You Wouldn't Starve Your Child!

You are very much concerned about what your children eat. You are interested in the quality as well as the quantity of their food. You see that they get three nourishing meals a day. You know that their health, their physical stamina, their future depend upon the food they eat at your table. So you see to it that they get the very best.

If our boys and girls develop strong bodies and we starve them mentally, they will be lopsided, and cannot succeed. We must be careful about their mental food—the books they read. The destiny of your boy or girl may be determined by reading just one book, so give them only

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