

# *Our* TIMES

SINCE 1891

A BIBLICAL PERSPECTIVE OF THE NEWS

JANUARY ISSUE

*What Next?*



*A World Government Prophesied* (See page 4)



# WE NEED TO



## A MIGHTY KEY THAT UNLOCKS HEAVEN'S STOREHOUSE

**M**UCH IS being said today about prayer. Strong men do not hesitate to say that they pray. And those who pray, regardless of where they are, find the same solace, comfort, and help as has always come to praying people. Prayer means power. It supplies what nothing else can give. It is man's greatest resource. Said Christ, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matthew 7: 7. The promises held out to those who pray are unlimited. It is as if Christ had given us a signed check on the bank of heaven and left to each one the privilege of filling in the amount he wants.

Not all Christian people have learned how to ask, seek, knock. There was a time when the disciples did not know how. When they saw the great demonstrations that came when Jesus prayed, they said, "Teach us to pray." Luke 11: 1. They wanted to know the secret of praying. They wanted results when they prayed. That is what every Christian who prays today desires. What is it to ask, seek, and knock?

**Ask.** Praying is not simply saying some words. The Pharisees were good at this, but they were not heard. Asking implies a recognized need. Only those who feel a sincere need will sincerely pray. To be effective, every prayer must breathe sincerity. The Pharisees who felt no need were not sincere, so they were not heard.

Prayer is a cry to God for help. It is the plea of one who feels the need of a strong arm in a crisis hour. It is talking with a Person. It is coming to One in whom we have confidence, and One that we believe can help. It is Our Father that we approach in prayer. When we come to Him in sincerity and with reverence, He always turns a listening ear.

There are some definite hindrances to answered prayer. God will not hear the prayers of those who continue to live in open or known sin. "If I regard iniquity in my heart, the Lord will not hear me."

By M. L. RICE

Psalms 66: 18. Said the ancient prophet, "Your sins have hid His face from you, that He will not hear." Isaiah 59: 2. Nothing hinders prayer as much as sin. If you would have God answer your prayers, then confess and forsake your sins.

Our prayers should be according to God's will. God does not always give an affirmative answer to our prayers. Because of this some have questioned the efficacy of prayer. It would not always be for our best good, or according to God's will to answer "yes." Often "no" is a better answer.

When our prayers are not answered as we had hoped or expected, it is because God has a better way, or something better than the thing we had requested. God is too wise and good to grant our request if it is not for our best good. He is more anxious to hear and answer prayer than parents are to hear and help their children. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matthew 7: 11.



**Seek.** This is an active word. It does not stop with asking, but it implies earnest effort to bring the prayer to its fulfillment. It teaches that we are to help God answer our prayers.

**Knock.** This is more than asking and seeking. It is both of these and more, too. It is perseverance in prayer. The temptation that comes to praying people is to let go of the arm of faith too soon. Those who would win through prayer must tarry long with God. Prayer should not be engaged in spasmodically just when it seems convenient. There should be constancy in prayer. "Pray without ceasing." 1 Thessalonians 5: 17. This does not mean that we should be continuously upon our knees in prayer, but rather that we should live

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Associate Editor - - - STANLEY C. HARRIS  
Circulation Manager - RALPH E. CRAWFORD  
Art Director - - - - - ROBERT M. ELDRIDGE

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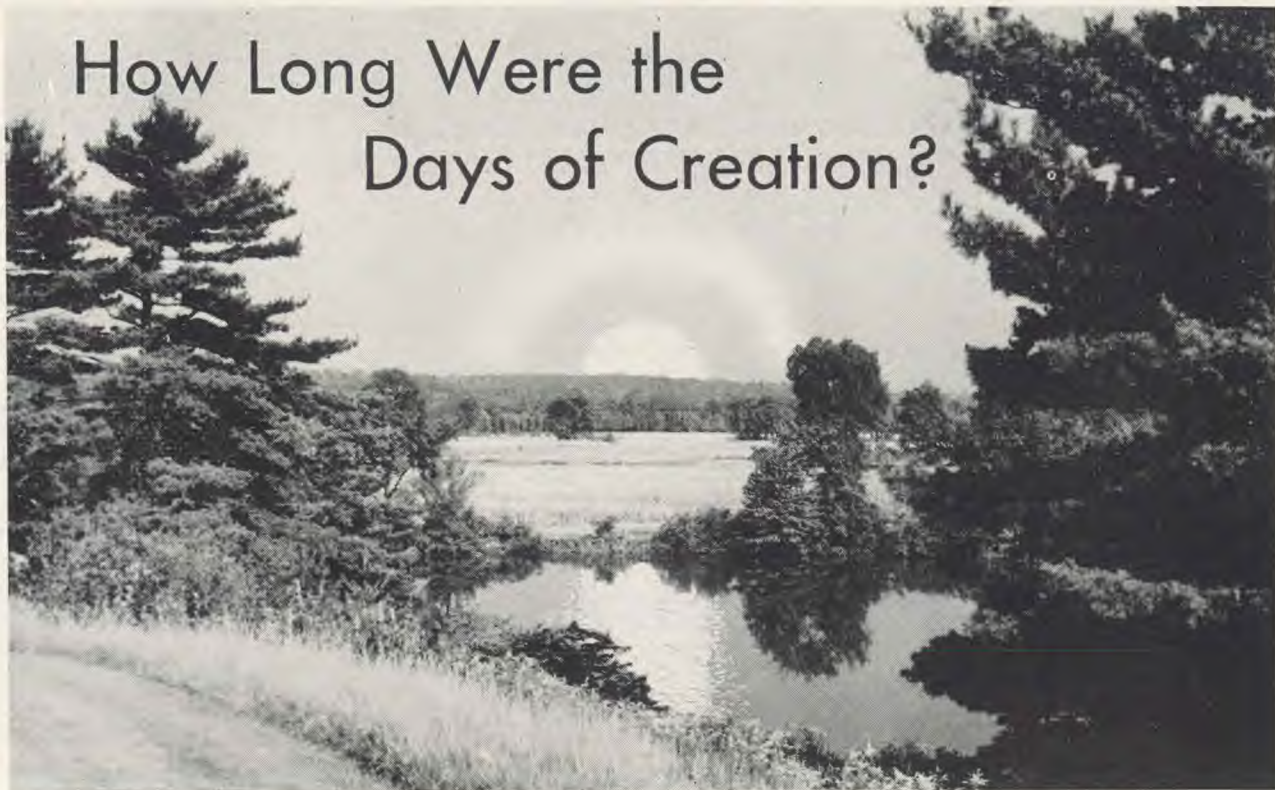
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# How Long Were the Days of Creation?



## WERE THEY LITERAL DAYS OR LONG AGES?

By HAROLD W. CLARK

THE PROTESTANT leaders of the 17th and 18th centuries generally believed that the earth was created in six literal days. Among the prominent characters of this period we might mention James Ussher, whose chronological data appear on the margins of our Bibles, John Milton, Isaac Watts, famous hymn writer, and John Wesley.

The growth of geological knowledge around the beginning of the 19th century brought in a different attitude toward creation. The Rev. William Buckland, one of the outstanding scientists of his time, wrote in 1820:

"Though Moses confines the details of his history to the preparation of this globe for the reception of the human race, he does not deny the prior existence of another system of things.—W. Buckland, *Vindiciae Geologicae*, p. 24.

Hugh Miller, Scottish geologist, summarized the situation very aptly in 1859:

"In 1814 . . . Dr. [Thomas] Chalmers produced his more elaborate scheme of reconciliation between the divine and geologic records, in a 'Review of Cuvier's Theory of the Earth'; and that scheme, perfectly adequate to bring the Mosaic narrative into harmony with what was known at the time of geologic history, has been very extensively received and adopted. . . . It teaches . . . that between the first act of creation, which evoked out of nothing the *matter* of the

heavens and the earth, and the first act of the first day's work recorded in Genesis, periods of vast duration may have intervened; but further, it insists that the days themselves were but natural days of twenty-four hours each. . . . In short, . . . it teaches that the successive creations of the geologist may all have found ample room in the period preceding that creation to which man belongs."—H. Miller, *The Testimony of the Rocks*, p. 143.

Notice that Chalmers' scheme was propounded in 1814, and that it had become quite generally accepted, with various modifications. Miller believed that the days of the Mosaic account were *great periods*, not natural days. This attitude had become quite general in his time.

Some churchmen, however, did not accept these changed views. Speaking of Hugh Miller, the *Universal Encyclopedia* says:

"His denial of the universality of the Deluge and of the literal meaning of the word 'day' in the first chapter of Genesis aroused much suspicion among his coreligionists, and even met with some severe criticism."—Article: Miller, Hugh.

And today, in spite of the general acceptance of evolution by the scientists, there are thousands who hold to a strictly literal view of the Genesis record. What ground do they have for their belief, which is so radically different from that of the majority?

Only a brief survey of the history of the problem is needed to show that Chalmers's day-age theory is unsatisfactory. The

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### NEW BOOK ON THE FLOOD

Harold W. Clark, the author of this article, has recently issued a new book entitled *The New Diluvialism*. The results of a lifetime of study and observation, and many years of critical examination of viewpoints, arguments, sources, and publications on the subject make this a valuable volume for the science teacher, student, theologian, educator, or general reader.

*The New Diluvialism* is devoted to the proposition that the theory of uniformitarianism is unproved and unprovable, and that the facts show that a great overwhelming catastrophe was the cause of the major geological changes in the features of the earth. The book consists of about 300 pages, and is illustrated by nearly 100 text figures, 18 full page plates, and numerous tables. The price is \$3.35 in the U.S.A.

Send orders and remittance to Harold W. Clark, Angwin, California.



# A World Government *Prophesied*

The Bible Reveals Who  
the Ruler Will Be

By JOHN W. BOYD

RECENTLY, while at a service club luncheon, I listened to an army captain declare, "We must win this peace as we have won the war. If we don't, it will mean World War III, and we can't have that." This speaker was a doctor from McClosky General Hospital, Temple, Texas.

Well did he know the results of war. He was working with thousands of wounded men who were at the hospital to have limbs amputated or to be fitted with artificial ones. He knew that war left many with mutilated bodies, and that this was only a small part of the misery flowing from the recent conflict.

All of this suffering was caused by the ambition of one man, Hitler. He had a lust for power, and he injected into the minds of the German nation the concept that they were the master race of the earth. He made them believe that by following him they would become the rulers of Europe and, in time, of all the nations in the world.

But Hitler's ambitious designs miscarried. So have the plans of other would-be rulers of Europe. Charlemagne felt inspired to re-establish the Roman Empire. Under the blessing of the established church, he managed to extend his rule over most of Central Europe. However, this slowly acquired empire, soon after his death, was partitioned by his three sons.

Others have also dreamed of conquest. Victorious Frenchmen under Napoleon swept over much of Europe, but what opposing might could not do, the snows of Russia accomplished, and Napoleon led a straggling group of unvictorious men back to their homes.

## *Russian Shadow*

Now, as the rumble of a second World War has scarcely died, many people seem to hear the whisper of a greater calamity in the future. A shadow from Russia has settled over Eastern Europe, and many fear that the shadow will lengthen across the continent. Men are asking the question: "What does the future hold?"

As men inquire, so God replies by Holy Writ. There was a king in ancient times who also wondered about the future. His name was Nebuchadnezzar. His kingdom, which was called Babylon, was the most wealthy and powerful on earth. As he

thought of his vast empire, Nebuchadnezzar wondered what the years to come might bring to his realm.

Falling asleep, he dreamed of a great image, fashioned in the form of a man. Strangely, the king could not recall the dream after awakening. Calling the popular religious leaders and educators of Babylon to him, he demanded that they reveal his dream and also its meaning. They exclaimed, "It is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." Daniel 2: 11.

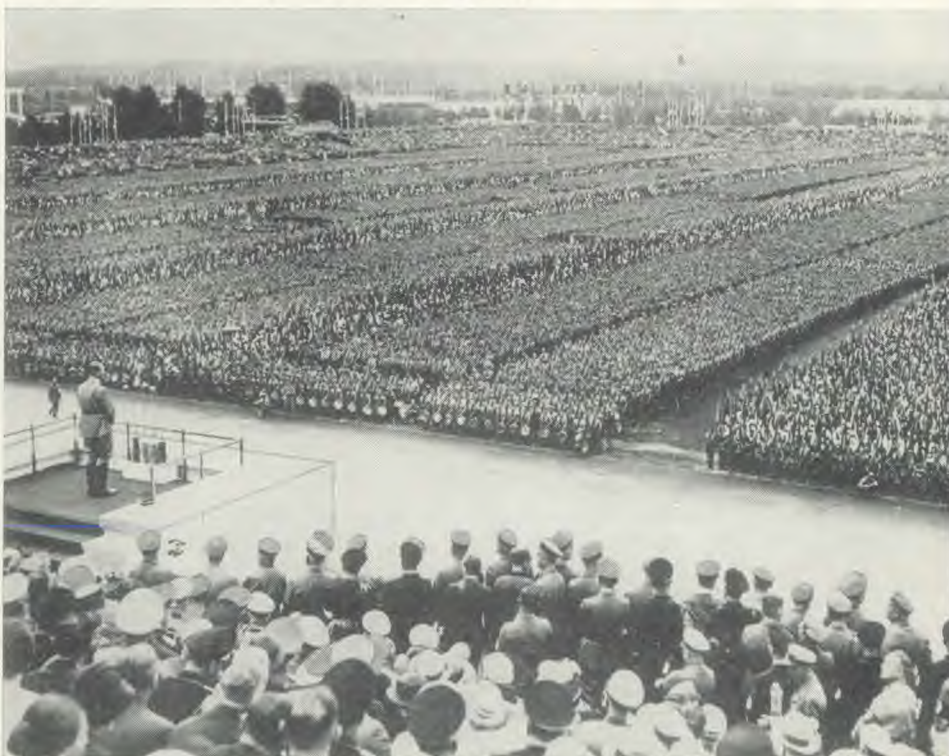
But there was a man in Babylon who was in contact with the Deity. That man was Daniel, a worshiper of the God of heaven. He had not been called with the other wise men, and his first knowledge of the matter came when a soldier sought to take him for execution; for Nebuchadnezzar had become infuriated with the wise men, and had ordered them slain.

At the request of Daniel, the king granted an extension of time before the execution. This time was spent by Daniel and his three Hebrew friends in earnest prayer that God would reveal the dream to Daniel. Their prayer of faith was answered.

Coming before Nebuchadnezzar, Daniel pointed the mind of the powerful ruler away from the idols of false worship and called his attention to the true God. "There is a God in heaven that revealeth secrets," Daniel said, "and maketh known to the king Nebuchadnezzar what shall be in the latter days." Daniel 2: 28.

Daniel immediately unfolded the dream: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Daniel 2: 31-34.

*Bible prophecy foredoomed Hitler's plan for the conquest of the world even though his powerful military machine overran most of Europe.*





"This is the dream," the prophet of God continued, "and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. . . . Thou art this head of gold." Verses 37 and 38.

The Lord chose a fitting symbol to represent the wealthy empire of Babylon. This vast kingdom had as its capital the city of Babylon which Nebuchadnezzar had lavishly beautified. The wealth of all nations had flowed into it, and the prophet stated, "Thou art this head of gold."

Daniel next said to the king: "After thee shall arise another kingdom inferior to thee." Verse 39. The Babylonian Empire which had ruled the world for nearly a century fell to the armies of Medo-Persia in 538 B. C. The story of Babylon's overthrow, at which time the silver kingdom of Medo-Persia became ruler of the civilized world, is recorded in Daniel 5.

#### *A Kingdom of Brass*

The prophecy continues as follows: "And another third kingdom of brass, which shall bear rule over all the earth." Daniel 2: 39. The proud Persian armies for two centuries swept all enemies before them. However, Alexander the Great, with a numerically inferior Grecian army, defeated the Persians at Arbela in 331 B. C. The youthful conqueror marched his soldiers on across the Persian Empire to the borders of India.

The Greeks were not to enjoy their power forever. Even as they swept the Persian armies before them, another nation on the banks of the Tiber River was rising in strength and influence. That power was Rome, who, having defeated her rival, Carthage—which was at the present site of Tunis—turned her eyes and power eastward. Kingdom after kingdom fell to the Roman legions. At Pydna the arms of Greece and Rome contested for the mastery, and Rome emerged the victorious ruler of the world in 168 B. C.

#### *The Fourth Kingdom*

The prophecy revealed this fourth power as follows: "The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

It was Rome that ruled the world when Jesus the Saviour was born in Bethlehem; but even at that time the Germanic tribes of Europe were making incursions across the northern frontiers of the empire. These attacks were repeated through the years until Rome itself was taken by Odoacer and his tribe of Heruli in A. D. 476.

The old Roman Empire was divided among 10 tribes or nations, which were the Saxons, Franks, Alemanni, Lombards, Burgundians, Visigoths, Suevi, Ostrogoths, Vandals, and Heruli. These tribes, in the main, are in Europe today, only they are called England, France, Germany, Italy, Switzerland, Spain, and Portugal.

Note the prophecy, as it refers to the 10 divisions of Rome: "And whereas thou

heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Verse 44. "Thou sawest 'till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and

## *"Thy Kingdom Come"*

By WELDON TAYLOR HAMMOND

*When Jesus was on earth, He taught His children  
That this dark world is not the Christian's home,  
And thus to pray, "Our Father, which art in heaven,  
Hallowed be Thy name, Thy kingdom come."*

*Thy kingdom come, O kind and loving Father.  
Thy will be done on earth like as above.  
Send Christ to reign in all His matchless splendor,  
That wars may cease, and hate give place to love.*

*Lord, banish pain and tears from Thy creation,  
And cleanse the world from every trace of sin.  
Thy earthly children pray, as Jesus taught us—  
Thy kingdom come, O Lord. Amen!*

sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." Verses 41 and 42.

What a picture of Europe today! Partly strong and partly broken! Through His prophet, God tipped the cup of prophecy, and glimpses of the future spilled before Nebuchadnezzar. The king saw empires rise and fall, and the last empire, Rome, he beheld divided into 10 parts, even as the image had 10 toes. He saw the strength and weakness of present Europe, and he heard the words that foretold the doom of all dictators' dreams: "They shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

Daniel stated the great climax of the prophecy in the following words: "And in the days of these kings shall the God of

the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 34, 35.

The next great empire to rule Europe will not be Roman, German, or Russian. It will not be an empire of man, for "in the days of these kings shall the God of heaven set up a kingdom."

Centuries have rolled by; kingdom has followed kingdom as the prophecy foretold. The world stands ready for God's kingdom, the everlasting kingdom, the kingdom of peace that is to be established. Soon, He on whose vesture is written "King of kings and Lord of lords" will return to this earth, and there will be "given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel 7: 14.



A LARGE CLASS of people and some statesmen and churchmen actually believe that the organization of a world state or government is a cure for all the world's ills, and that such an organization would establish a permanent reign of peace on this earth. It is also believed that there would result a greater measure of civil and religious liberty to all peoples in all nations united under such a world government.

The advocates of this proposed plan are using the threat and terror of the atomic bomb as a means to create favor in the establishment of this world government. They maintain that such a government would be able to control the use of atomic energy for useful purposes instead of destructive ends. They claim that a world government holding in check the destructive elements of the atomic bomb is the only cure for wars in the future. We are informed that, unless this organization is created within the next five years to control the bomb, the world will be full of atomic bombs and all our cities and civilization itself will be destroyed within a few moments of time in a world cataclysm.

The Archbishop of York, Dr. Cyril Forster Garbett, in referring to the potential power in the atomic bomb as a means of devastating the whole world quickly, stated: "The Biblical declaration that the end of the world will come suddenly is driven home to us with fresh meaning. . . . The writing on the wall of threatened doom and destruction can now be read clearly by all thoughtful men."

It was not so very long ago that some of our churchmen scoffed at the idea of the destruction of this world even by a divine providence though it is predicted in the Scriptures in both the Old and the New Testament. But the splitting of the atom has completely revolutionized the thinking of men, and now all men can readily conceive of a world suddenly laid in ruins by man himself without a divine act on the part of the Almighty.

Raymond Swing, in expressing his own opinion and voicing the sentiment of those who favor the creation of a world government to avoid calamity through the reckless use of the atomic bomb, recently



*These ministers of the "big four" powers are endeavoring to solve the tremendous problems relating to world peace and security. The big question is, Can they bring about an insoluble unity of the nations?*

**WILL A**

# *Super State*

**SOLVE WORLD PROBLEMS?**

By CHARLES S. LONGACRE

that any way can be found to circumvent the temptation to use the bomb for destructive ends in the future. He says plainly: "I see no way in which our particular knowledge and abilities offer any solution to the problem."

Louis N. Ridenour, who wrote the book *One World or None* states "that any one of several determined foreign nations could duplicate our work [of making atomic bombs] in a period of about five years."

world war of aggression and conquest in the future.

We are told by the advocates of this proposed new world government plan that the reason it did not succeed in the past was that the ancient world governments did not possess the right kind of personnel as administrators, and all that we need today is a mere change of personnel. But a change in personnel of those who are to operate this system in these modern times

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## ARE MEN CAPABLE OF ESTABLISHING A UTOPIAN SOCIETY?

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stated: "We have but four or five years left. Either we will find a way to establish a world government in that time or perish in a war of the atom."

But Dr. Harold C. Urey, one of the scientists who aided in the development of the atomic bomb, is dubious and uncertain

It is utter folly to think that we who have invented the atomic bomb and have used it so effectively in the past war can continue to retain that secret. It is foolish to think that we can hold the terror of it over the heads of world gangsters and thus prevent them from starting another

is not going to solve the problem unless there is a radical change in the character of those who are entrusted with the absolute power and authority over all the nations and peoples. Human nature that has not been transformed by the grace of God is no different now than it was in ancient times.



Statesmen and churchmen who are actuated by utopian ideals which they hope to realize in this present evil world, frequently forget the human element which makes these ideals impossible of realization among selfish, covetous, and obstinate human beings.

An ancient prophet endeavored to reform the people and lead them to righteousness, which was a commendable thing to attempt, and after he utterly failed, he told the Lord: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jeremiah 10: 23.

Attempts to establish a utopian world among sinful men, and to cure the world's ills through the creation of a political world government, are not a new experiment. World governments have been created time and again in past ages, and each time the objective for which they were created was to establish a more peaceful world and grant greater liberties to all the people. But every world government in the past failed to establish a reign of peace, and they did not foster and promote the liberties of the people. Each time, these world governments, like Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome, were transformed into totalitarian regimes, which ruled all men in all things both human and divine, secular and spiritual. They became the greatest tyrannies the world has ever witnessed. The last world empire—the Roman Empire—was the worst oppressor of them all. Of it the great historian Gibbon writes: "The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. . . . To resist was fatal, and it was impossible to fly."—*History of the Decline and Fall of the Roman Empire*, chap. 3, par. 37.

There never was a world government that did not oppress the people and deprive them of both their civil and their religious liberties. Whenever the people surrender their liberties into the hands of a few men in times of great emergencies in order to obtain a fuller breadbasket or to alleviate temporal necessities, with the expectation of having their liberties restored after the emergency is past, they very seldom regain what they have lost. Liberties once surrendered are exceedingly difficult to regain. Men entrusted with absolute power and authority during emergencies are loath to give them up, and will not give them back to the people unless forced to do so.

The weakness is not in the plans and objectives of this proposed world government, but in the men who compose it. This sinful world, so distraught with evil,

can never be redeemed and transformed by sinful men. The fault lies in the natural disposition of human nature. This is a very important factor in the equation, which our statesmen and churchmen who champion the creation of a superstate, as a remedy to solve all our ills, have not taken into consideration. There are no means and methods of man's own planning and devising that have yet been able to overcome this fault in human nature.

There is only one remedy to overcome the defect, and that is the grace of God. All efforts to save the world by reform legislation, by political maneuvering, by civic and religious evolution through human works, are utter folly, and clearly demonstrate that man does not know what is really wrong in himself. A mere change of personnel, a change in economic and social reforms and systems so far as organizations are concerned which are carnally minded, is merely taking the authority and power from one group of selfish men and giving it to another group of the same kind. Human nature is the same in all ages and never will be able to save itself from its own inherent defects. The modern man is an omnibus in which all his ancestors ride. Man, like water, can never rise above his source.

The Good Book gives us no assurance of man's ability to improve conditions in this sinful world by good works. Man

change his spots or the Ethiopian can change his skin. This is a physical impossibility in man's nature which needs a divine remedy.

The human race has ignored the divine remedy and has invented fake balms of its own, by putting its trust in the arm of flesh instead of the God who created mankind. "Woe to the rebellious children, saith the Lord, that take counsel, but not of Me." Isaiah 30: 1. "Woe to them that go down to Egypt for help; and stay [rely] on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord. . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit." Isaiah 31: 1, 3.

The remedy for a better world is not in man but in God. He who puts his trust in the arm of flesh instead of in God will never lift the world above his own level. Our statesmen are attempting to reform the governments of earth by correcting the governmental defects instead of remedying the faults in their own natures and characters by yielding themselves individually to God. No matter how much the governments profess allegiance to God and His requirements in legislative acts and functions, that will not change the world for the better so long as the individual citizens remain unchanged in their hearts. But the reform of the individual is an act in which the grace of God alone is the power.

It is a dangerous thing for a government to attempt to enforce the will of God at the hands of sinful and carnal men. Such a course can lead only to oppression and religious persecution of all dissenters and nonconformists to a state religion. Such systems have drenched the streams and the soil of this earth with the blood of martyrs in the past. When a world government enforces such a program, the hardships and terrors for conscientious dissenters are increased a hundredfold, and there is no asylum to which the persecuted can flee for refuge or protection. It would mean totalitarianism executed to the greatest degree.

Is there no hope of better things to come? There is hope, but it is not in man; it is in God. God's way of improving things is to improve the individual, not men in masses or collectively. He does not seek to make the world better by making better laws, but by making better men. He does not seek to reform the outward

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*The return of Christ and the establishment of His kingdom of glory is the only hope of Christians, who yearn for peace and security.*

cannot be his own Saviour from evil works by doing good works. All we can do when we do our best is to meet present obligations. Man can never atone for a past misdeed or shortcoming. He needs a Saviour to redeem him from past sins, of which death is the penalty. No man can raise himself to life after he enters the grave as a result of his sins. Christ, who is the resurrection and the life, alone is the hope of life beyond the grave. Nor can a man change his carnal nature by doing good deeds, any more than the leopard can





# Type AND Anti Type

By W. ROBERT FRENCH

*The services of the priests in the sanctuary were types and shadows that pointed to the coming Messiah of Bible prophecy.*

**J**ESUS SAID: "I came down from heaven, not to do mine own will, but the will of Him that sent Me." John 6: 38. To know His Father's will and to do it was the supreme purpose of Christ when He came into this world.

The Father's will was expressed in the type, and the program and purpose of Jesus was the antitype. Thus many of the types of the Old Testament were definite, prescribed prophecies concerning the Messiah who should come. This fact is well illustrated by the introduction to Jesus which John gave to his disciples. He said to them: "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29. Every lamb or other animal used as a sacrifice in the true worship of Old Testament times was a prophecy of the death of the Son of God.

God willed the death of His Son. (Hebrews 10: 4-7; John 3: 16.) It was this which weighted Jesus down with almost fatal sorrow while He prayed in the garden of Gethsemane. He climaxed His struggle and prayer, saying: "Not My will, but Thine, be done." Luke 22: 42. When He had spoken these words, peace and calmness possessed Him, a peace that could not be broken by all the abuses and calumny which men and demons heaped upon Him.

Most of the types of the Old Testament

foretold the Saviour's death. Jesus upbraided His disciples for being "slow of heart to believe all that the prophets have spoken" concerning Him. "Ought not Christ to have suffered these things, and to have entered into His glory?" He asked. Luke 24: 25, 26.

The disciples looked for a Messiah who would reign in glory on earth, but not one who would die in ignominy. The prophecies concerning Christ needed to be explained to the minds that had been warped by previous misconceptions concerning Him.

## Christ Is the Messiah of Bible Prophecy

Peter makes mention of "the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 9-11.

Adam was the first type of Christ that

was used in the Bible. Paul says that Adam "is the figure of Him that was to come." Romans 5: 14. Christ is called "the last Adam." 1 Corinthians 15: 45, 47. In several ways Adam was the type, and Christ was the antitype. Adam was a "son of God." Luke 3: 38. God said of Jesus, "This is My beloved Son: hear Him." Luke 9: 35. Adam was crowned with glory and honor and was set over the works of God. (Psalm 8: 4-6.) Jesus is to be crowned with glory and honor, and will rule as King of kings and Lord of lords. (Revelation 14: 14; 19: 11-16.)

When Adam sinned, God made an offering. Animals were slain, and Adam and Eve were clothed with the skins. (Genesis 3: 21.) Thus Adam was taught that the wages of sin is death, and that the promised Seed must die in man's stead to save him. (Genesis 3: 15.) With the death of those animals began the long succession of types pointing to the death of the Son of God. In those offerings for sin the Lord had no pleasure. (Hebrews 10: 6.) He instituted the sacrificial system that every sacrifice might be to man a promise, and every promise a prophecy saying that because God so loved the world, He would give His only-begotten Son to die for it. At first the offerings for sin were made at the beautiful gate of the Garden of Eden where the presence of God dwelt. (Genesis 3: 22-24; 4: 1-5, 16.) When the Lord had removed this beautiful home of man's innocence from the earth to preserve it in heaven (1 Peter 1: 4; 2 Corinthians 12: 4; Revelation 2: 7; 22: 1, 2), then the altars dedicated to God were built under the trees, until finally He chose a nation to be



His and had its people erect a sanctuary for Him among them. (Genesis 21:33; Exodus 25:8.) He gave rigid rules concerning the blood that was shed in the animal sacrifices and ritual connected with the sanctuary. Thus the death of Christ was daily prefigured until finally the type met the antitype when the real Lamb of God was offered on the cross of Calvary for the sins of the world.

Through Isaiah, one of the Hebrew prophets, God foretold Christ's death in the following significant words:

"He was wounded for our transgressions, He was bruised for our iniquities. . . . He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter. . . . He was cut off out of the land of the living; for the transgression of My people was He stricken. And He made His grave with the wicked, and with the rich in His death. . . . It pleased the Lord to bruise Him." Isaiah 53:5-10.

By these words the vicarious sacrifice of the Son of God was foretold. He died in man's stead. The typical sacrifice met antitypical sacrifice in the cross. Of Jesus it is said that "His own self bare our sins in His own body on the tree, that we, being dead to sins, might live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24.

Christ's death and sufferings were foretold in type and object lesson in the Old Testament Scriptures. In Isaac, Joseph, Moses, and others are found types and object lessons that were prophecies concerning the Christ. Isaac was offered (in type) by his father. (Genesis 22:1-13.) In Joseph (the firstborn of his mother Rachel) was illustrated (in object lesson) the great controversy between Christ and Satan. In his righteous life he was hated by his brethren and finally sold for the price of a slave. (Genesis 37:26-28.)

Moses said, "The Lord thy God will raise up a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Deuteronomy 18:15. In many ways Moses was a prophetic type of the Christ. He was born to be a deliverer of his people, and at the time of his birth the male children were being killed in an attempt to destroy the deliverer. (See Exodus 1:15-22; Matthew 2:1-18.) He died, was resurrected, and was glorified. (Deuteronomy 34:5, 6; Jude 9; Matthew 17:1-3.)

In Jonah's experience was an outstanding prophetic type of the death of Jesus. The Saviour said, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12:40. As Jonah was swal-

lowed by the fish, so Christ was given into the hands of His enemies, who put Him to  
(Continued on page 13)

## The Days of Creation

(Continued from page 3)

scientific world has rejected it for a thorough-going evolutionary geology. How should it be regarded by the theologians?

Let us first consider the internal evidence, that is, the reading of the text itself. Notice that the record of each day closes with the words, "and the evening and the morning were the . . . day." Genesis 1:5, 8, 13, 19, 23, 31. Each day is divided into two parts, evening and morning, or night and day. On the basis of this record the Biblical days were reckoned from sunset to sunset. But if those days were long periods of time, or if the record speaks of the days only in a figurative sense, the expression "evening and morning" becomes meaningless. It is quite obvious that whatever modern theories may be, Moses intended to convey the idea that the days of creation were literal days.

Often the statement of Scripture is cited, "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8), and this is used as proof that the creation record does not involve real days. On careful inspection, however, it may be seen that Peter was discussing the long suffering of God with respect to the punishment of the wicked. There is no reference to creation, and to apply these words to the question of the days of creation is wresting their meaning and making them say what they were never intended to say.

### Were They 24-Hour Days?

The case eventually resolves itself into the question as to whether the Genesis record was merely allegorical or whether this earth was actually formed in six 24-hour days. Let us consider the scientific aspects of the latter view.

The record begins with the command, "Let there be light." Genesis 1:3. Light is not a substance which could exist by itself. It is a form of radiant energy which must come from some luminous body. It becomes visible only when we view its source or its reflection. Therefore the light of the first day could not have been an entity surrounding the earth. In fact it did not surround the earth, for darkness was on one side. Apparently the two sides of the earth were illuminated differently from the very beginning. Therefore there must have been a light source outside the earth, which, as soon as the material of the earth was gathered into a globe, shone upon it and cast a shadow.

In passing, it might be said that the creation record of the fourth day in no way forbids this interpretation, for all that it says is that the sun, moon, and stars were set in the heavens as time markers on that day. It does not seem to say that they were brought into existence on that day. Creation does not involve the production of matter alone, but also the organization of it.

The simplest and most understandable view of the events of the first day of creation is that God spoke the matter of the earth into existence as a shapeless, unorganized mass, and that His power acting upon it through His Spirit brought it into form as a solid globe. The shadow cast on one side of this globe by the rays of the sun produced the "evening" on that side.

Verses 6 to 8 bring to view the creation of the atmosphere, and verses 9 to 13 the separation of the land from the waters. These processes occupied the second and third days. What chemical and physical forces were in action, we cannot readily imagine, but they must have been terrific. Scientists object to the creation record, for, they say, there is nothing in science to tell us how these processes took place. But here is where it should be made plain that belief in creation involves two points of difference with the popular evolutionary views—(1) creation by processes *not now going on*, and (2) at a *different rate* from anything now known.

Geologists can imagine the uplift of a continent if given a hundred million years, but cannot believe that it could occur in a few hours. However, if God is infinite, as we must believe He is, and if He could exert that infinite power in any way He saw fit, then we have no reason for refusing to believe in the uplift of continents in hours instead of millenniums.

The record of the fifth and sixth days refers to the creation of fish and fowl, and animals and man, and is beyond the scope of this article. In general, however, an analysis of the record reveals the following steps:

- 1—Matter and light.
- 2—Firmament.
- 3—Land and plants.
- 4—Luminaries.
- 5—Fish and fowl.
- 6—Animals and man.
- 7—Sabbath.

The Sabbath climaxes the week of creation. It was given to man as a memorial of creation. (Exodus 20:11.) If the days of creation were long, indefinite periods of time, the weekly Sabbath would have no significance as a memorial. We must conclude, therefore, that Genesis means to convey the idea of a six-day creation.



ST. PAUL'S sublime revelation pointing to "a way of life which transcends all others," closes, in part, with these words: "For the present we see things as if in a mirror, and are puzzled; but then we shall see them face to face." 1 Corinthians 13: 12, Weymouth.

The blare of victorious trumpets, the bark of prosperous marketers, the cheer of merry-makers dancing in the street may obscure all ultimate purposes for a while, but before a long measure of time elapses the balances of life swing even again. Man cannot escape the universe. Man cannot escape himself. Humanity has ceaselessly asked, "Why do I live?" and "Why am I here?" And all the accumulated wisdom of the ages cannot give the soul its answer.

To end all by drawing the curtain of death does not seal in eternal silence the life for which God-with-man died on Calvary's cross. There is more to living than the struggle for life. God's word points to a better way of life. The poet Shelley said:

"The One remains, the many change and pass.

Heaven's light forever shines. Earth's shadows fly."

The road is not hard when the Lord leads us. The pathway is lighted by Him. He counsels us as follows: "My son, give Me thine heart, and let thine eyes observe My ways." Proverbs 23: 26. God speaks in simple syllables. What are His ways of which the Ancient speaks? Look up at the stars tonight and you will find the answer. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. . . . Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isaiah 40: 26, 28.

The stars give us assurance that God exists and rules over all. In such a meditative mood the ancient warrior-poet sang, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained: What is man, that Thou art mindful of him? And the son of man; that Thou visitest him? For

# "The

## GOD'S PO

Thou hast made him a little lower than the angels, and hast crowned Him with glory and honor." Psalm 8: 3-5.

What does the poet mean? Will it give us more confidence and faith in the purposefulness of life to look at the moon? This familiar satellite is our nearest neighbor in the space of the heavens. Its diameter is 2,163 miles and it travels in an almost circular path of about 1,500,000 miles around the earth in 29½ days. At the same time our earth-ball with its freight of human beings whirls about the sun on a tremendous journey of 576,000,000 miles once a year. "During this journey around the sun, the earth rotates 366¼ times on its axis, making one revolution every 23 hours, 56 minutes and 4.09 seconds."—Grondal, *The Romance of Astronomy*, p. 294.

Motion within motion, moon around earth, earth around sun,—this intricacy of motion is in comparison with other stellar marvels one of the insignificant happenings of the sky! Yet every rock, cliff, shell, and poet's song, all botanical and all zoological life depend upon its time-liness. So simple, so sure, so often repeated! Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto—these, the planets of our solar system, follow the same general pattern. Their revolutions about the sun vary from 88 days for the innermost one, Mercury, to 248 years for the outermost one, Pluto. Motion within motion, circles within one vast circle whose mean distance is 3,671,000,000 miles from the sun, and nearly 24,000,000,000 miles in circumference. At that distance Pluto has the benefit of about 1-1600 as much heat and sunlight as the earth. Astronomers compute that to be equal to an ordinary 100-candle-power lamp at a distance of one yard. "When I consider Thy heavens," David said, "what is man that Thou art mindful of him?"

But the poet of the Bible did not know the mystery of the planets. "Under the name of stars, the ancient Hebrews comprehended all the heavenly bodies, constellations, planets, and all the luminaries, except the sun and moon."—Alexander Cruden, *A Complete Concordance to the Holy Scriptures of the Old and New Testaments*, word, "Star." The wise man of the Bible may not have known all the details that our modern telescopes reveal, but his



The astronomer catches a small glimpse of the magnitude of God's glorious universe when he focuses his telescope upon the heavens above.



# Heavens Declare"

## SEEN IN THE STARRY UNIVERSE

By THEOFIELD G. WEIS

thoughts are bedded deep in the mystery of God. Our research can enlarge upon the forcefulness, but not upon the sincerity and humility of his words. God asked Job, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?" Job 38: 31, 32. And Job replied: "I know that Thou canst do every thing, and that no thought can be withholden from Thee." Job 42: 2.

Let us link the words of the psalmist and the prophet Job. What was there about the moon and the stars that satisfied them? The vast unanswerableness challenged the mind. The mystery stirred a quest for truth. The light of reality lit in both poet and prophet a spark of sureness based on the immutability of God. Their eyes were dim, but their faith was strong.

To Job the twelve signs of the Zodiac (which is the meaning of the word Mazzaroth in Job 38: 32), revealed unending harmony. We speak of these stars as the "constellations of the Zodiac." They always lie within the boundaries of a pathway across the sky, 16 degrees wide in which also travel the sun, the moon, and the planets,

and are known by the Latin and English names as:

- Spring:* Aries, the Ram  
Taurus, the Bull  
Gemini, the Twins
- Summer:* Cancer, the Crab  
Leo, the Lion  
Virgo, the Virgin
- Autumn:* Libra, the Scales  
Scorpio, the Scorpion  
Sagittarius, the Archer
- Winter:* Capricornus, the Goat  
Aquarius, the Water-carrier  
Pisces, the Fishes

Briefly, let us look at only two—Leo of summer, and Scorpio of autumn. The sickle of Leo lies just south of the Big Dipper during early April. Not far away is a triangle of stars with a bright star on the tuft of the lion's tail. This curious sickle and triangle include an interesting group of stars. The star Regulus shines at the end of the sickle handle. This star, also called Cor Leonis, "the heart of the lion," sends out 300 times more light than our sun, and is 99 light-years away.

Parenthetically we might observe that a light-year is an astronomical yardstick based on the distance light travels in one year at a rate of 186,270 miles a second. On that scale our nearest star, Proxima Centauri in the southern skies, is four

light-years away—a distance 265,000 times the distance between earth and the sun. At present there are only 37 known stars less than 16 light-years away.

Regulus has a companion star of a color described by its discoverer as "steeped in indigo." Curiously enough this companion is accompanied by still another star, which makes Regulus a triple star. Denebola, the bright star flashing on the end of the lion's tail is 25 light-years away. As with Regulus, the star apparently at the heart of the lion, 99 light-years away; and Denebola, the tail, only 25, it can be seen that the stars in reality are not in the same relations to one another as we see them in the sky.

Another interesting observation about this constellation is that the radiant point of the November meteors appears to be in the curve of the sickle of Leo. These famous Leonid meteors fell in such alarming numbers in November, 1833, that it seemed as though all the stars of heaven were falling down to earth. The spectacle was less unique in 1866. Records show that, for a thousand years back, at intervals of every 33 years, we have been visited by a shower of these meteors. But strange enough, in 1899 very few fell. In 1932 the record was the same. November, 1833, remains an astonishing event.

The constellation Scorpio travels across the sky in the summer months, near the southern horizon. The most conspicuous star of the group is the red star Antares, meaning "the rival of Ares" (the planet Mars). With the aid of the interferometer on the great 101-inch telescope of Mount Wilson Observatory, astronomer Pease measured the diameter of Antares to be 400,000,000 miles. Its volume is 25,000,000 times as great as the volume of our sun. As far as we know, this is the largest star. "On the first of June Antares glows like a scarlet-shaded lamp hung low in the southeast."—Grondal, *Romance of Astronomy*, p. 3.

It is almost beyond belief that such a small and gloriously tinted spark of light should, upon investigation, make our own golden orb appear like a speck of incandescent sand. A small six-inch telescope tells us something else—Antares has a companion, a vivid green companion. What a color combination at the heart of the Scorpion, flame-red and forest-green. The possibilities of lights and shades, of light reflections in the clouds, and of sunset afterglows on Antares, can tax the imagination.

"Halfway between Antares and Akrab (on the end of the upper claw), lies a very rich and condensed cluster of stars. This cluster, which is one of the finest known, (Continued on page 18)

Diagram of some of the conspicuous constellations and the brightest stars in the heavens.







## Man or Monkey?

SOME SCIENTISTS now claim that they can trace man's ancestry back hundreds of thousands—yes, even millions—of years into the past. (See *Life*, October 7, 1946.)

But, curiously, there is little evidence to support the theory. About all that can be produced in the way of proof are a few miscellaneous bones such as a skull fragment, a tooth, or a jaw fragment. Granted that these are part of the remains of giants, they still do not verify the ages claimed for them. How can we take a bone and prove it to be 500,000 years old?

Furthermore, it seems that the evolutionists are in a dilemma. They used to tell us that man evolved by a gradual process from some small form of life. Even the tiny tadpole figured in the early stages of this development. Now, however, the theory has been changed, and we are told that man was a giant at one time and has gradually shrunk to his present size. This sounds very much like evolution in reverse.

In *The New York Times* (October 13, 1946) Dr. G. H. R. Koenigswald is quoted as saying: "The concept that man, according to the normal process of evolution, has developed in size as he became more specialized must be reversed. The most recently discovered fragments in Java and China indicate that through successive stages of development man has shrunk to

his present size from a race of giants twice the size of the modern gorilla."

What a pity that so much time and money, not to say effort, is being spent on a theory that grows more confused and confusing with each new so-called discovery. Particularly is this true when we consider the fact that the Bible in its account of creation and the beginning of the world gives us such a clear and simple explanation of man's origin and development.

In Genesis 6: 4 we read that "there were giants in the earth in those days,"—the days before the Flood. So the scientists have done nothing more in their recent discoveries than reveal what the Bible has taught for centuries. We have known, according to God's Word, that there were giants in the earth more than 4,000 years ago. However, we cannot agree that they existed hundreds of thousands or millions of years ago, for the Scriptures teach that the earth did not exist then. And, on examination, the theory of its great age is found to be only an assumption.

In Genesis 7: 21-23, we find that God destroyed the giants and all living creatures by a Flood, except those that went into the ark. Dr. Koenigswald adds strength to the fact of the Flood when he tells of his discovery of a great pile of bones in central Java. He said: "The rare fragments were found amid thousands of bones of other creatures." This large number of bones of animals and men gives verification to the

truth of the Flood. It is evidence of the fact that a catastrophe once occurred, causing man and beast to be buried together.

The horrible monstrosities described in *Life*, which are our purported ancestors, are an insult to God, who says that He created man in His own image. Frankly, it would be most embarrassing to admit, if it were true, that these ugly apes were our forefathers. Here is the description given of these ancient men: "Low-headed small-brained creatures." "Long, low skull and heavy, chinless jaw." "Some Neanderthal men were cannibalistic." Perhaps the evolutionists are willing to accept these nightmarish dreams as their ancestors, but how much better it is to take the beautiful story of the origin of man as recorded in the Bible! According to this account we learn that man was perfect in every respect. He was no doubt a giant in size compared to his present stature, and he was sinless. After he sinned, he began to degenerate; until today he is a dwarf in comparison to his former size.

The Bible prophesies that there will be scoffers in the last days who will not believe in the creation or the Flood. Modern proponents of evolution are fulfilling what was written in God's Word many years ago. The Scriptures plainly describe them: "There shall come in the last days scoffers, walking after their own lusts. . . . For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water [willingly ignorant of creation]: whereby the world that then was, being overflowed with water, perished [willingly ignorant of the Flood]." 2 Peter 3: 3, 5, 6. H.

This reconstructed skull is supposed to be the likeness of a prehistoric Java man. It brings to our attention the

great lengths to which men go in endeavoring to establish a monkey ancestry. How much better it would be to accept the Bible story of Creation!



## Vatican Excommunicates Yugoslavs

THE WORLD was made to recognize that the Vatican is going to fight the Communistic Yugoslav Government led by Marshal Tito when it pronounced the excommunication of "all who contributed physically or morally toward the crimes that culminated in the judicial action in which Msgr. Aloysius Stepinatz, Archbishop of Zagreb," was arrested for collaborating with the Fascists and sentenced to 16 years imprisonment. (See *The New York Times*, October 15, 1946.)

If the Catholic Church had only believed in and taught the principle of com-



plete separation of church and state, and kept entirely out of the political maneuverings of the various governments, there would not arise such incidents as the Stepinatz case. Now that its power and prestige are growing in the world again, the Vatican is dabbling more and more in the affairs of the nations.

The Papacy seems to be fighting an undeclared war against Communism. The strife between the two is growing more intense, and is dividing Europe into two distinct divisions. In *Life* (September 23, 1946) an article entitled "Does Europe Face Holy War?" states that "many of those who follow European developments most closely are convinced that the battle line for the great showdown is being drawn with the Communists in one camp and, in the other, the Christian churches. Such is the view taken by the Pope. . . . Long before the war ended the Pope began to give powerful if indirect encouragement to lay Catholics who were planning to launch church political parties in Western Europe."

When we see the rise of the Papacy to the heights of power so evident in present-day happenings, we cannot help but think of the prophetic utterances about the healing of the deadly wound (Revelation 13: 3) and the return of this church to the former position of influence and strength that characterized it during the Middle Ages. The proclamation of the excommunication of the rulers of Yugoslavia reminds us of the historical accounts of the days when kings and princes courted the favor of the popes. If any sovereign opposed the will of the church in those days he was usually excommunicated. The Papacy had the power to make or break a man during the days of its supremacy. Will history repeat itself? Will the nations be led to repeat the tragedy of the Crusades and the Holy Wars of the past? Time will tell.

H.



## Foreign Mission Upsurge

THE TREMENDOUS upsurge of foreign mission activity which is now taking place among nearly all Christian groups was demonstrated in the impressive missionary service held September 10, 1946, in the large San Francisco Opera House.

The meeting was sponsored by the Foreign Missions Conference of North America in honor of the 400 missionaries who sailed for the Far East September 29, on the S. S. "Marine Lynx" "in the largest mass movement of missionaries in foreign mission history." Twenty-one Seventh-day Adventists were included in the



A group of Seventh-day Adventist missionaries pictured before their departure to China.

group, which represented 123 different denominations.

The "Marine Lynx" is the first of two or more "missionary ships" sponsored by the Foreign Missions Conference in an attempt to ease the transportation bottleneck in the Pacific which is delaying the return of missionaries to their posts. The 400 now on their way to the Far East are the vanguard of approximately 8,000 Protestant missionaries who will return to their fields in East Asia and the Pacific Islands as rapidly as passports and passage can be cleared.

The State Department has informed the Foreign Missions Conference that it will do everything possible to get the missionaries to their destinations after they reach Manila, Hong Kong, or Shanghai, the ports of call for the "Marine Lynx."

The Rev. Horace W. Ryburn, who presided at the San Francisco missionary service, called it "the most historic occasion to the Christian church in America during this century." The audience which jammed the Opera House to the doors included about 30 Adventist missionaries waiting for passage on other ships.

After the congregation was seated, the 400 missionaries marched in two columns to the rostrum, which was brilliantly lighted and draped with the flags of many nations. As the two columns marched in, each preceded by a standard bearer, the audience stood and sang, "Lead on, O King Eternal."

The principal address of the evening was given by Mr. Henry R. Luce, editor-

in-chief of *Time*, *Life*, and *Fortune*. In his speech, which was broadcast over a nation-wide hookup, Mr. Luce reflected the growing conviction among thinkers today that the world is on the brink of a tremendous crisis.

Professor William Hung, executive secretary of the Harvard-Yenching Institute at Yenching University, Peiping, told the audience that "we need thousands of missionaries in China instead of the hundreds we have had."

Elder W. H. Branson, newly elected president of the China Division of Seventh-day Adventists, in reporting the service, writes of our own missionaries, "I have never seen a more enthusiastic group of missionaries than are these who are en route to China. They count it a great privilege to go to that needy field and help to rehabilitate our work there."

The missionaries now on their way to China or waiting in San Francisco for transportation are a part of the group of approximately 200 now under definite appointment by the General Conference of Seventh-day Adventists for foreign service.

## Type and Antitype

(Continued from page 9)

death. As Jonah came forth in three days from the fish's belly, so Christ was resurrected from the grave on the third day.

Christ came down from heaven and died to deliver us from the grasp of the enemy of our souls.





*In giving artificial respiration, the operator starts in the above position astraddle the body of the patient. Notice that the arms are straight with the "heel" of the hand resting upon the lower ribs.*



*With arms kept straight the operator leans forward slowly so that the weight of his body compresses the ribs forcing the air and water out of the nose and mouth.*

# Respiration

## OR EXPIRATION

### Methods of Giving Artificial Respiration

By COL. GEORGE A. SKINNER, M. D.  
Medical Corps, United States Army, Retired

ORDINARILY it is exceedingly easy to breathe, and we rarely give respiration a thought. But let anything interrupt the easy flow of air in and out of our lungs for only a minute, and the whole body is badly upset. We must have fresh air moving into our lungs or life soon ceases to exist. So wonderful is the construction of the breathing apparatus, and so automatic in operation, that breathing goes on whether we are asleep or awake, or whether we are working or resting. The rate of breathing may change according to the demands of the body, but so long as one is in normal health, and there is no obstruction to the entrance or exit of air, this marvelous machine operates automatically.

We may partly control our breathing and may readily stop it for a little while, but soon consciousness will be lost and then the automatic mechanism will again take over and save us from our own foolishness.

The average person breathes about 15 times a minute. This naturally varies considerably with the size and the age of the person. There are some who breathe from 10 to 12 times, and others from 15 to 18 times a minute. In childhood it is con-

siderably more rapid, varying with age.

The average person cannot hold his breath much over half a minute without discomfort. But this may be increased very considerably by practice. Swimmers may often hold it for over a minute. In the Philippines, among the Moro pearl divers (these divers, men and women, use no apparatus) it is not at all uncommon to find them staying under water for two minutes. The more expert divers will remain for about three minutes. This is the longest I have personally observed, but others have stated that they have known of a few who have stayed under the water for four minutes. I never knew that three minutes seemed so long until I timed a Moro swimmer. It seemed that he certainly must have drowned.

Life cannot exist very long without breathing. Unconsciousness usually follows within a few minutes, and death not very long after. In cases of drowning we have the best observations as to the length of time that one can live without breathing. Individuals have recovered who had been under the water for close to half an

hour, but these are relatively rare. The recovery of such was due to the fact that considerable air had been trapped in the lungs and blood.

Asphyxia (smothering) may be caused by anything that prevents breathing. The most common cause is immersion under water, but there are many other ways. A very common one is from electricity, which often paralyzes the breathing muscles. Drawing into the windpipe a foreign body, such as a tough piece of meat or a fish bone is also a common cause. Usually the smothering from such is only temporary, but it is very alarming while it lasts. Babies are too often smothered under bed clothes, either in their cribs or while sleeping with an older child or a parent. Gas poisoning in the home from cooking gas, or in the auto from exhaust gas (carbon monoxide) are the causes of many serious or fatal accidents. Other deaths result from accidental or suicidal hangings. Still others occur when workmen are buried in mines, excavations, or cave-ins, and from criminal chokings. It is possible to cause asphyxia if too many people are confined in a small space without ventilation, as in prisons, dungeons, and in other crowded places.

The treatment of all these forms of smothering is essentially the same. Whatever the cause may be we must make an immediate, steady, and prolonged effort to get the air moving in and out of the lungs by outside aid, until enough vitality is restored to make breathing automatic again. This may take only a few minutes, or it may take hours. One should never give up the artificial respiration until the injured is pronounced dead by a doctor. It is not uncommon to have complete recovery follow after two hours of artificial respiration, and cases of recovery have been recorded following efforts of four hours or more. We have all read of patients whose respiratory muscles are para-



lyzed from infantile paralysis, whose lives have been preserved for months or years by use of the "iron lung," a mechanical form of artificial respiration.

There are many methods of artificial respiration, and all of them are effective. One simple method that anyone can use, and that time has proved to be very effective, is the only one we will consider. This is the one that the Red Cross and most life savers use. The method is as follows:

1. The patient is placed face down, with the head resting on one hand and the face turned to the side so that air may freely enter the nose. The other arm is placed at an angle, so that the hand is above the head and out of the way.

2. The operator ordinarily kneels astraddle the body over both thighs, but if the patient is large and the operator small, he may straddle just one thigh. His knees should be somewhat below the patient's hip joint, so that when his body is straight up and his arms are extended, he can still reach the chest easily.

3. The hands are then placed on the lower ribs with the "heel" of the hand somewhat out from the backbone, and the fingers reaching well around the lower part of the chest. The arms should be kept straight. Then the operator should lean slowly forward so that the weight of his body compresses the ribs and this will force the air and water out of the nose and mouth. The next movement is to relax the pressure and straighten up without removing the hands, and the chest will then expand and draw in air. Wait for about four seconds and then repeat this same operation. This slow motion should be carried on about 10 to 14 times a minute and kept up regularly until the patient commences to breathe by his own power. But the first few breaths are not enough. He may again stop, so we must stand by and watch and be sure that the breathing is going to continue. At first the work may seem easy, but as minutes become hours, one tires and should be relieved from time to time by another person. This should be done carefully in order that no interruption of the regularity of the breathing movements takes place.

4. As soon as possible one should cover the patient to prevent any further loss of body heat. Usually it is best not to try to move him far from the place of the accident until he can breathe automatically. If it is necessary to move him, the respiratory movements must be continued during the trip.

5. Do not attempt to give any medicine or force anything into the mouth to be swallowed. Such a patient cannot swallow, and no medicine is of value until the

circulation is working. So the first thing to do is to get the breathing going, and by that time medical aid should be available. If the patient recovers enough so that he is able to swallow, some hot coffee will be the best thing to give him. He should be given only a little at the first until you are sure that he is able to swallow, and when you are sure that he can, then give it to him repeatedly at short intervals.

For injuries from electric wires, the process of restoring respiration is the same. This also may be a long job, depending upon the severity of the shock. Paralysis of the breathing muscles may be hard to overcome. Mechanical aid is often necessary, and most emergency squads carry some type of mechanical respirator.

Gas poisoning from car gas in closed garages, from leaks in cars, or from suicide attempts, require the same treatment. If oxygen can be added to the effort to restore breathing in such cases, it is very important to do so, for carbon monoxide gas destroys the ability of the blood to carry oxygen to any considerable extent. Because of this, even artificial respiration does not always give relief. However, it should be kept up for a long time, as some astonishing results have taken place when the prospects seemed hopeless.

In cases where choking occurs from a foreign body in the windpipe, the old method of a sharp slap on the back may dislodge it and allow air to enter. Often there

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## Replies to Health Queries

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

*I am 66 years of age, five feet 10 inches tall, and weigh 130 pounds. My general health is very good, but I suffer from numbness in my knees and legs, which seems to be getting progressively worse.—S.A.*

This condition may be due to either poor circulation in the lower limbs, or neuritis, or both. Avoid all factors which may affect the proper circulation of the blood. Coffee, tea, and tobacco are among these factors. Let your diet be especially high in fruits and juices, especially citrus fruits, apples, or sweet cider. Use little or no meat. Take extra amounts of all the vitamins, but especially use B<sub>1</sub> and C vitamins taking 10 milligrams daily of the former and 300 milligrams of the latter each 24 hours.

Get two large, deep cans and put very hot water in one and cold water and ice in the other. Place both legs in the hot bath for 45 seconds, then take them out and immerse them in the cold leg bath for 15 seconds, and repeat this routine for about 20 minutes at a time. Take this treatment at least once daily, or twice if you have the time. One of these daily treatments should be taken just before retiring, and should be finished off with cold water. Exercise daily, especially by walking. A mile or more of walking each day would be very beneficial.

*I suffer from a condition of itching of the skin which is of long standing. It is said to be urticaria. Have you any suggestions?—R.L.*

Urticaria is often caused by an acid-ash diet, in which case the urine is highly acid. Try a more alkalizing diet of fruits and vegetables. You might even, for a time, use almost all of your foods as raw salads of both fruit and vegetables. You should avoid all meat and eggs, and use very little cereals for a short time. One half teaspoonful of sodium citrate taken twice daily in a glass of hot water will help to quickly alkalize your system. Drink several glasses of water daily besides some fruit juice. Sometimes tomatoes, oranges, or their juice seem to bring on or

aggravate this condition. If this is the case, leave them off for a short time and gradually work them into your diet again. Be sure that the bowels are kept open by mechanical laxatives, but avoid cathartics. Two teaspoonfuls of metaculic in a glass of water taken early in the morning will help stimulate bowel activity, especially if you take frequent drinks of cold water during the day. To allay the local itching, you might use calamine lotion.

*What are the general symptoms of poliomyelitis?—R.B.*

There is no single diagnostic symptom of this disease unless it be the paralysis itself. However, certain symptoms point strongly to the diagnosis of poliomyelitis, namely: fever ranging up to 103 to 104 degrees, a feeling of lassitude or weakness, pains in the back of the head and neck and in the upper or lower limbs or both. Another important symptom may appear as follows: When the head is bent sharply forward with a little force, undue pain results, with noticeable stiffness in the neck muscles. Another sign is revealed when, by placing the patient flat on his back and having him lift his thigh straight up with the leg extended and the knee straight, this results in undue pain and the hamstring muscles appear to be too short. At the same time there is usually an absence of other symptoms of organic disease in other parts of the body or organs.

*Are shots very effective as a preventive of colds? Do they have as great value in the capsule form for oral use as they do when taken by injections?—M.L.S.*

Cold shots without a doubt are very helpful in preventing colds. The oral vaccine is not as effective as the vaccine that is given hypodermically; but being of easy administration, it is very useful and can be repeated as a booster dose to maintain a degree of immunity. Many persons might take the oral form who would not go to the trouble and the expense of taking the shots.



ENGLISH laws forbidding Sunday work may be traced back to Anglo-Saxon times. "It would seem that English Sunday legislation got its impulse and initiative from the Christian religion," says a modern authority. "Such early statutes as are known followed the advent of Augustine in England and the conversion of the Saxon kings to Christianity."—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 11, p. 147. (Funk and Wagnalls Co., New York City, 1911.)

The type of Christianity referred to by this writer is that of Rome, for Augustine was the emissary of the papacy. The gospel of Christ had been preached in the

evening," it was meant that it should be kept from what is now called Saturday evening till what is now called Sunday evening, for in those days the first day of the week was reckoned as what is now called "Saturday night," which was then reckoned as being the first part of Sunday.

Alfred, king of Wessex (871-901), issued a law which reads: "He who steals on Sunday, or at Yule, or at Easter, or on Holy Thursday, or on Rogation days, the fine shall be double what it is in the Lenten fast."—Benj. Thorpe, *Ancient Laws and Institutes of England*, Vol. 1, p. 29. (1840.)

In 1017 King Canute, who became

suit (*Swann vs. Browne*, 3 Burrow, 1599) which involved the question whether a court could make a valid judgment on a Sunday, is authority for the statement that both William the Conqueror [1066-1087] and Henry II [1151-1189] ratified and confirmed the canons of the councils of Tribury and Saint Medoro and the ordinances of Edward the Confessor as to Sunday observance, and decreed that the codes of Justinian on Sunday observance were the law of England."—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 11, p. 148.

Most of the ecclesiastical festivals instituted by the Roman hierarchy were

# When RELIGION Was Enforced by Law

## The Rise of Sunday Legislation in England and America

By PAUL WICKMAN

British Isles prior to the coming of the papal missionary in 597, but no attempt had been made to force religion upon the people there prior to his arrival.

Some of the regulations and penalties employed to make the people of early England keep Sunday are interesting. The makers of those laws believed that the enforcement of religion upon the people by means of civil legislation was for the best interests of society.

In 696 King Wihtred of Kent arranged for a synod of ecclesiastics to be held at Berkhamsted under the direction of the archbishop of Canterbury. The canons of this synod were enforced upon England by civil law as follows:

"9. If an 'esne' [slave] do any servile labor, contrary to his lord's command, from sunset on Sunday-eve till sunset on Monday-eve, let him make a 'bot' [fine] of 80 shillings to his lord.

"10. If an 'esne' so do of his own accord on that day, let him make a 'bot' of six to his lord or his hide.

"11. But if a freeman [so do] at the forbidden time, let him be liable in his 'heals-fang' [a fine paid to save himself from the pillory]; and the man who detects him, let him have half the 'wite' [fine], and the work."—A. W. Haddan and W. Stubbs, *Councils and Ecclesiastical Documents Relating to Great Britain and Ireland*, Vol. 3, p. 235. (Clarendon Press, Oxford, Eng., 1871.)

By ordaining that the day be kept "from sunset Sunday-eve till sunset on Monday-

ruler of England in that year, promulgated the following Sunday law: "And let all God's dues be diligently furthered, as is needful, and let festivals and fasts be rightly held; and let every Sunday's festival be held from the ninth hour of Saturday till the dawn of Monday, and every other massday as it is commanded by the priest."—F. Liebermann, *Die Gesetze der Angelsachsen*, Vol. 1, p. 294, col. 3. (Max Niemeyer, Halle, Germany, 1903.)

"Lord Mansfield, in a decision of a law-

rejected by the Protestant Reformation. But Sunday was retained as a day for holding church services. The position of the reformers was difficult. They could not identify the Sabbath of the fourth commandment of the Decalogue with the Sunday festival. Yet Protestants in general finally took the position that the Sunday festival should be kept in place of the seventh-day Sabbath, which they regarded as being ceremonial and abolished by Christ. This, of course, has weakened the claims for Sunday, and the result of

*The Waldenses were driven out to the rocks and mountains because of their refusal to be coerced in religious matters.*





this teaching has been toward laxness in the observance of the first day of the week. (See James Hastings, *Encyclopedia of Religion and Ethics*, Vol. 12, p. 107. (Chas. Scribner's Sons, New York City, 1922.)

In his work, *The Constitutional History of England*, Henry Hallam remarks: "The founders of the English Reformation, after abolishing most of the festivals kept before that time, had made little or no change as to the mode of observance of those they retained. Sundays and holidays stood much on the same footing as days on which no work except for good cause was to be performed, the service of the church was to be attended, and any lawful amusement might be indulged in. A just distinction however soon grew up; an industrious people could spare time for very few holidays; and the more scrupulous party, while they slighted the church festivals as of human appointment, prescribed a stricter observance of the [Sunday] Lord's day. But it was not till about 1595 that they began to place it very nearly on the footing of the Jewish Sabbath, interdicting not only the slightest action of worldly business, but even every sort of pastime and recreation."—Vol. 1, p. 397. (John Murray, London, 1884.)

The sabbatical concept of Sunday observance was pressed to the fore as the Puritan element gained sway in England. "A circumstance that occurred in the session [of Parliament] of 1621 will serve to prove this fanatical violence," says the same writer. "A bill having been brought in 'for the better observance of the sabbath, usually called Sunday,' one Mr. Shepherd, sneering at the Puritans, remarked that, as Saturday was *dies sabbati*, this might be entitled a bill for the observance of Saturday, commonly called Sunday. This witticism brought on his head the wrath of that dangerous assembly. He was reprimanded on his knees [and] expelled the house, and, when he saw what befell poor Floyd, might deem himself cheaply saved from their fangs with no worse chastisement. Yet when the upper house sent down their bill with 'the Lord's day' substituted for 'the Sabbath,' observing 'that people do now much incline to words of Judaism,' the Commons took no exception. The use of the word Sabbath instead of Sunday became in that age a distinctive mark of the Puritan party."—Pages 399-400.

In the year 1676, during the reign of Charles II, a law ordained "that all the laws enacted and in force concerning the observance of the day [of Sunday] and repairing to the church thereon, be carefully put in execution; and that all and every person and persons whatsoever shall

upon every Lord's day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately; and that no tradesman, artificer, workman, laborer, or other person whatsoever, shall do or exercise any worldly labor or business or work of their ordinary callings upon the Lord's day, or any part thereof (works of necessity and charity only excepted), and that every person being of the age of fourteen years or upwards offending in the premises shall, for every such offense, forfeit the sum of five

## WHAT DOES GOD SEE?

By Mary Louise Stetson

We judge one another by eyes and brow,  
By nose and mouth and chin,  
But God looks not on these outward things;  
He looks on the heart within.

Does He find forgiveness, unselfish love,  
In a heart that is freed from sin?  
The one who is guided by such a heart,  
God claims as His kith and kin.

shillings; and that no person or persons whatsoever shall publicly cry, show forth, or expose for sale any wares, merchandise, fruit, herbs, goods, or chattels whatsoever, upon the Lord's day, or any part thereof, upon pain that every person so offending shall forfeit the same goods so cried or showed forth or exposed for sale."—*Revised Statutes of England from 1235-1685 A. D.*, pp. 779-780. (London, 1870.)

The same enactment forbids travel, but does not mention sports and pastimes, and makes an exception for the sale of food and milk. It is much shorter and milder than the Puritan laws of 1644 and 1658, although it is modeled somewhat after them. But the importance of this act is that it stood, with some modifications, as the basic Sunday law of England for nearly 200 years. (See *The Encyclopædia Britannica*, edition of 1946, Vol. 21, p. 565, art. "Sunday.") It was followed as a pattern for many of the Sunday laws enacted in the American colonies, which were the model for Sunday laws in the various states of the United States.

Many of those who came to the New World to enjoy religious freedom were not inclined to grant such liberty to those who held religious opinions differing from theirs. For example, a law enacted in the

Colony of Virginia in 1610 makes the following provisions:

"Section 2. That no man speak impiously or maliciously, against the holy and blessed Trinity, or any of the three persons, that is to say, against God the Father, God the Son, and God the Holy Ghost, or against the known articles of the Christian faith, upon pain of death.

"Section 3. That no man blaspheme God's holy name upon pain of death, or use unlawful oaths, taking the name of God in vain, curse, or ban, upon pain of severe punishment for the first offense so committed, and for the second, to have a bodkin thrust through his tongue, and if he continue the blasphemy of God's holy name, for the third time so offending, he shall be brought to a martial court, and there receive censure of death for his offence."—*Articles, Laws, and Orders Divine, Politic, and Martial for the Colony of Virginia*. (London 1612.)

Indeed, the Virginia colonial laws listed 17 religious offenses carrying the death penalty.

A law passed for the same colony in 1623-24 decreed: "Whosoever shall absent himself from divine service any Sunday, without an allowable excuse, shall forfeit a pound of tobacco, and he that absenteth himself a month shall forfeit 50 lbs. of tobacco."—William Waller Hening, *Statutes at Large; Being a Collection of All the Laws of Virginia*, Vol. 1, p. 123. (New York, 1823.)

A Maryland law of 1723 required the observance of Sunday as follows:

"Section 10. Be it enacted, That no person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday, and that no person having children, servants, or slaves, shall command, or wittingly or willingly suffer any of them to do any manner of work or labor on the Lord's day, (works of necessity and charity always excepted), nor shall suffer or permit any children, servants, or slaves, to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastimes or recreations; and that every person transgressing this act, and being thereof convict by the oath of one sufficient witness, or confession of the party before a single magistrate, shall forfeit two hundred pounds of tobacco, to be levied and applied as aforesaid."—Thomas Bacon, *Laws of Maryland*, Laws of 1723, chap. 16.

Since the District of Columbia accepted the laws of Maryland, this Sunday law, with modifications, was continued under the Federal Government, until it was declared void by a court decision in 1908. (*Washington Law Reporter*, February 14, 1908.)

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## Respiration or Expiration

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is a violent spasm, and the person is much frightened. This always adds to the difficulty. If it is a child, sometimes he can be inverted and the back slapped at the same time to dislodge the obstructing material. Often the obstruction is not complete, and soon normal rhythm of breathing is resumed, enough to sustain life. But quick work is often necessary and medical aid should be obtained as soon as possible.

As with other accidents, keep cool and act quickly but quietly. If one will remember this, it will greatly increase the efficiency of relief. Here, as always, the "know how" is of the greatest value.

## We Need to Pray

(Continued from page 2)

constantly in an attitude of prayer where we could at any time approach the mercy seat of God for help or God could in turn send an answer to us because our lives are in harmony with His will.

The parable in which our text is found beautifully illustrates this thought of persistency in prayer. In this parable a man had an unexpected guest who arrived late at night. Not expecting any visitor, he had made no provision for his entertainment. As it was late, there was no opportunity to purchase anything at the market. Being without food in the house, the host was greatly embarrassed. As he wondered how he might provide food for his guest, he remembered a friend from whom he thought he might get some food. So he hurried off to the home of his friend. He knocked on the door until he finally aroused the man. To him he appealed: "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." Luke 11: 6.

Then to his great disappointment his friend began to make excuses. "Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee." Luke 11: 7. The man who was so greatly embarrassed because he had no food for the entertainment of his guest, continued to plead with his friend. At long last the man of the house arose and gave the man what he had requested. "I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." Luke 11: 8. Christ uses this parable to teach how persistent we should be in prayer.

Men should be desperately in earnest when they pray. It is said of Elijah, who

locked up heaven for three and a half years so it could not rain, that he "prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." James 5: 17. Too many are halfhearted in their praying. They do not expect much, consequently do not receive much.



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## Will a Super State Solve World Problems?

(Continued from page 7)

conduct of man by legislative acts which prohibit certain things, but He seeks to change the heart of man and the nature of man through a new birth, which is done by the grace of God through faith and not by legal processes.

Here is where our would-be reformers of the world have missed their way. All attempts thus far to improve world conditions and to establish a permanent reign of peace have failed to make this a better and a safer world in which to live, because men have been putting their trust in man instead of accepting God's way and counsel. God never forces His will upon any one. It is heart-religion rather than head-religion that is acceptable in the sight of the Lord. It is free-will, voluntary service, and right motives dominated by the power of love which are the foundation of the kingdom of God and Christ. Only the power of divine love should ever dominate the heart of man. Force is

foreign to the kingdom of God and can never succeed in establishing a permanent reign of peace on earth or anywhere else.

The day is soon to dawn when God's knowledge and glory will fill the earth as the waters cover the sea. Not until then can all men live under their own fig-tree where none can make them afraid. That will not be in this present sinful world but in the earth made new, which the Lord has promised to His faithful, trusting, and believing children, who do not trust in the arm of flesh, but trust in God alone for the better things to come.

## "The Heavens Declare"

(Continued from page 11)

may be easily seen in a small telescope. On the eastern side of the cluster is a dark nebula. Akrab is a triple star, . . . the little star two degrees east of Akrab . . . is claimed by some to be the most beautiful quadruple in the heavens."—Id., p. 157.

Here in a small, inconspicuous space of the sky, under the legendary sign of the Scorpion, we have the largest known star, a cluster, a dark nebula, a triple star, and a quadruple star. But this is only one constellation of the Zodiac. Could Job have meant all that when he wrote, "Canst thou bring forth Mazzaroth in his season?"

"Behold who hath created these things!" Isaiah 40: 26. Astronomers tell us that only 14 exceptionally bright stars can be seen from the northern hemisphere, not at the same time, but from different parts of the earth's journey around the sun.

The number of the stars is beyond knowing, but those visible to the unaided eye at one time amount to about 2,000. Sir William Herschel observed 116,000 in a quarter of an hour in the Milky Way. A 60-inch reflector brings 219,000,000 stars into view, and the Mount Wilson 101-inch telescope raises that number to 319,000,000.

From that vastness the Pleiades, Orion, and attractive Arcturus spoke to the heart of suffering Job.

Alfred Noyes, the poet, wrote, when visiting the Mount Wilson Observatory: "One of the great errors of modern thought is its suggestion that the vastness of the universe in some way diminishes the soul that can comprehend it."—*New Essays and American Impressions*, Noyes, 1927, p. 177.

The Omniscient Ruler of space may be traced through the boundless æons, the infinity of the invisible, the heights and the depths of all the past, present, and future. But as sure as the stars, is the whisper of His voice when He says, "My son, give Me thine heart, and let thine



eyes observe My ways." Proverbs 23: 26. It was His finger, also, that wrote on the foot-stained dust of Galilee, and a weary soul that saw the motion of His hand heard Him say, "Neither do I condemn thee: go, and sin no more." John 8: 11. Puzzling? Unexplainable? Surely! Yet as real and true as the opening of Orion, or the smile on a sleeping baby's face.

## Religion Enforced by Law

(Continued from page 17)

An earlier example of a colonial blue law retained after the United States became independent, is furnished in the following incident concerning George Washington.

"The President, on his return to New York from his late tour through Connecti-

cut, having missed his way on Saturday, was obliged to ride a few miles on Sunday morning in order to gain the town at which he had proposed to have attended divine service. Before he arrived, however, he was met by a tythingman, who commanded him to stop, demanded the occasion of his riding; and it was not until the President had informed him of every circumstance and promised to go no further than the town intended that the tythingman would permit him to proceed on his journey."—*The Columbian Centinel*, Wednesday, December 16, 1789.

As we survey the past centuries, we can see that this sequence of laws shows that our present Sunday laws are direct descendants from the law of Constantine, the Justinian Code, the early English law, and the Colonial law.

dead." Philippians 3: 11. The resurrection of the righteous dead, according to Jesus, will take place "at the last day." (John 6: 39, 40, 54.) And Paul himself declares that then "shall we ever be with the Lord." (1 Thessalonians 4: 16, 17.) At that time Paul will receive his reward. (2 Timothy 4: 8.)

What is the meaning of Galatians 5: 4, 5?—G.C.R.

To better understand this passage, one must take into consideration the context, that is, the verses which immediately precede and follow it. Here is the text with its context:

"Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Galatians 5: 2-6.

Note that Paul is dealing with the matter of *circumcision*. Circumcision is not commanded in the law of Ten Commandments which God personally spoke from the summit of Mount Sinai (Exodus 20: 1-17; Deuteronomy 4: 12, 13; 5: 4; 33: 2) and wrote with His own finger upon two tables of stone (Exodus 31: 18; 32: 15, 16). The command to circumcise was an ordinance apart from the Ten Commandments, and was enjoined upon Israel by the Lord through the mouth of Moses (Exodus 12: 44, 48; Leviticus 12: 2, 3). At God's direction Moses commanded the children of Israel to keep a great many statutes and judgments that are not found in the Decalogue. (Exodus 20: 22; 21: 1; Leviticus 1: 1, 2; Deuteronomy 4: 14; 5: 31; 33: 4.) Moses did not write his law on two tables of stone as God did the Ten Commandments. The law of Moses was too voluminous for that. Therefore he wrote his law in a book (Deuteronomy 31: 24), and it is referred to as "the book of the law" (Deuteronomy 28: 58, 61; 29: 21, 27). It is the relationship of the Christian to the book of the law commanded by Moses that is the main subject of the discussion in Galatians. (See Galatians 3: 10.)

In the Book of Acts we find the background of the story of the Epistle to the Galatians. Some of the converts from among the Pharisees, a sect of the Jews, maintained "that it was needful to circumcise them [the Gentile converts], and to command them to keep the law of Moses." Acts 15: 1, 2, 5. Paul and others denied this. The matter was submitted to a general council of the Christian church at Jerusalem, and the brethren ruled that the Gentile converts were not to circumcise themselves and keep that Mosaic law. (Acts 15: 24.)

Although the church had ruled against them, those sticklers for the law of Moses continued in their error. When later they came to Antioch, and caused a controversy there, with the result that even Peter and Barnabas fell into their error, Paul had to contend with them. (Galatians 2: 11-21.) Some of those who were teaching that the Gentile Christians should be circumcised and keep the law of Moses went also into Galatia, and were teaching the believers there to do the same thing. (Galatians 6: 12, 13.) Paul wrote this letter to the Galatian church to warn them against the erroneous teaching that men are to be circumcised and keep the law of Moses.

The commandments contained in the Mosaic law were abolished by Christ (Acts 6: 14, margin; Ephesians 2: 14, 15). But the commandments of God as given by Him in the Ten Commandments were not abolished, and are still binding upon the people of God. (James 2: 10-12; Romans 7: 7, 12; Revelation 14: 12; 22: 14; Luke 16: 17; 1 John 2: 3-5.)

# Scripture Problems Solved

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



Please explain Luke 9: 30.—J.S.G.

A few days before the transfiguration of Jesus, He had said to His disciples: "There be some standing here, which shall not taste of death, till they see the kingdom of God." Luke 9: 27. It was in the transfiguration, seen by some of the disciples a few days later, that the Lord's promise was fulfilled. Both Moses and Elijah were then seen with the Lord Jesus. Moses died in the wilderness during the Exodus movement, and was buried in the land of Moab. (Deuteronomy 34: 5-7.) Later he was raised from the dead by Christ, the Archangel. (Jude 9.) By His resurrection from the dead the power of death over the human race was broken for the first time. (Romans 5: 14.) Elias, known as Elijah in the Old Testament, was taken up to heaven without tasting death. (2 Kings 2: 1-11.)

"Moses upon the mount of transfiguration was a witness to Christ's victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be 'changed in a moment, in the twinkling of an eye, at the last trump; when 'this mortal must put on immortality,' and 'this corruptible must put on incorruption.' 1 Corinthians 15: 51-53. Jesus was clothed with the light of heaven, as He will appear when He shall come 'the second time without sin unto salvation.' For He will come 'in the glory of His Father with the holy angels.' Hebrews 9: 28; Mark 8: 38. The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a

representative of the risen saints, and Elijah of the translated ones."—E. G. White, "The Desire of Ages," pp. 421, 422.

Please explain Philippians 1: 23.—I.C.H.

The American Standard Version presents Philippians 1: 21-23 as follows: "For to me to live is Christ, and to die is gain. But if I live in the flesh,—if this shall bring fruit from my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake." The Greek text reads literally: "For to me to live [is] Christ, and to die [is] gain. But if [it be] the to live in flesh, this to me [shall be] a fruit of labor, and what I shall elect not I know. But I am pressed out of the two, the desire having unto the to depart and with Christ to be: for [this is] many times much better; but the to remain in the flesh [is] more needful on account of you."

When Paul wrote to the Philippians, he was in bonds in Rome. (Philippians 1: 13, 14; 4: 22.) He had suffered much, for which reason he appreciated the ministry of those who had remembered him in his affliction. (Philippians 4: 14-19.) The apostle believed that his work on earth was nearly done, and in his weariness and suffering he felt a yearning to be at rest. Of course, if he could be of further service to Christ and to men in this world, that would be the better course to take.

Paul did not expect to be with Christ immediately after death, as seen in the following words: "If by any means I might attain unto the resurrection of the





I said to the poor old man nearest to me, "Uncle, I'm so sorry for you."

He looked up and said, "Ugh?"

"I'm sorry for you, because you must be so tired," I repeated.

The old man looked puzzled and again said, "Ugh?"

"Why, look at your skin! Your lips!" I cried. "How tired must your back be! And that mud! Look, you are up to your knees in soft, oozy mud! And I'm sorry for you."

A smile lit up his face. He turned to his companions and pointing to me with his thumb over his shoulder, he said: "Poor white man! He doesn't understand! He doesn't understand!" Then, he turned his radiant face toward me and added: "Thara, you don't understand. This is the best mud in the river valley. Look how soft it is! How easy to poke in the young rice plants! We started very early this morning, and there is a little bit of a moon tonight; we will keep planting till we can't see another stalk of rice. Oh, Thara, this is a good mud! We get 40 bushels of rice to the acre in mud like this!"

He bent again to his task. I murmured some good wishes, and turned to my journey. But something had happened. What a vision that dear old man had! The mud and the weariness were there, but he was not looking at them, he was looking at the 40 bushels of rice at the harvest time, and the vision of that reward made him rejoice in his mud! Good mud!

Suddenly I found myself saying after him, "Good mud! Forty bushels of rice to the acre in mud like this!" And my

## "Looking Unto Jesus"

**I**F I MAY judge sermons by the good they do me and the length of time I can remember them, then the best sermon I ever heard was preached by an old jungle farmer, standing up to his knees in mud in the middle of an extensive rice field, and it illustrated Hebrews 12: 1, 2 perfectly.

It was the monsoon season in Burma. Day by day the sky had emptied itself onto the thirsty land. The Salween River was swollen to overflowing. Every available man and woman was transplanting rice. I was taking supplies to Peter at our outstation in Naung Ka Ring. I had a pack on my back, huge rubber boots on my feet, and an umbrella over my head, but the journey was exceedingly unpleasant. In the dry season it was only three miles across the fields, but now with the rice terraces planted or ready for planting, all filled with water and mud, the path zigzagged to six miles in, out, around, and on top of the little mud walls which bordered the tiny fields. I slipped frequently. It's no fun to sit down and pour mud and water out of your boots; it's no fun to itch all over with prickly heat; and I was feeling "gloriously miserable" as I sighed "Oh, there'll be joy when the work is done."

It was just at this time that I approached a group of about 12 people planting one tiny field. Their backs were bent. Their lips were blue. Their skin was goosefleshed. What clothes they had were stuck to their bodies because of the rain. I paused. My heart went out to them in sympathy, and

(HEBREWS 12: 1, 2)

By Eric B. Hare

weariness was gone, my feet weren't sore any more. My prickly heat didn't itch. I was thinking of the souls Peter and I were going to have at the harvest time, and I shouted again, "Good mud!"

That's just what Abraham did. He endured the meanness of Lot, "for he looked for a city which hath foundations, whose Builder and Maker is God." Hebrews 11: 10.

That's what Moses did. He overcame the glittering temptations of the world, "for he had respect unto the recompense of the reward." Hebrews 11: 26.

That's what Paul did. He sang in prison, for he reckoned that the sufferings of that present time were not worthy to be compared with the glory that should be revealed. (Romans 8: 18.)

And that is just what we can do. Looking unto Jesus, beholding His beauty and His loveliness, we long to be like Him. But how often we have to struggle through the slough of despair! How often we have to strive to overcome the glittering temptations of the world! How often we have to suffer coldness and misunderstanding at the hands of our fellow men!

But rejoice! These very things make "good mud that yields 40 bushels of rice to the acre," and if we KEEP our eyes upon Jesus, our goal and our reward, we will find ourselves shouting, "Good trials! Good temptations!" For the trying of our faith worketh patience; and if we keep heart and endure, then the trials, the slights, the weariness will lose their sting, and soon we shall be like Him! (James 1: 3, 4.)