

Our **TIMES**

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



- ★ *The Problem That Science Cannot Explain*
- ★ *Recent Philosophical Trends*
- ★ *A Blazing Fire That Never Burns Out*
- ★ *The Promise of the King*

- ★ *"A Witness unto All Nations"*
- ★ *One World--At Peace*
- ★ *Making Juvenile Delinquents*
- ★ *In This Bewildering Hour*

AUGUST
TEN CENTS



RECENT *Philosophical* TRENDS

BACK TO WHERE WE STARTED

By J. F. HUENERGARDT

As result of the progress made by science in the study of the atomic structure of the material universe, modern philosophy turns more and more toward creationism.

ONE OF the interesting and almost inexplicable things in the history of man is the fact that human beings began to deal, first of all, with what has since become the subject matter of philosophy and theology, with wonder about their origin and about the power which governed and controlled them, and about their ultimate destiny and about what was possible or conceivable after death. Man was concerned with those thoughts and those speculations long, long before steps were taken to study definitely and precisely the natural world which surrounded them or to examine and attempt to understand the institutions, social, political, and economic, under which they lived.

In other words, religion, in the largest sense of the word, has accompanied human life from its earliest reflective consciousness and is older than philosophy, older than science, and there is no part of human activity and human interest which it has not at one time or another held in its grip.

However, in the history of the last 100 or 150 years, science—*modern scientific inquiry*—came to occupy the center of the intellectual stage. Since then there has been a distinct schism between science and religion, between ordered and tested knowledge and the field of faith, and much that once seemed so obvious, so natural, and so necessary, has now, for well nigh 200 years, taken on a very different aspect.

But some very interesting things are

happening. After all that science has done, after all that physics has discovered, after all that chemistry has revealed, what do we find? We find now that the physical sciences begin with an hypothesis and end with a conjecture. The area of observation is accurate, definite, and mathematically exact, but the great physicists of Germany, of France, of England, and of America today find themselves asking the precise question which earliest man asked so many, many ages ago: Where did human life begin, and where will it end? And the physicist, the chemist, and the mathematician, despite the absorbingly important content of his field of observation, is no better off to start that inquiry than were the earliest of mankind.

Our Origin

In other words, faith in a power underneath, behind, above is *more than coming back*, with fewer objections from leading scientists, to be the ruling hypothesis when you ask from where did we come, to what are we indebted for control and order and direction, and where are we going. The physicist cannot tell you, the chemist cannot tell you, the mathematician cannot tell you. The scientist is no wiser when he faces that question than was Adam in the Garden of Eden, but he has made it perfectly plain to you, in very significant ways, which have absorbed the attention of mankind, that those questions are still there, pressing for an answer. The

consequence is that religion again naturally rules not only the life of man, but particularly every effort that he makes in the field of letters. We are getting away from the materialistic absurdities of a science falsely so-called, and mankind is called to worship again at the altar of creationism.

Today we are safe to say that we are acquiring a more just estimate of the time required for geological and human changes; and a *more careful reading* of the early narratives of Genesis, with an *honest appreciation* of the geological history of early man, may yet convince the thinking world that man *did* appear suddenly on this planet 6,000 years ago; that he *was* the product of special creation and not the outcome of a process of evolution.

If man be that product of special creation, and not the result of a process of evolution, then, if it does not follow of necessity, it becomes more than probable that his religion, the bond which binds him to the unseen Deity, who called him into existence, was communicated to him.

Recent contribution of philosophy has saved us from catastrophe. We were near to thinking of the world as a finished and predetermined show, in which our initiative was a self-delusion and our efforts a devilish humor of the gods, but we now more and more come to see the world as a stage, and the material of our own originative powers. We appeared to ourselves before as cogs and wheels in a vast machine; now, if we wish it, we can help to write our own parts in the drama of creation.

The religious aspect of civilization is the
(Continued on page 5)

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OURS is an age of investigation and research. Many of the problems and questions that have puzzled mankind for centuries are being solved in our time. As the result, modern civilization has the telephone, the radio, the airplane, and a thousand other wonders undreamed of in former years. Even the atom is releasing its secrets to man's intensive search. As to the future, only the fantastic imagination can picture the inventions growing out of the genius of scientists.

However, there is a problem—the problem of death—which cannot be solved by ingenuity or research. In the laboratory, man may pry into the long-hidden mysteries of nature and produce marvelous machines—either for war or for peace—but he has not been able to explain and analyze death. Though he may harness

prehend the symbolism used by the Master. Thinking that restful slumber would greatly benefit Lazarus in his recovery, they answered: "Lord, if he sleep, he shall do well."

But Jesus told them plainly: "Lazarus is dead." And for four days he remained in the tomb until he was brought to life by the One who is death's conqueror.

Where was Lazarus during these days? Did he have a wonderful story to tell of the scenes he had witnessed after death? No, nothing of the kind. He remained in the grave, in the "sleep" of death as Jesus said.

Thus, our loving Saviour describes the dead as being asleep—free from all the cares and concerns of life, oblivious to the pain and misery of earth. What marvelous comfort there is in the thought! No more are they worried about the uncertainties

trouble of earth. No, they sleep, peacefully awaiting the resurrection.

In describing death as a sleep, Jesus was in perfect harmony with patriarchs, prophets, and apostles who in 54 places in their writings liken death to a dreamless slumber. "Sorrow not," writes Paul, "concerning them which are asleep." 1 Thessalonians 4: 13. The prophet Daniel, in describing the resurrection, says: "Many of them that sleep in the dust of the earth shall awake." Daniel 12: 2. King David describes those in the graves as resting in "the sleep of death." Psalm 13: 3.

Thus, those who go under the power of the tomb are not in purgatory, nor in heaven; they are in painless slumber awaiting the call of the Life-giver. In this unbroken sleep there is no knowledge of what is taking place on our world. Said

THE PROBLEM That Science Cannot Explain

THE MYSTERY OF DEATH

By FRANCIS A. SOPER

the elements of earth and sky and use them in industry and commerce, he is forever pursued by the relentless march of death. Neither by study nor by experiment has he been able to unravel the secret, for "death comes as a perpetual stranger." It is a mortal enemy, which respects no one; not even the rich or the educated. There are no favored classes in the realm of death; all are equal, all must surrender to its power.

Even though it cannot be dissected and examined by science, or broken down and studied by the technician, death is a frightening specter. Its very mystery has haunted the human race since that first death near the gates of Eden. Confucius described the plight of humanity when he declared: "I know little of life; how can I understand death?"

But there is One who has conquered death. He holds the keys of the grave. The Lord Jesus proclaims: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Revelation 1: 18.

What does this victor over the grave declare death to be? On one occasion Lazarus, the beloved friend of Jesus became ill, and before He could arrive at his home in Bethany, the man died. Jesus, in telling His disciples the sad news, said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." John 11: 11.

that plague the living, and no longer does the suffering of disease cause them anguish. And we need not worry lest they be suffering the torments of purgatory or be sorrowful that they, in looking down from heaven, are witnessing the distress and

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

Job, in describing a father who had
(Continued on page 18)

After he had been four days in the tomb, Lazarus was raised from the dead by the Saviour. The hope of living again after death is founded on the fact that Christ is God. (F. Shields, Artist.)



A MIGHTY prince of Egypt, Moses by name, had fled for his life from the great Pharaoh. His wealth and title thus being all gone, he became a shepherd among the mountains at the head of the Red Sea. Arabia the Stony was what the Greeks afterward called that country.

It was something like a fairy tale reversed. This prince from Egypt married a dark-skinned shepherd woman called Zipporah, and lived very happily with her.

After Moses had been a shepherd 40 years, an incident occurred which changed the whole course of his life.

He was leading his sheep one day near the mountains called Horeb, and in the course of his wanderings he noticed a bush on fire.

Perhaps there was nothing particularly strange about that. Doubtless in the past he had often seen a bush ablaze. He may have reasoned that another shepherd had omitted to stamp out the embers of a campfire, and a train of dry grass had carried the flame to this juniper bush. Just a fierce, crackling flame for a few moments, and nothing would be left but a few charred sticks!

Ah, but no! Not so this time! This juniper bush blazed and blazed, and kept on blazing. There was something strange about this! Here was a wonder!

"I will now turn aside, and see this great sight, why the bush is not burnt," said Moses. Exodus 3:3.

But suddenly a voice called out of the bush—a strange supernatural voice, saying: "Moses! Moses!" (Verse 4.)

It was the voice of God.

Moses hastened to do obeisance, and hid his face from the glory in the bush. Now he knew why the bush blazed without burning out. It was a miracle—wrought by God!

Moses recognized it as a convincing demonstration. Only God could make a flame like that. Yes, only God can create a fire that needs no fuel and never goes out. And Moses listened intently while God revealed His plan to save His people.

But if that was a miracle of God, what shall we say of our great sun which shines in the sky above us day by day?

Is not our sun a miracle—this gleaming, white-hot globe 900,000 miles in diameter—a shining ball of fire which sends its light and heat across 93,000,000 miles of space to us? Which burns and burns and never goes out?

Is not our sun a token of God's genius? It has burned and blazed for at least 6,000 years, and has never gone out once!

Coal burns out. Wood burns out. Oil burns out. Our central heating fires must

BLAZING FIRE

That Never Burns Out

ONE OF GOD'S GREAT INVENTIONS

By ARTHUR WARREN

be kept supplied with fuel if the heat is to be maintained. Should there be a strike at the gas works, Mrs. Smith's oven is soon cold and useless. But God's great glowing furnace for warming our world never goes out.

The Lord is not confined to our ordinary human method of supplying fuel and replenishing fires. "In a coal or wood fire the heat and light produced are the result of the chemical combination of the carbon in the coal or wood with the oxygen of the air; in the sun, on the other hand, the source of the heat and light is derived from sub-atomic energy, the release of which is still imperfectly understood," says W. M. Smart in *Astronomy*, p. 78.

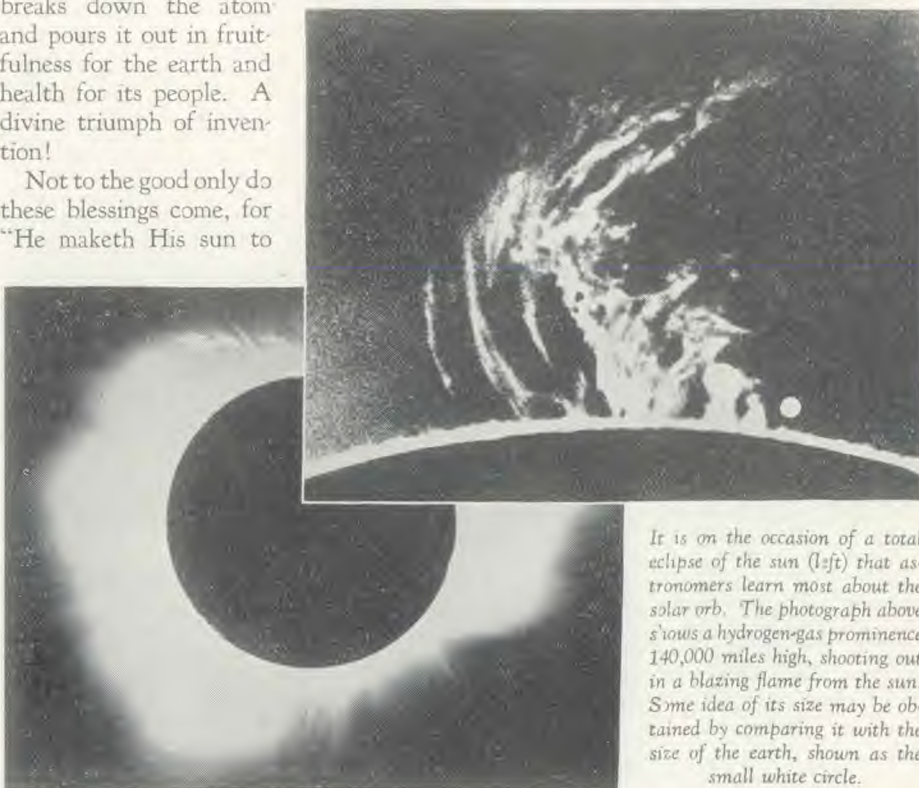
The sun is the power-house which the Divine Scientist has built, radiant with light and energy, where our God of love breaks down the atom and pours it out in fruitfulness for the earth and health for its people. A divine triumph of invention!

Not to the good only do these blessings come, for "He maketh His sun to

rise on the evil and on the good." Matthew 5:45. "He is kind unto the unthankful and to the evil." Luke 6:35. Remember this if you sense that you have wandered from Him.

"The flames of the sun are often 25,000 miles high," say the observers. Its heat at the surface is about 6,000 degrees Centigrade. At the center of the glowing ball it may be 40,000,000 degrees.

There is also a strange divine wisdom shown in the position of the sun. How carefully God measured and arranged its distance from our planet. Had the sun been one fifth nearer, its heat would probably have stifled us. Had it been one fifth farther away, probably nothing would grow for food. We would have slowly frozen to death. Extinguish the sun altogether, and the human race would disappear.



It is on the occasion of a total eclipse of the sun (left) that astronomers learn most about the solar orb. The photograph above shows a hydrogen-gas prominence 140,000 miles high, shooting out in a blazing flame from the sun. Some idea of its size may be obtained by comparing it with the size of the earth, shown as the small white circle.

Had the weight of the earth been greater or less, it probably would have moved farther away from, or nearer to the sun, with the same catastrophic results. But see God's calculations! He "comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Isaiah 40: 12.

"Yes," exclaims the thoughtful heart, "the sun's position was designed! It bears the marks of the handiwork of an all-wise and all-powerful God!"

No wonder King David proclaimed in song: "The heavens declare the glory of God." Psalm 19: 1. Yes, the heavens are speaking. "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. . . . Their words [have gone out] to the end of the world." Verses 2-4.

Let us listen to the message of the sun today. "God is love, O children of men," it declares. Across 93,000,000 miles of space come the warm waves of the solar orb, bringing life and growth to grass, shrubs, and trees; color to the leaves, the flowers, and the fruits; a rosy tint to the cheeks of children, and vigor and health to their bodies.

The Sun's Power

Great is the power of the sun! It raises millions of tons of water from the earth to the air, and gently lets it drop again as rain. And thus the rain waters the crops which the sun has warmed, producing the food we need. Heavy showers after a fortnight's heat may be worth millions of dollars to a nation.

The sun has produced also the coal that is dug from the bowels of the earth, and thus has provided the power that drives our factory engines and railway locomotives. Coal is made of vegetation buried in the bosom of the earth in ages past.

Great is the power of the sun! It creates "the winds so full of health," and the breezes that drive the windmills and sailing vessels. It lifts the moisture that makes the rain that makes the water that turns the turbines and water mills. Almost all motive power we use has its origin in the heat of God's great burning bush—the sun.

Blind would we be if we should refuse to recognize this as an invention of the Most High for the comfort and blessing of us His creatures. Blind, indeed! Surely this celestial fire is a miracle more marvelous by far than the blazing juniper that Moses saw. It is set on high in the sight of all men, to be seen by both the savage and the saint. Set on high by the Father of lights (James 1: 17; Genesis 1: 14-19; Psalm 74: 17), it is appointed to bless the

evil and the good, even the unthankful and the unholy.

Let us "turn aside and see this great sight," and worship the Giver of all good, who made this wonder.

Beginning the Day Right

(Continued from page 20)

the things that God had made, and recognized that He who laid the rocky foundation of the earth in the waters, would also provide a place for him; He who cared for that lowly creature, the marsh-hen, would provide a quiet resting place for him, away



SUGGESTIVE READING

By WELDON TAYLOR HAMMOND

There are multitudes of people
In this goodly land of ours,
Who are seeking information
As abundant as the showers.
They search the Book of Knowledge,
And devour the daily news;
Then for fear of missing something
Scan the latest book reviews.

And I'm sure that there are others
Just as eager—(I for one)—
For authentic information,
But must snatch it on the run.
We can't even skim the surface
Of the many books in print,
And a lot of shallow reading
Gives us "cranial rooms for rent!"

The mind, just like the body,
Needs the kernel of the wheat.
So I offer one suggestion—
Our Times is hard to beat!
For a true interpretation
Of what global issues mean,
You should be a constant reader
Of this vital magazine!

from the cares and strife of the world. So he trusted.

The early morning is the base upon which the day is built. God wakes each human being with the light. "He wakeneth morning by morning," says the prophet Isaiah. (Isaiah 50: 4.) Sometimes that wakening is happy and satisfactory; but sometimes one wakes with heavy heart and the realization that trouble and difficulty, sorrow and grief, cloud the sunrise. They do not need to despair, for God is present. He will hear the sincere prayer offered to Him; and He has promised to aid those who call upon Him with an honest heart.

He may not come in just the way we would expect Him. He may not help in just the manner in which we desire Him to aid. But His promise is sure. He pleads: "Call upon Me in the day of trouble." Psalm 50: 15.

Why Be Discouraged?

Why be discouraged? Why be cross? Your heart can safely trust in our heavenly Father. He will help to bear that heavy burden; He can take that heartache all away, after it has made our heart tender so that we can help to ease someone else's pain. For He is a loving Saviour, tender and kind.

"He giveth power to the faint; and to them that have no might He increaseth strength." Isaiah 40: 29. He giveth daily strength for daily need. He wakens us morning by morning.

So, Lord, we ask that this assurance be
The basis of a trustful day with Thee.

How are you laying the foundation for
your day?

Recent Philosophical Trends

(Continued from page 2)

original aspect, the most long-continuing and the one which, no matter what happens, can never be escaped. Religion holds in its hands the comfort, the satisfaction, and the destiny of the human race. Strike it out, and what becomes of tomorrow? Dark, black, comfortless! Strike it out, and what becomes of the whole doctrine of unselfish human service? Why trouble to serve one's fellows? As so many animals, they are coming and going like the crops of the field. Why trouble? But the moment you are seized, and powerfully seized, by the religious insight and instinct and by the religious feeling, then you give a very different answer to these searching questions. Then you have something for which confidently to hope, then you have something in which truly to believe. Materialistic Evolution is not science, it is a philosophy, the philosophy of despair.



When Christ ascended to His Father, heavenly messengers left us this promise: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11. (Courtesy Standard Publishing Co.)

He was buried, His tomb sealed and guarded. But, thanks be to God, He rose again on the third day, according to His promises. Forty days later He ascended to His Father's throne, and was set down on the right hand of God.

It is intensely interesting to note that at the time of His ascension, while His followers stood looking up into the heavens that had received Him, a voice said: "Ye men of Galilee, why stand ye gazing up into heaven. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11.

The Promise of the King

By
WESLEY AMUNDSEN

He Is Coming Back Again

TODAY the world stands gasping and panting for breath like a runner who has just crossed the finish line at the end of a grueling, long-distance race. World War II is over, some nations have won, and others have lost. We stand appalled at the enormity of the loss of life and property.

In a recent editorial the editor of the *World Alliance News Letter* stated that: "These are days in which we deal in superlatives. This war cost billions and billions of dollars. The dead and wounded are estimated at 60,000,000 combatants and civilians. A generation of the best men in many nations dead, lost, crippled, or handicapped by illness and the savage experiences of the war years. The world is filled with misery and woe. Cities on every continent lie in ruins. The people in most of Europe and a large part of Asia are hungry, sick, cold, homeless and in despair. The moral and spiritual losses cannot even be estimated."

While the leaders of the victorious nations grapple with the problems of peace, the ugly specter of future wars takes its seat at the peace table. The outlook is not pleasing, nor are the prospects hopeful. The

pathway to peace—to a lasting peace—is already fading away in the mist of an illusion.

Centuries ago angels from heaven sang, "On earth peace, good will toward men." Luke 2: 14. But they sang that song in connection with the birth of Christ, He who came in the form of human flesh to tabernacle among us. The song was Heaven's expression of desire for peace and goodwill in all the earth. The provision for that experience for all men was to be found in the acceptance of a Saviour who could save men from sin.

It is an old, old story. It has been told in many languages and all over the earth. Men and women have gone to the ends of the earth as ambassadors for Christ, and have carried with them the blessed story of peace and good will.

There is also the story of His rejection. The church to which He came was not ready to receive Him. They despised Him. They turned away from Him. They had Him arrested, thrown into prison. He was tried by an unjust court. He was flogged, spit upon, reviled. Finally He was taken out to the Place of the Skull and there nailed to a cross. After His death

"This same Jesus"—coming back again! Why, it seems too good to be true! But it is true. Jesus Himself had said to His followers some time previous, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again." John 14: 2, 3. Well, He did go; and as surely as He went, so He will come back again.

Throughout the experience of the church of God on earth the second coming of Christ has been the hope of the saints.

It was Paul, the aged, who wrote to his fellow-worker Titus and spoke of "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

The New Testament church taught the doctrine of the second advent of Christ. It is fundamental in the teachings of the Christian church. It was this truth that held the believers together in the days of the primitive apostolic church, and it will, if accepted in its fullness, hold the Christian church together today.

But it is not only New Testament writers that speak so positively regarding the coming of the Lord of glory. David, the sweet singer of Israel, wrote: "The

mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Psalm 50: 1-3.

What a triumph song that is, "Our Lord shall come!" As the earth writhes in her throes of anguish and despair, and while the future of humankind looks dark, and fear grips the hearts of men, the Christian can look up and with confidence sing with the psalmist, "Our God shall come."

How strange it is to think that in some lands such belief should be considered as "dangerous thinking." So it was termed in Japan and all of the territory occupied by the Japanese during the war. To believe in the second coming of Jesus, and to teach about the final judgment, was to harbor "dangerous thoughts." One of our Christian leaders in Korea was imprisoned, tortured, and finally killed because he dared to entertain such "dangerous thoughts." He was not the first to thus die, nor will he be the last.

Today we stand face to face with the greatest event in human history. Soon, very soon, if the teachings of the word of God are reliable, and they are, the world is to witness events that will usher in the great universal drama—the coming of the Son of God in power and great glory. Then will Job realize the hope that he expressed so many centuries ago, when he said:

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19: 25-27.

Jesus will not be a stranger to Job, for he had learned to trust in Him. The long sleep of that patriarch will have an awakening that will bring great joy and gladness to his heart. What a blessed hope this man of God had!

Isaiah, the gospel prophet, penned many beautiful words regarding the coming of the Lord of glory. Space does not permit but a few thoughts here:

"For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire." Isaiah 66: 15.

And as the prophet looked down through the centuries, he saw a multitude of people looking heavenward; they were waiting for the coming of the Lord. He even penned the joyful cry of their voices as they said:



The Memorial of CHRIST'S BURIAL AND RESURRECTION

By HERMAN F. De'ATH

ONE THING that is clearly taught in the New Testament is the obligation of every Christian believer to confess publicly through the sacred rite of baptism his faith in the redemptive work of Christ.

When Jesus sent forth His disciples, He bade them distinctly: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matthew 28: 19, 20.

Jesus Himself "was baptized of John in Jordan." Mark 1: 9. He also commended it to His followers. (Matthew 3: 13-15.)

Did the apostles ignore the command of their

Lord and Master? Did His example mean nothing to them? The sacred record reveals that they went everywhere, preaching the gospel, baptizing men and women who received their message. (Acts 8: 12, 36-40.)

The apostle Paul was baptized as soon as he accepted the Saviour whom he had formerly persecuted. (Acts 9: 18.) Then he went forth to preach the message of redemption, baptizing believers as he journeyed from place to place in Europe and in Asia.

That Paul regarded the sacred rite of baptism as an integral part of Christian teaching and practice, is evident by the way he brings it into that most masterly gospel exposition which he wrote to the Romans. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we

have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6: 3-5.

Here then is the deep and impressive significance of Christian baptism. It sets forth in holy symbol the redemptive work of Christ as it affects the true believer, who dies to sin and rises to walk in newness of life in Christ.

That Jesus submitted Himself to it, and urged this sacred rite upon His followers, should be the end of all questioning. It is therefore consistent to say that he who owns Jesus as his Lord and Master, and is earnestly seeking to follow Him, will not hesitate to confess publicly his faith in Christ in the manner appointed and exemplified by Him.

"Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25: 9.

"We have waited for Him." From the time of Adam, and his righteous sons Abel and Seth, down to our times men have been waiting for the fulfillment of the promise of the glorious coming of the Lord. Blessed are they that wait in expectancy for it. As they wait, they purify themselves. (1 John 3: 2, 3.) As they sincerely and earnestly watch for the return of their Lord, they live pure and godly lives. Their whole expectancy is that of being ready when the Lord shall come in glory to redeem His people.

What a glorious, triumphant coming that will be! Greater than the return of conquering heroes coming back as victors from the wars. Greater than all the pagants ever staged upon earth by men will

be the coming of our blessed Redeemer in His triumphant return as Victor and King. The prophet has given us a pre-view of that coming:

"God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had bright beams out of His side and there was the hiding of His power. Before Him went the pestilence, and burning diseases went forth at His feet. He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: His ways are everlasting. . . .

"The mountains saw Thee, and they trembled: the overflowing of the water passed by: the deep uttered His voice, and lifted up His hands on high. The sun and moon stood still in their habitation: Thine
(Continued on page 18)

"A Witness unto All Nations"

The Greatest Missionary Movement of Modern Times

By JAMES I. ROBISON

IF WE could view our times through the critical eyes of the historian and get a picture of present events as they will appear in the annals of world history, then we might better evaluate the national movements and international relationships of today. But these events are so near to us that we fail to realize their real significance or their ultimate influence upon the history of the world. Comparatively unimportant happenings are often magnified out of all proportion to their lasting influence on mankind, while others, which in reality are far more significant, pass almost unnoticed.

But unfortunately we cannot see our own day through the corridors of time. We are actors on the stage of the theater of history now in the making. But we can get the viewpoint of men who from the distant past foresaw our times with prophetic vision and recorded a preview of the future history of the world in the prophetic scrolls of the Old and New Testaments. These inspired seers saw the rise and fall of nations, the increase of knowledge, the world in perplexity, and nation rising against nation with wars and rumors of war.

It is very significant, however, that in

their preview of our day one great fact stands out in nearly all the prophetic scrolls. They saw a great religious movement come upon the stage of history in the latter times, one that would be world-wide in its scope, and would gather a people out of "every nation, and kindred, and tongue, and people" (Revelation 14:6) to prepare them for the advent of their Lord.

This movement evidently occupied a prominent place in the prophetic picture, for it is mentioned time and again by the seers. We note that under various symbols and in picturesque language the great ingathering of spiritual Israel is presented as the outstanding world development that will have the special protecting care and the providential leadership of the Lord.

Consider some of the prophetic previews of this movement. Isaiah, looking down through the centuries, recorded the following comforting assurance from the Lord to those who would be carrying the advent message to the world: "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the

west. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isaiah 43: 5, 6.

This is evidently a prophecy of a world-wide movement under which those who respond to the call of the Lord ("My sons and daughters," He calls them) would be gathered from the very "ends of the earth."

Isaiah pictures this ingathering in other places. He says: "It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people," and will gather them "from the four corners of the earth." Isaiah 11: 11, 12. Again he describes the scene: "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim [China]." Isaiah 49: 12.

Jeremiah, after presenting the world-wide nature of this ingathering, described even the methods to be used by the workers in the following vivid language: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jeremiah 16: 16.

The New Testament writers are even more explicit. In the Lord's own preview of events to occur before His second coming, He said: "This gospel of the kingdom [of the coming King] shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14. Christ repeated the prophecy in the great gospel commission that He gave to the church: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matthew 28: 19, 20.

Even more significant is the prophetic picture penned by John, who saw the advent movement symbolized by an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and

The word of God is being preached in the most remote places of earth. The picture shows the natives of Bikini gathered in the open for their last church service on the atoll before being transferred to their new homes on Rongerik Atoll, 109 miles away. Bikini Atoll was chosen to be the scene of the atomic bomb test. (Press Association photo.)





Facts About Seventh-day Adventists

(In 1944)

Membership	- - - -	557,768
Churches	- - - -	9,351
Evangelistic Workers	- - - -	14,648
Institutional Workers	- - - -	15,017
Languages Used	- - - -	810
Elementary Schools	- - - -	3,116
Colleges and Advanced Schools	- - - -	285
Sanitariums and Hospitals	- - - -	84
Treatment Rooms	- - - -	100
Publishing Houses	- - - -	61
Periodicals	- - - -	280
Languages Used (in printing)	- - - -	200

the fountains of waters." Revelation 14: 6, 7.

This prophecy clearly foretells a world-wide message during the judgment hour, and says that associated with it will be the proclamation of a definite truth that will call the attention of the people to God as Creator of heaven and earth. Thus we find that the prophets not only foretold the giving of a world-wide message, but they also described the chief characteristics of the people who would be called into fellowship under the message.

Isaiah said: "He shall set up an ensign for the nations," and that around this ensign God would gather His people "from the four corners of the earth." Isaiah 11: 12. In Ezekiel 20: 12 it is clearly stated that the "ensign" or "sign" that the Lord has set up between Himself and His people is the Sabbath, which is God's memorial of His creative power. This same thought is emphasized by the apostle John, who, in describing those who would be called into this world-wide message, says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

It becomes evident, then, that those who are to proclaim the ingathering message to the remnant of the Lord in all lands must have two outstanding characteristics that will identify them as the people of His choice to accomplish this special work. They will be calling for a restoration of the true Sabbath of the Lord, and they will, with the proclamation that "the hour of His judgment is come," be looking for the second coming of Christ in the clouds of heaven.

This clearly identifies them; and as we look around us we find only one people who measure up to this prophetic description. They are the Seventh-day Adventists, who are proclaiming their God-given message in over 800 tongues and dialects in over 200 countries and island fields scattered over the face of the whole world. "From Greenland's icy mountains, from India's coral strand" you find them. Their churches reach from Hammerfest, north of the Arctic Circle, to Patagonia, on the southern tip of South America. Their missionaries are in the steaming jungles of the Amazon, on the borders of forbidden Tibet, on the scattered islands of the South Pacific, in the troubled areas of

Eastern and Western Europe, in the Mohammedan lands of the Near East, on the high veld and the low veld of Africa, and in the densely populated lands of Asia. They believe verily that they are fulfilling the divine commission to take the message of the soon-coming King "to every nation, and kindred, and tongue, and people."

Seventh-day Adventists have divided their world work into 12 divisions, and have assigned every country and island to one of these divisions for the development of their mission work in that territory. These divisions are autonomous in a large measure, although each is a part of the General Conference that has its headquarters in Washington, D. C. The divisions plan for and promote the evangelical, medical, educational, and publishing work in the territories allotted to them and under the direction of their own executive committees. The budget for the world work of Seventh-day Adventists is voted each year at the Autumn Council of the General Conference, and each division receives its allotted share for the ensuing year. The budget voted for 1946 is over \$12,000,000. This includes only those mission funds handled by the General Conference for the world work, but does not include the tithes and local church offerings received in all lands from loyal believers for use in the local fields concerned.

The present church membership of the denomination is about 560,000, and these members paid into the church treasury in 1944 tithes and offerings to the sum of \$28,685,000, or an average of \$51.43 for every Adventist believer in both home and foreign fields. This is a silent but effective testimony that they believe the advent message which they preach, and that they have accepted the responsibility of proclaiming it to the world.

To accomplish their task Seventh-day Adventists recruit hundreds of missionaries, who volunteer for service in this world-wide work. In 1945 they sent out into the mission fields from the home bases, 186 new appointees and 99 missionaries returning from furlough. Since 1900 they have sent out well over 5,000 such missionaries, or an average of 114 for each year, not including children or missionaries returning from furlough.

Not only have they accepted the task of giving a warning message to the world, but in social service for the underprivileged peoples of earth, they have been in the forefront. They have established 84 sanitariums and hospitals, located in all the continents of earth, as well as over 100 clinical centers where the sick are treated. These include medical centers for the lepers, the outcasts, and sick native peoples

(Continued on page 13)

FOR THE first time in history more than 90% of the world's people want peace—and their want is intense. Perhaps this is because more than 90% of them have been seriously affected by the late war. Experience convinces.

Before, they wanted victory above everything else. Now, both victor and vanquished want peace with a longing beyond words. And they want it to be universal, complete, and permanent. Never before has there been so unanimous a demand for no more war.

And the best and most benevolent minds in the world have reached some conclusions about how such a state of peace can be attained and maintained. They have gotten down to prime causes of war, and propose to remove them. Concentrated, mass thinking has produced these solutions of the problem:

First, the many lesser sovereignties in the world must give way to one total sovereignty. In other words, there must be one world government. For all wars have been between or among conflicting governments. "Peace is indivisible," one statesman has said.

Second, social injustice must cease. All men must be considered equal who deserve to be equal before the law, and must be treated as equals.

Third, economic security must be guaranteed to all. Every man, woman, and child on earth must be guaranteed means to the good life here and now, and must be assured of it for the future.

Fourth, all peoples must obey law based on just principles.

Fifth, power must be exercised from one supreme authority to bring about these desirable conditions.

Sixth, it will be necessary for all men, or the great majority, to have a "new spirit." Charity, tolerance, selflessness, brotherly love—these must be the paramount virtues.

The ancient Scriptures have ever proclaimed one sovereignty as essential to peace—the kingdom of God. They have maintained that all men are equal before God, and have assured men that the righteous will receive life's necessities, that obedience to law brings concord, that supreme power must come from above, and that a new spirit will have to be implanted in man to make peace complete and permanent.

The best of it is that if humanity would only learn by faith a little more than it has learned by trial through 60 centuries of time, it would know just how to go on from here. For the unfailing promise of the Father is that He will early materialize all these unsatisfied desires of the strivers after peace—but in His own way, not by

the methods of the United Nations Organization. Efforts of the 51 nations to make peace are highly commendable, but misguided in view of the divine plan. That plan we will make clear in the following paragraphs.

Soon, very soon, God will bring to a close the opportunity which He had held out with longsuffering for men to come and obey Him, by giving mankind one last chance under the deep moving of His Spirit. For "it shall come to pass afterward ["in the last days," Acts 2:17], that I will pour out My Spirit upon all flesh." Joel 2:28.

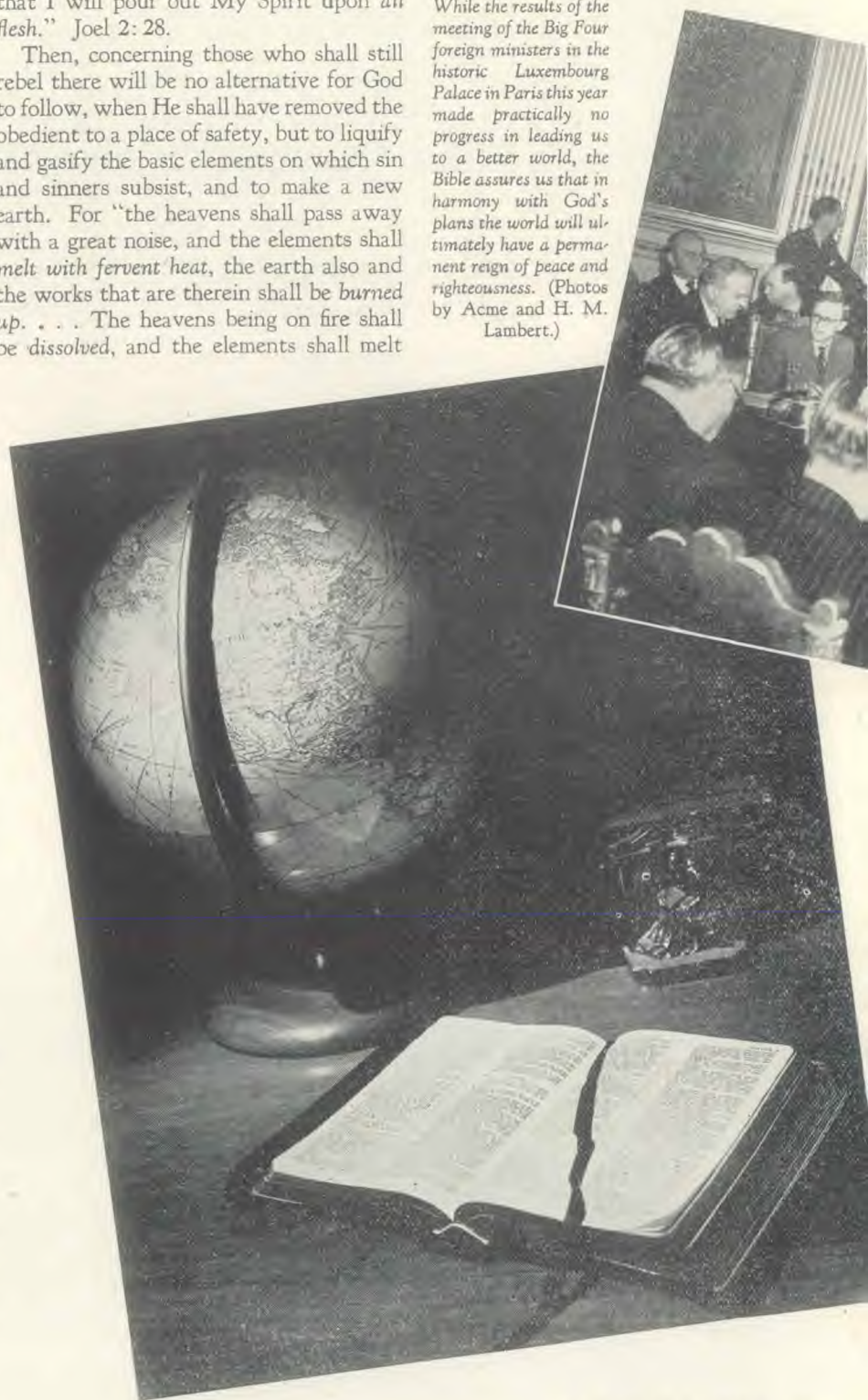
Then, concerning those who shall still rebel there will be no alternative for God to follow, when He shall have removed the obedient to a place of safety, but to liquify and gasify the basic elements on which sin and sinners subsist, and to make a new earth. For "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . The heavens being on fire shall be dissolved, and the elements shall melt

One World

A Universe

By ROBERT BRUCE THURBER

While the results of the meeting of the Big Four foreign ministers in the historic Luxembourg Palace in Paris this year made practically no progress in leading us to a better world, the Bible assures us that in harmony with God's plans the world will ultimately have a permanent reign of peace and righteousness. (Photos by Acme and H. M. Lambert.)



World - At Peace

World Government Coming?

with fervent heat. Nevertheless we, according to His promise, look for new heavens and a *new earth*, wherein dwelleth righteousness." 2 Peter 3:9-13. With



war-makers no more, peace will reign.

In that new earth there will be a *world government*, one universal sovereignty. That urgent plea of the Lord's Prayer, which more than any other has ascended to Omnipotence, will at last be answered. Long have we prayed: "Thy kingdom come. Thy will be done in *earth*, as it is in heaven." Yet, the day is coming when we can say with joy: "Thine is the kingdom, and the power, and the glory, *for ever*." Matthew 6:10, 13. Permanent peace!

Yet the member nations of God's United Nations Organization in the transformed world will not lose their identity. "All nations shall come and worship." Revelation 15:4. And "they shall bring the glory and honor of the nations into" the New Jerusalem (Revelation 21:26), a unique blend of "every nation, and kindred, and tongue, and people" (Revelation 14:6).

There will be peace indivisible. The

people who will become the citizens of that global union are not now living in a postwar era, but in a pre-peace era. They are an exiled nation yet, but they look forward to territorial possession. The Prince of Peace gives them His peace; and it is "not as the world giveth." John 14:

27. By all being at peace with Him, they are bound to be at peace with one another. The United Nations Organization is trying in vain to *make it*. Christ gives it.

Liberty, equality, fraternity! Social justice, perennially in the dreams of man's desire here, but never realized, will take living shape in that fair land. "For they [New Earth peoples] are equal unto the angels; and are the children of God." Luke 20:36. "Ye may eat and drink at My table in My kingdom," promises the King, "and sit on thrones, judging." Luke 22:30. "To him that overcometh will I grant to sit with Me in My throne." Revelation 3:21.

Legal rights and privileges of the highest order will never be denied. All peoples will have a "right to the tree of life," which is "for the healing of the nations" (Revelation 22:14, 2); "to an inheritance incorruptible, and undefiled, and that fadeth not away." 1 Peter 1:4.

No more racial inferiority, no more concentration camps, no more slaves, no more refugees, no more backward nations, no more prison cells and torture racks and lethal chambers, no more color line, no more yellow peril, no more white man's burden; no more retreat, defeat, frustration; "no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

A "new order" of economic security will gladden the earth made new. A world-

circling "co-prosperity sphere" will make every resident happy. No "cradle-to-the-grave" insurance merely, but a new-birth-through-endless-ages guaranty. "They shall hunger no more, neither thirst any more." Revelation 7:16.

Every family will live in a mansion. for the divine Guarantor says, "In My Father's house are many mansions. . . . I go to prepare a place for you." John 14:2. All the good features of both capitalism and socialism will be enjoyed. Earth's brothers will be given an everlasting lease (99-year leases will be illegal) on the earth, with no fence around it. Every man will produce, and possess, the products of his labor.

With a ready-built mansion in the city, in the country "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat. . . . Mine elect shall long enjoy the work of their hands. They shall not labor in vain." Isaiah 65:21-23.

Liberty in the ultra-modern earth will not mean license. *Obedience to law* will be the appreciated privilege of the inhabitants. "Thou shalt not" will not be a prohibition, but a promise that we *will not*. Duties will be transformed into privileges. Law will be recognized universally for what righteous law is, a necessary protection, not an imposed yoke.

God's law is an expression of His love for His creatures, and of their love for Him. "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. His law is immutable, unchangeable, eternal. "All His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Psalm 111:7, 8.

Power will stem from above in that novel governmental setup which is beyond-date. Then "shall the God of heaven set up a kingdom, which shall never be destroyed," and "shall not be left to other people." Daniel 2:44. "Every knee shall bow" (Romans 14:11) to Him, for "the Lord God omnipotent reigneth" (Revelation 19:6).

It will not be a dictatorship, however; no totalitarianism, no regimentation. Strange as it may seem, in view of regnant power, democratic principles will also prevail. For Christ "hath made us kings and priests unto God and His Father." Revelation 1:6. "The kingship of self-control" is the basis of true democracy. Freewilled and joyful obedience to a chosen Higher Power, if that power be God, is the foundation of stable government. "If the Son

(Continued on page 19)



(Left) This first consignment of seed potatoes, unloaded at Naples, is part of UNRRA's effort to help the Italian people stay off hunger until the country can take care of its own food needs. (Right) These ragged, hungry children are some of the millions of people starving in Europe and Asia today. (Photos by UNRRA and Keystone.)



That from a Baptist!

AN EDITORIAL in *The Watchman-Examiner* (May 2, 1946), one of the nation's best-known Baptist periodicals, praises Roman Catholic Mayor Albert W. Glynn, of Haverhill, Massachusetts, for using the civil power to enforce a religious observance upon the citizens of that city. The Baptist editor says:

"We have a splendid manifestation of civic responsibility in the action of Mayor Albert W. Glynn, of Haverhill, Massachusetts. . . . The Haverhill local newspaper carries the announcement that Mayor Glynn's city will not have Sunday bowling under his authority, and in order for it to become law the mayor must give his permission. The mayor worthily states: 'I will never approve the issuance of Sunday bowling permits in this city as long as I am mayor. I am a Christian and a Catholic and one of those who believes Sunday should be preserved for what it was intended to be, and I will never approve Sunday bowling whether I become county commissioner or President of the United States. I believe this: If authorities do not stop liberalizing Sunday, the day will become just another day in the week.' This Roman Catholic mayor puts many a Protestant mayor to shame. How good for us all would it be if all Catholic mayors were like Mr. Glynn."—Page 443.

It is astonishing that such a statement should come from a Baptist. It could be expected that a Roman Catholic mayor would act as Mr. Glynn did, because his church believes in, and boasts of, its use of the civil power to make men conform to

its religious practices. But the editor of *The Watchman-Examiner* does not ring true to the traditional Baptist belief and practice in the matter of religious liberty.

This makes us recall the story of Roger Williams, the great Baptist champion of religious freedom and the founder of Rhode Island. This godly clergyman had fled from England because of religious persecution, and settled in Salem, Massachusetts, where he was well received by the people.

A law of the Massachusetts Bay Colony decreed: "If any person or persons within this jurisdiction . . . shall deny their [the civil magistrates'] lawful right or authority . . . to punish the outward breaches of the first table [of the Ten Commandments], . . . every such person or persons shall be sentenced to banishment." And among the various civil laws of that colony were enactments that required the observance of Sunday as the Sabbath of the fourth commandment of the Decalogue.

Baptist Roger Williams took issue with the Puritan clergy who advocated the use of the civil power for the enforcement of religion upon the people, and he denied "the right of magistrates to punish for breaches of the first table [of the Decalogue] and to rule in religion." He was summoned to trial for entertaining "dangerous opinions." The opposing Puritan preachers flocked to aid in prosecuting him.

On October 9, 1635, Roger Williams was asked by the court to recant and thus evade the punishment decreed by the law. But concerning the truth of his position regarding religious liberty, the great Baptist replied: "I shall be ready . . . not

only to be bound and banished, but to die also in New England."

Six weeks later he was driven from the Massachusetts Bay Colony, in the terrible cold of winter, to find refuge where he might in the wilderness. Savage Indians gave him the hospitality and religious freedom that his professedly Christian countrymen of the cloth denied him in Massachusetts. Williams later founded the Colony of Rhode Island, where church and state were completely separated, and where the civil magistrate was permitted to function "only in civil things."

No law making Sunday observance compulsory was ever enacted in Rhode Island while Roger Williams remained alive. Seventh-day Baptists, who had been persecuted elsewhere because of their religious convictions, flocked to Rhode Island and found freedom there. A member of that body became governor of the colony.

The sentiments of *The Watchman-Examiner* are a great contrast to those of the illustrious Roger Williams in the matter of religious liberty. More and more we see Protestant clergymen approving doctrines and practices that characterize the papacy, the very things that liberty-loving Protestantism once loathed and denounced. Many Baptist ministers are still loyal to old-time teachings of their church concerning religious freedom, and do not concur with the editor of *The Watchman-Examiner* in his lauding to the sky a Roman Catholic mayor for using the civil power to force upon the people the observance of a church festival. Nevertheless, it is high time for all freedom-loving Americans to awake and resist the trends

that more and more threaten the religious liberty so long enjoyed by the people of the United States.



Fear Has the World by Throat

IN HIS Easter sermon for Sunday, April 21, 1946, Dr. Joseph R. Sizoo, pastor of the Collegiate Reformed Church of St. Nicholas, Fifth Avenue at Forty-eighth Street, New York City, declared: "There is a growing sense of gloom and dispiritedness in the world."

"Although this is the first Easter of peace," observed the distinguished churchman, "it is also the first Easter of an atomic age. We are frightened by power. We are frightened by hunger which breeds revolution and leads to war. We are frightened by intrigue among nations. Fear has the world by the throat." (See *The New York Times*, April 22, 1946.)

Dr. Sizoo is one of the foremost Protestant clergymen in the United States today. He knows what he is talking about, and he has spoken with earnestness.

But more significant yet is the fact that One of still higher authority in the Christian church has spoken on the same point. In His notable prophecy concerning the last days, the end of the world, and His second advent, Jesus Himself predicted that there would be "upon the earth distress of nations, with perplexity," and that we would see "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

The Lord is speaking to men's hearts by means of the things that are taking place in our day. The message they bear is revealed in these words: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28. Ere long we shall "see the Son of man coming in a cloud with power and great glory." Verse 27. That, friends, is the hope of the world. Are you preparing for it?



Beware of Racketeers!

NEXT of kin of the war dead are cautioned to be on their guard against racketeers posing as having contracts to return bodies to this country.

W. M. Krieger, executive secretary of the National Selected Morticians, has said in Chicago that such racketeers have appeared in various parts of the country, particularly in the West.

One such organization, located in Idaho, has written to next of kin, representing itself as having a contract with the Army

Quartermaster General "to return the bodies and ashes of veterans who lost their lives overseas, either in action or in concentration camps."

Krieger said that the Memorial Division of the Office of the Quartermaster General denied in a letter to a Wyoming mortician that it has entered into any contract to repatriate bodies of the war dead.

"This is a most despicable racket," Mr. Krieger said. "The racketeers seek to prey upon the tender sensibilities and the grief of those who lost loved ones overseas. The public should be on guard."

Mr. Krieger declared that legislation for the body repatriation program has been presented in Congress. When the program is approved, he said, it will be carried out by the Memorial Division itself.

"Persons approached by these racketeers who are not morticians, should notify
(Continued on page 18)

"A Witness unto All Nations"

(Continued from page 9)

in many lands. They have established 3,116 elementary schools with 113,945 students enrolled, as well as 285 secondary schools and colleges. In these schools thousands of native children and young people catch their first glimpse of the great realm of truth from which their forefathers were entirely shut off for centuries.

The zeal of Seventh-day Adventists in providing evangelical, health, and inspirational literature is known the world over. In 1945 their total book and periodical sales of this kind exceeded \$9,000,000. These publications rolled off the presses of 61 publishing houses and branches located in many lands. This in spite of the fact that their publish-

This homeless Chinese refugee tries to feed his sick wife in this time when there is little food, and medicine is scarce. (UNRRA photo.)



ing plants in Japan, the Philippines, China, Germany, Singapore, and other places were largely inactive because of the war.

If we are living in the time of the end—and there are many thousands in all denominations who are convinced that we are—and if we may expect soon to see our Lord coming in the clouds of heaven with power and great glory, then surely God must send a warning message to all the world to tell men of that great event, and such a message must turn the attention of all peoples to the true God as Creator of heaven and earth and to the saving grace provided by His Son on Calvary. This is the burden of the world-wide missionary endeavor of the Seventh-day Adventist Church, and they feel their responsibility in being custodians of such a message. It is a tremendous task, impossible to accomplish in man's strength alone; but under the direction of Him who has called the movement into being, it can and will be performed, and every soul will hear of a soon-coming Saviour and His power to save men from a world lost in sin.

OUR COVER

THE PRETTY picture used on the cover of this number of OUR TIMES came from Harold M. Lambert, the excellency of whose photography is well known. His address is: 2801 Cheltenham Avenue, Philadelphia 19, Pennsylvania.

MAKING JUVENILE DELINQUENTS

A Study of Sowing and Reaping in Child Life

By GERALD A. KING, M. D.

NOT LONG ago while making a professional call to see a very small girl, my attention was attracted by the antics of her eight-year-old brother. He was rolling over and over on the floor, clutching a pillow in one arm and going through the motion of shooting it with the other. He could not have been much more in earnest had he actually been in deadly combat with some vicious assailant. Apparently oblivious to the fact that anyone else had entered the room, he continued these contortions throughout the entire time I was examining his sister, and he showed no sign of changing his pace when I left.

Earlier in the afternoon the lad had seen a motion picture that was filled with exciting episodes, including its share of shooting and killing. It was quite evident that he had assumed that he was one of the characters in the drama portrayed on the screen. Knowing that he frequently attended moving pictures of this type, I could but wonder what effect such a highly stimulating mental diet was having upon his physical and mental well being.

Not long afterwards I learned that all things were not well with this young man. His appetite was poor. He was nervous and irritable, and even during his sleep he was very restless. No organic disease being found, it was very evident that environmental factors would have to be considered before an explanation could be given for these symptoms.



It is commonly recognized that terrifying experiences have an inhibitory effect upon every vital organ and cause many nervous and emotional disturbances, yet few recognize that there is any association between the impressions made upon the child's mind by actual experience and the impression made by seeing or hearing the same or similar experiences portrayed on the screen, over the radio, or in print.

Professional actors are capable of depicting their parts in a play in a very

realistic manner. This was quite forcibly demonstrated a few years ago when Orson Welles had scores of radio fans believing men from Mars really had attacked the people on this earth. This ability on the part of the actor is largely responsible for the intense interest with which the child receives the experiences of the characters in each drama. In fact, he is apt to show such a sympathetic participation, that he takes on the action he has seen or heard as his own. Consequently his mental and physical reactions are much the same as he would have experienced had he actually been the one who was portrayed in the motion picture or over the radio.

"Being startled by the terror inspired in children by motion pictures and radio programs," Dr. Preston of the Department of Pediatrics of the Stanford University School of Medicine, "studied the reactions related by 200 children in the responses given to an emotional inventory which had been designed to detect maladjustments shown in the various aspects of child life." Following are some of the interesting observations taken from Dr. Preston's report in the *Journal of Pediatrics*, August, 1941. (Saint Louis, Missouri.)

Of the 200 children, 47 had escaped seeing bad motion pictures or hearing bad radio programs. The descriptive word "bad" is used here to mean those capable of producing bad emotional effects. The remaining 153 were termed addicts, because they had formed a habit that was very difficult to overcome, that is, the habit of seeing motion pictures or hearing radio programs portraying scenes of the wild west and detective story type. In regard to the reactions of this group, Dr. Preston stated: "In their dreams and fears children disclose that they partake in varying degrees in the activities portrayed and the victim seen or heard in the terrifying situation becomes the self and the other victims become the members of the family."

The bad effects most noticeable in these addicts were nervousness, sleeplessness or sleeping disturbances, loss of appetite, fears, callousness, and actually becoming criminally minded.

Nervousness of more than an ordinary

The radio, particularly with the arrival of television, can produce in children psychological effects very similar to those caused by motion pictures. (Lambert photo.)



degree was shown by 76% of the addicts and 40% of the non-addicts. Extreme degrees of nervousness were observed in 39% of the addicts and in only four per cent of the non-addicts.

Sleeping disturbances were found to be exhibited by 85% of the addicts, but by only 19% of the non-addicts. The dreams of some were so terrifying that they would scream in their sleep. Many ran to get in bed with their parents, others would hide under their pillows or bed clothing to get away from ghosts, robbers, men with guns and knives, and all types of hideous creatures.

It is bad enough for a child to have fearful dreams, but for these fears to control the behavior of that child during his conscious moments also, is a tragedy. Yet parents who allow their children to hear and see frightful stories portrayed day after day will soon discover many of them suffering from these fears, for 94% of these children were found to be so afflicted, whereas only 17% of the non-addicts were affected.

As these radio and movie fans are carried along with the tide of restlessness and excitement, they reach the state of mind where they demand the most gruesome murders and the most cruel types of torture to satisfy their intense craving for thrills. Repeated exposures to scenes where the sufferings of others are pictured eventually cause a loss of such fine emotions as sympathy and compassion toward those in distress.

The following statements made to Dr. Preston vividly portray the callous attitude developed by children who have frequently seen exciting motion pictures or heard crime radio programs. A 13-year-old stated, "I only like shows where they are really exciting now. It doesn't make any difference to me if slaves get whipped to death or people stabbed. I don't care about any suffering if it isn't me." A 12-year-old girl said, "I really enjoy the bloody ones and don't mind stabbings and killings at all." A 15-year-old made this statement: "I don't care if people get hurt and I don't feel pity for them any more when they suffer. It's not so exciting if there isn't something like that. I get tired of the tame ones and want them with new excitement."

It is not difficult to understand how, after losing all sense of sympathy and compassion, a child who has developed a fiendish desire for excitement will become dissatisfied with that produced for him by the radio and on the screen, and will attempt to produce a more thrilling brand of excitement. He will study and plan a more perfect crime of his own making and then attempt to carry it out.

In the survey made by Dr. Preston,

children of very tender ages were planning criminal acts and equipping themselves for the purpose of carrying out these plans. A 13-year-old said, "When I'm going to sleep after the radio I plan out crimes and then plan the best way to catch the criminals and then make a better plan." A 14-year-old remarked, "I like to think how I would have done in the crook's place when

I am going to sleep." One boy, only 11 years of age, had already acquired a pistol, a repeater, and a six-shooter.

The habit of resorting to this type of amusement has been brought about by factors too numerous to mention, but many children have resorted to this type of entertainment because their parents have
(Continued on page 17)



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 are the foods that tend most to fatten a person? Is it true that potatoes are not fattening and that bread is?—F.O.

The most fattening of all foods are fats and oils. Next are sugars and starches. It is not true that potatoes are less fattening than bread or cereals. However, it is true that the processed or refined cereals, such as white bread and white flour products in general as well as sugar, are more fattening than the natural or whole-grained cereals. This is because these latter contain more cellulose or roughage calculated to stimulate the bowel to increased activity and also because the whole grain products as 100% bread, etc., contain minerals and vitamins sufficient to help in the more perfect metabolism of these natural products.

It has been stated that a dog fed only white bread and water will starve sooner than when given water only. Certain it is that the outer layer which carries the best of the food ought never to be removed. Dr. Hindhede, the famous food expert of Denmark, was able to live for nine months on potatoes and a little margarine alone, but he soon failed when eating thickly peeled potatoes. He also lived for nine months on 100% bread and prunes. When he tried to live on white bread, he soon became so weak that he had to abandon the diet. It is a marvel that so many people can seem to subsist for a time on diets from which most of the vitamins and minerals have been removed; but sooner or later the body fails on this program, although the real cause of the resulting aches and pains is often not suspected even by the physician who may be consulted.

I have a tendency to have a bad breath despite the fact that I clean the teeth regularly. What do you suggest?—B.B.M.

Bad breath may come from faulty digestion, overeating, or the eating of complex mixtures difficult of digestion, as well as from bad dental hygiene. A most common cause is a catarrhal condition and low-grade infection of the sinuses, either the frontal, ethmoidal, or antral. Besides these, chronic constipation may add to the trouble; but even this condition may not result in bad breath.

Try taking large amounts of vitamin A each day, which raises the resistance of the mucosa to low-grade bacteria invasion. Next in importance is vitamin C, which keeps the gums healthy and pre-

vents trench mouth and other gum infections. Of the A vitamin you should take at least 15,000 to 25,000 units a day. Of the C vitamin, take at least two glasses of citrus or tomato juice each day, which will give you 300 milligrams daily, or its equivalent in two 100-milligram tablets of cevitamic acid each day.

Better still is to take a grape fruit or two daily. Slice them thin with a butcher knife, and afterward suck and bite the slices until the juice is removed. Chewing one or two raw apples daily is also a good mouth treatment, for they contain much vitamin C, together with malic acid found four times as concentrated at the outside as at the apple center or core. Watch your food combinations. Chew your food very well. Keep the bowels free by using mechanical laxatives and without drugs. Drink freely of water up to six or more glasses a day, and I am sure you will get relief.

A whitish, scum-like substance accumulates on my teeth. Is this produced by the food I eat or is it from the teeth themselves?—I.Q.

This so-called tartar on the teeth is very common to most persons. It is a mixture of epithelial cells and deposits from the saliva. Probably if we would eat more natural foods, with more roughage and more raw acid-containing fruits into which we could sink our teeth, there would be less such deposit on the teeth. Our mouths and teeth suffer much from the use of so many refined foods where power machinery has done the work that the teeth are supposed to do.

What are the symptoms of not enough hydrochloric acid in the stomach?—C.S.

We have no positive signs of a lack of digestive acid in the stomach, although there are symptoms that make one suspect this condition. Suggestive symptoms are the lack of appetite and slow digestion requiring the spacing of the meals widely apart. Anemic patients often show a low-acid stomach. In general, we more often find low acid in patients of poor nutrition, low blood pressure and general run-down condition. A stomach-test meal is the only sure way of establishing the facts after our suspicions are aroused, although the taking of a few drops of diluted hydrochloric acid in a third of a glass of water is sometimes used as a test to see if the digestion is thereby improved.

THIS IS a critical and bewildering hour of human history. Especially since man has harnessed the prodigious power of the atomic energy, men are worried and afraid. In the language of Holy Writ, "Men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26.

We are told that "science, the inventive genius of our race, is putting ever new and greater and more terrible resources at the disposal of war. A third world war may well prove beyond the limits of our continued existence as a human world." The hearts of God's believing children, however, can rejoice and be at rest in the declared truth that "power belongeth unto God." Psalm 62: 11.

Our God exercises power far greater than the atomic power, and its entire energy is devoted to the repletion and saving of humanity. In the gospel commission Christ declared, "All power is given unto Me in heaven and in earth." Matthew 28: 18. God gave evidence of His power and love to save man, by sending His son to this earth. The Son of God gave His life as a ransom for lost men. Thus He revealed that His hatred for sin was as strong as death, while His love for the sinner was stronger than death. On the cross, Christ made the supreme sacrifice that we might have life.

Our Lord is conqueror over the world, death, and the grave. He declared regard-

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

Pilate and the soldiers and the Pharisees, they centered upon Christ, the true Conqueror, not one who has power to destroy, but who makes alive. His way is the pathway of life.

Christ, the Conqueror, is now at the right hand of God, where He "maketh intercession for us." Romans 8: 34. It is by His power that myriads of worlds were created. (John 1: 1-3, 10; Colossians 1: 15-17.) By His power they are kept in their circuits with never-failing precision. Yes, He is the One who "giveth to all life, and breath, and all things." Acts 17: 25. He "upholdeth all things by the word of His power." Hebrews 1: 3. "He is able also to save them to the uttermost that come unto God by Him." Hebrews 7: 25. It is through His infinite power, abounding grace, perfect righteousness and abiding love that



IN THIS BEWILDERING HOUR

ing His life, "I have power to lay it down, and I have power to take it again." John 10: 18. (Also John 3: 19). "I am the resurrection, and the life." John 11: 25. And He says: "Because I live, ye shall live also." John 14: 19. The power of God is not used to destroy, but to save and give life.

I have seen on display in a department store in Philadelphia a large picture entitled "The Conquerors." On the canvas I saw Caesar, Alexander, Napoleon, and others. The horses upon which they rode were bedecked with trappings fit for such chargers. But as my eye turned from the men themselves, I could see that the pathway down which they traveled was an avenue of corpses.

In the same store two other pictures were on display, namely, "The Trial" and "The Crucifixion." In both Jesus is the central figure. As my eyes turned from

There Is Hope and Consolation

By GEORGE W. WELLS

"we are more than conquerors." Romans 8: 37.

The atomic bomb may be able to destroy civilization should its secret get into unscrupulous hands, but the gospel of Christ is the only sure means of saving men. All the power of the omnipotent God, the boundless resources of Him who is love, are pledged to uplift and save the millions of earth. With Him there is no such thing as failure, loss, impossibility or defeat.

God's message of power, the "everlasting gospel" is now being preached "unto them that dwell on the earth," and the special call is to "fear God, and give glory to Him; for the hour of His judgment is

come: and worship Him that made heaven, and earth." Revelation 14: 6, 7. This message announces the hour of God's judgment, which could not be until the last days. The world is having its last chance, probation's hours are fast closing. The case of all will soon be eternally decided.

The gospel message is a gracious invitation to millions of earth to be saved. Those who are afraid, bewildered, distracted, and in the dark and know not where to go or look for help and comfort can find deliverance in God's gracious invitation. It is extended to all.

The invitation and challenge of our God is, "Look unto Me, and be ye saved,

all the ends of the earth: for I am God, and there is none else." Isaiah 45:22. This text brings us face to face with God. It unfolds the plan of salvation. It gives the extent of God's saving power. It reveals the only source and way of life.

If man is ever to find rest and salvation, he must go to the Source and Fountainhead of light, life, and power. Calvary's tragedy is a revelation of God's infinite love and a demonstration of His power to save. It was there that Christ was "wounded for our transgressions." Isaiah 53:5. It was there He bore our sins. There the supreme sacrifice was made that all might have life.

If you would have a clear view of God's wondrous love for the lost and for you personally, and would appreciate His unchanging interest in your salvation from sin, you have only to stand on the shore of the immeasurable sea of His love and there seek to visualize the expression of His wondrous compassion as revealed in the gift of His Son.

If you are ever tempted to doubt His mercy and willingness to forgive your sin and impart divine grace sufficient for your daily need, turn your eyes away from the world and self. Look to Calvary; remember that God's love as expressed there effected not only our redemption but our exaltation to heirship with Christ. And as you continue to behold the manner of His love, your mind will turn from that which is cheap, ignoble, and mean to that which is elevating, honest, and heavenly, and your heart will be filled with praise to God.

Someone has said "that there is nothing in God to fear, nor anything in sin to worry about." But sin, like the atomic bomb, has in it elements of destruction. It is a terrible reality. When cherished in the heart, no matter how small it may appear, it demoralizes and destroys the soul. "All unrighteousness is sin." 1 John 5:17.

Only the cross of Calvary can reveal the awful power of sin. It alone can reveal the love and power of God to destroy sin and set men free from the dominating influence and power of sin.

Men gathered about the cross with evil and sin in their hearts. They exercised their wicked power on the body of the blessed Lord. They abused Him, placed a crown of thorns upon His brow. They stripped Him of His raiment, but they could not rob Him of His power to forgive sin or His royal right to save a sinner. Thanks be to God who provides a way whereby man can regain his position from which he fell in yielding to the power of the tempter!

If we had to bear our own sin, it would

crush us, but Jesus bore our sins and carried our sorrows. "The Lord hath laid on Him the iniquity of us all." Isaiah 53:6. God does not deal with us as benighted men deal with one another. He says to all who believe, I "will abundantly pardon." (Isaiah 55:7.) "What shall we then say to these things? If God be for us, who can be against us?" Romans 8:31.

If worldly power could be placed in the hand of man, if he could but reach out and grasp it, how quickly he would act. But we have within our reach a greater and more abundant power than any earthly power. We have God, who is not against us, but for us. Hence we become "more than conquerors through Him that loved us." Romans 8:37.

Christ alone can reshape the life and mold the character with His own glory.

THE NEED OF MEN

By ADLAI A. ESTEB

God give us men!
For once again
The hour demands
Strong minds, clean hands.

Great-hearted souls
With higher goals
Than earthly aim
Or worldly fame.

We cry again,
God give us men
Who see the crimes;
Who know the times.

Whose lives they'll live,
Whose powers they'll give,
To woo and win
A world from sin.

Thus He fits us now for joyful fellowship with Himself and for "the power of an endless life." Hebrews 7:16. He delivers us from sin's power and prepares us for eternal heirship in the kingdom of glory.

"THIS is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

Making . . . Delinquents

(Continued from page 15)

found the motion picture, radio, and so forth, very convenient means for keeping the children quiet and out of the way. Others simply have no other resources for social and recreational outlets in their homes. Still others have the craving for this type of amusement inspired in them by parents who have long been addicted to listening to radio crime programs, seeing blood and thunder motion pictures, and reading the most exciting type of literary rubbish.

In conclusion, the author does not believe it is safe for a child to see motion pictures or hear radio programs that leave the audience in a high state of excitement. In like manner also comic strips and detective stories portraying scenes in which there is fighting, kidnapping, robbing, and killing cannot be read often without an injurious effect upon the child's general health and psychological make-up.

The injury produced on the nervous system by stimulating such emotional disturbances as fear, anger, envy, hate, and restlessness is bad enough to make it necessary to eliminate such things from a child's recreational program, but in addition to this the moral injury makes it doubly necessary for parents to select more wholesome amusement for their children. Although the purpose of the authors of many of the crime programs is to teach that crime does not pay, unfortunately altogether too often the effect is to make children more crime conscious and more criminal minded.

Through the International News Service, February 25, 1946, J. Edgar Hoover reported that a wave of crime is sweeping the nation. The alarming feature about this crime wave is that the principal participants, instead of being mature, hardened men, were mere youth. During 1945 more persons aged 17 were arrested than in any other age group. One notorious gang was composed of four boys between the ages of 16 and 17. Knowledge of such facts ought to stir parents to eliminate all influences that are causing children to become interested in committing crime.

Although the habit of making use of crime motion pictures, radio programs, or literature to satisfy a morbid craving for thrills is not the only cause of making children emotionally unbalanced and criminal minded, it is a very potent factor and worthy of serious consideration. For this reason parents should plan and provide means for wholesome social and recreational outlets for their children so they will not want to resort to such undesirable and highly exciting types of amusement.

Beware of Racketeers!

(Continued from page 13)

their local morticians or federal authorities immediately," Mr. Krieger said. "The mortuary profession will be among the first to know the repatriation plans and will be in position to advise and counsel next of kin as part of its service. In any event, no one should pay anyone any sum for the repatriation of a loved one's body."

The next of kin of the war dead need to be on guard against another racket. In some places unscrupulous persons have gone from house to house taking orders for the enlargement of photographs of servicemen who lost their lives in the war. The bereaved have surrendered, in some cases, their only photo of the fallen loved one to these scoundrels, besides making a substantial advance payment on the promised enlargement, but since then have never seen again either the solicitor, or the picture, or the money. In some instances parents have reported with tears: "The money paid out is nothing compared to the loss of the only picture we had of our boy in uniform. How can men be so cruel!"

Not all salesmen who come to your door are crooks. Most of them are honest and dependable men. But before you surrender money or something else in advance on an order of any kind, be sure that you are not dealing with a racketeer.

The Promise of the King

(Continued from page 7)

arrows walked in the light, and at the shining of Thy glittering spear. Thou didst march through the land in indignation, Thou didst thresh the heathen in anger. Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed; Thou woundest the head out of the house of the wicked." Habakkuk 3: 3-13, (margin).

Notice the words that say: "Thou wentest forth for the salvation of Thy people." That is what is planned to be done at the coming of Jesus, to save His people eternally and bring them safely into His Father's house.

The coming of Jesus is described by another Bible writer in these words: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 16, 17.

Comforting thought! Blessed hope!

Jesus is coming again! Coming to open the graves of His sleeping saints and to take His people home. Coming to bring peace and good will to all those that love Him and that look for His appearance.

The great need of the Christian church is not new peace treaties, nor federations and councils for peace. It is not new



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THE EDITORIAL Library of OUR TIMES is very anxious to build up its collection of old Seventh-day Adventist literature and also publications relating to the Millerite Movement of 1843-44. If you have any such books, periodicals, magazines, tracts, pamphlets, Sabbath-school quarterlies, year books, etc., printed before 1900, that you would be willing to donate or sell to our library, please let us know, telling us what you have. The writings of Ellen G. White are especially wanted if they were printed prior to 1900.

We have frequent need to refer to such material in our editorial work. Especially do we need to complete our files of *The Advent Review and Sabbath Herald*, *Signs of the Times*, *The Southern Watchman*, *The Watchman*, *General Conference Bulletins*, *Present Truth*, etc. Can you help us? If you can, please write and tell us what you have, addressing your card or letter to

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charters nor covenants. What the Christian church needs is to re-echo the words that John uttered in his response to the last words of Jesus as recorded in the Book of Revelation. For He said: "Surely I come quickly." And the response of His loving disciple was: "Even so, come, Lord Jesus." Revelation 22: 20.

If the Christian church would once again catch the vision of this keynote message of Holy Scripture and sound it forth with a loud voice throughout the earth, living at the same time in accordance with the hope of seeing Jesus and being with Him, we would see a mighty revival sweep through the world and hundreds of thousands, yes, millions, would accept Christ as their Saviour.

But although the Christian church in its divided state does not fully accept all that is involved in this doctrine, each individual is left free to make his own decision.

How about it? Are you ready to say, "Come quickly, Lord Jesus"? Will you lift up your heart to Him and make the surrender? Will you ask Him to teach you by His Holy Spirit so that you may know the way, and thus finally have life everlasting in the mansions prepared for those that love the Lord? If so, then

"Lift up the trumpet, and loud let it ring:
Jesus is coming again! . . .
Coming in glory, the Lamb that was slain;
Jesus is coming again!
Coming again, coming again,
Jesus is coming again!"

The Problem That Science Cannot Explain

(Continued from page 3)

gone to his rest, declares: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. In fact, at the moment of death, all thought ceases. We read in Psalm 146: 4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Many persons whose loved ones have been snatched by the hand of death take comfort in the belief that the dead are in heaven enjoying the company of angels. They feel that death is but a gateway to an immediate, new, and perfected existence. But in this unbroken sleep there is no worshiping of God, as surely there would be if the saints went at once to their reward. "In death there is no remembrance of Thee," said David: "in the grave who shall give Thee thanks?" Psalm 6: 5. He repeats this assertion: "The dead praise not the Lord, neither any that go down into silence." Psalm 115: 17. And the

prophet Isaiah adds his voice: "The grave cannot praise Thee, death can not celebrate Thee: they that go down into the pit cannot hope for Thy truth." Isaiah 38: 18.

While parting from those we love may be hard for us to bear, yet there is sustaining comfort in the bright promise of the resurrection. The dead will not forever remain in their graves. God has set a time for the glorious victory over death, and at the "appointed time" there will be an awakening from this sleep. When the great struggle between right and wrong, good and evil, is past, those who have died in the faith of their Saviour will come forth. The Master Himself declared: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28, 29.

The apostle Paul, in writing to the Corinthian believers, pictures the scene: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15: 51-55.

"Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep; they are awakened by the trump of God to a glorious immortality. . . . As they are called forth from their deep slumber, they begin to think just where they ceased. The last sensation was the pang of death, the last thought that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, 'O death, where is thy sting? O grave, where is thy victory?'"—E. G. White, *The Great Controversy*, page 550.

This great day of victory does not take place at death, but at the second coming of Christ. Again, Paul writes: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 16, 17.

"Wherefore," the apostle continues, "comfort one another with these words."

Verse 18. There is perfect assurance in the knowledge that the prison house of the grave, where the prisoners of death are temporarily detained, will be opened wide by Him who "liveth, and was dead," but is "alive for evermore."

Then will come the glad reunion of the faithful ones who "are alive and remain" with the resurrected "dead in Christ." And before these joyful victors who have overcome the evil one and the "great enemy," death, is the marvelous prospect of an eternity in the earth made new where "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.

One World--At Peace

(Continued from page 11)

therefore shall make you free, ye shall be free indeed." John 8: 36.

This freedom from selfishness and sin is the *new spirit* that is said to be necessary for a changed world of peace. But that new spirit cannot be infused into the body politic nor into one individual in it by the united efforts and good will of all the nations of earth. Men, as persons, not as nations, must be "born again" by the transforming salvation of the gift of God to every man—Jesus Christ.

The divine utopia is just ahead in this world's history, but its "government shall

be upon His shoulder," not on the shoulder of the United Nations Organization. The "Big Three" of the next final world government will be the Trinity of heaven.

Satan, temporarily "the prince of the power of the air," has been permitted by God to blind the eyes of the world with the atomic energy glare and scare. And men are blatantly announcing the advent of the Atomic Age, an age of super power and forced peace. But this is simply a deceptive pre-counterfeit of the "Great Day of God" which is soon to be ushered in.

On the authority of God's word, we predict that the Atomic Age will be exceedingly short. In reality, the release of atomic energy is but one sign of the many which herald the setting up of Christ's kingdom upon earth—by Him and not by men. "Blood, and fire, and pillars of smoke" are but incidental harbingers of the great day of God Almighty. (Read Joel 2: 28-32.)

Christ is now forming the citizenry of His kingdom. We may yet be elected to it if we will. For the hastening present, its broadsides read, "Come," and "Now is the accepted time." (Revelation 22: 17; 2 Corinthians 6: 2.) Eternal life in the renovated New Earth is within our grasp. Eternal death and oblivion is the alternative.

Arise, men of the world; you have nothing to lose but your guilt!

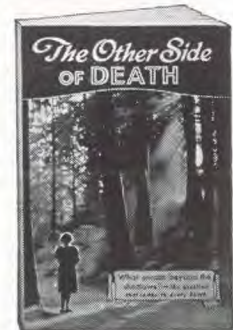


"STEPS TO CHRIST," by Mrs. E. G. White, outlines the steps by which the sinner may find his way back to Christ. It is comforting, helpful, and inspiring to the reader.

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Beginning the Day Right

By MAY COLE KUHN

AT FOUR o'clock Chanticleer proclaims that dawn is imminent. The farmer has to rise and do his chores. Does he whistle, or does he sing? Or does he kick the horse or the cow as he goes about his daily work? The attitude he takes sets the temper of the day.

So with the teacher, the banker, the preacher, and the mason. If the teacher wakes up cross, the chances are that her classroom will reek with discontent all day long. If the banker is irritable, someone will pay, perhaps, through the nose; if the preacher has a kink in his disposition, his sermon is not likely to help anyone, not even himself. And who knows what may happen to the foundation of your house if the mason carries a hangover or harbors a feeling of resentment against somebody?

Along the road from Brighton to Allston, a route I often traversed, a row of fine, new houses were erected. They were attractive homes. The outside made a good appearance, and the coloring and architecture were pleasing.

One day, as I rode by I saw a crack running from the upper corner of the first house down toward the upper windows. The next time I went by, the crack had widened. The tenants moved out of that section. At the end of a few months the crack had made its

way diagonally across the building to the lower left hand corner. The place was condemned, and the six families had to move out.

I wondered about that crack. Then I heard some people discussing the situation.

"You see," remarked a neighbor, "the man who put in that foundation used cheap, weak materials. He had no real base upon which to build a good block of houses."

The weight of the structure had proved too heavy for the support upon which it was erected. Loss followed the owner, the builder, and the tenants, all because the job was not begun right. Isn't it so with our own "each day?" The poet replies:

"For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we
build."

Blocks for time, for life, for eternity—the days bring their opportunities to every soul. Life is hard. Life is too hard for most human beings to bear. Sometimes the load is so heavy that it would seem to crush the spirit out of one. Farmer, banker, clerk, and mail carrier wake from their sleep, or rise from their lack of sleep, often tired, dis-

spirited, unequal to the tasks of the day. Sometimes they face the day pugnaciously. Sometimes they are just plain cross. And there are those who go forth courageously, in the strength of God, to meet whatever comes, and with hope in their hearts. If men would permit Him, the Christ would come in to soothe, encourage, and bless. He moves the mountains, makes the rugged places straight, heals the wounded in heart, and takes away the sorrow and care. He pleads:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11: 28, 29.

Sidney Lanier, the great Southern poet, says in that exquisite poem, "The Marshes of Glynn," that:

"As the marsh-hen secretly builds on
the watery sod,
Behold I will build me a nest on the
greatness of God:
I will fly in the greatness of God as the
marsh-hen flies
In the freedom that fills all space
'twixt the marsh and the skies:
By so many roots as the marsh-grass
sends in the sod
I will heartily lay me a-hold on the
greatness of God:
Oh, like to the greatness of God is the
greatness 'within
The range of the marshes, the liberal
marshes of Glynn."

Lanier found courage in studying the natural works of the Creator. He loved
(Continued on page 5)