

MAY FIFTEEN CENTS

Our TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



"THE CENTURY OF PROGRESS" (See page 10)

God's Silent Voice

IN THE LOVELINESS OF SPRING

By INEZ BRASIER

YESTERDAY the music of the woods drew me. Not the chorus of many bird voices blending into the harmony that is more divine than anything else this troubled world knows. Ah, no! It was God's silent music. It came, wafted on the soft May air, drawing me to the wooded hills.

The woods in spring! Carpeted with the blue of violets and the white of trilliums on a background of that green which only the springtime knows—here is the benediction of heaven's peace. Slowly I climbed the long winding path up the tree-covered slopes. There, as far as eye could see, were the flowers, "the silent music of God's voice."

"The roses speak of the Rose of Sharon;
The lilies, of Christ in the vale;
And every sweet flower unfolds His power,
And His love that can never fail."

Often I paused to listen to that voice. How it speaks to the heart, this silent music of God! Here, in the temple of His own building, one may truly empty the

We witness a revelation of God's power and love in the new life that blossoms in the springtime.



heart of every worry, of every care and grief that wear away the very life forces. Here the heart may be filled with the fragrance of the flowers of faith and hope and trust in His providence.

"In the loveliness of the things of nature you may learn more of the wisdom of God than the schoolmen know. On the lily's petals, God has written a message for you,—written in language that your heart can read only as it unlearns the lessons of distrust and selfishness and corroding care. . . . Through the flowers, God would call our attention to the loveliness of Christlike character. He who has given such beauty to the blossoms desires far more that the soul should be clothed with the beauty of the character of Christ."

"Be it ours to meditate
In these calm shades, Thy milder majesty,
And to the beautiful order of Thy works
Learn to conform the order of our lives."

When we have learned this lesson well, from our hearts shall emanate this music of God's voice, His love and peace. "It is the believer's privilege so to carry Christ with him as to be a perfume and a benediction wherever he goes." The sacred influence of "God's first temple" will go with us. We cannot hide them.

"Our thoughts are odors, and we cannot seal them
So close with actions but they will creep out;
And delicately fashioned souls will feel them,
And know them sweet or vile, beyond a doubt."

He who has given the flowers their fragrance, their lovely color and myriad forms, who has surrounded us with so much of heaven's beauty, desires us to make joyous and beautiful other lives. Not sparingly, begrudging the beauty with which He has so freely enriched your life and mine, but freely, like the flowers, are we to gladden those about us.

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Every man's work, whether it be literature or music or pictures or architecture or anything else, is always a portrait of himself, and the more he tries to conceal himself the more clearly will his character appear in spite of him.

—Samuel Butler.

HIP-HIP-HURRAH-BOYS spending, you-owe-it-to-us strikes, and anti-horse-and-buggy-days legislation are doing about as much to bring order out of the universal post-war chaos as Nero's fiddling did to save burning Rome. Europe and the Orient are in the throes of famine, and there is serious danger of pestilence. Herbert Hoover has crossed and recrossed the Atlantic in repeated surveys of Old-World food shortages. And retiring UNRRA has set up the amount of \$35,000,000 as a tide-over food relief fund.

Great Britain recently experienced a coal strike which paralyzed its nation-wide industry, crippled its transportation and power systems, and sent thousands of shivering victims to bed to keep warm. Strikes, and threats of strikes, more stupendous than the world has ever seen have been the unhappy lot of freedom-loving America, and this in the midst of needs for material and services more acute than this country has known for decades.

The situation in England was summed up by Anthony Eden, and reported in *The New York Times*, February 8, 1947. Said he: "At the moment we in this country are confronted with the greatest industrial crisis that has faced us at any time in the last twenty years."

In the midst of all this—fantastic as it may seem—American cigarettes have replaced European currency in the Old World as the most valuable medium of exchange. Before the war closed, American prisoners in one German stockade bought a portable radio on the French black market for 500 packs of cigarettes, and succeeded in smuggling it into their prison camp. In Europe and in the Orient, even more than in America, money values have dropped; prices have soared. One hundred nineteen French francs can be bought for one American dollar; 225 Italian lire for a dollar; 4,980 Greek drachmas for a dollar; and, to turn to the Orient, 3,350 Chinese dollars for a dollar. But on the black market the exchange rate for Chinese dollars is 7,000 for one American dollar; 6,300 Greek drachmas for the dollar; 550 Italian lire for the dollar; and 290 French francs for the dollar. One reason for this is the shortage of goods and services, another reason is the world-wide blizzard of paper currency, and still another reason is the Herculean heap of war debts and the continuing orgy of spending, with consequent backbreaking taxation.

For example, the American government's spending budget for 1948 may amount to 37½ billion dollars—quickly said, but not so quickly realized. As Mr. James G. Stahlman, editor of the *Nashville Banner*, pointedly remarks, it "isn't a sum by some feat of legerdemain to be airily



Violence very often flares up in the disputes between capital and labor, as is evidenced by this incident of strikers overturning a car at the American Automatic Devices Plant in Chicago, Ill.

The Conflict Between Capital and Labor

Great Issues Involved!

By FRANK A. COFFIN

waved out of a hat." Well, how much is it?—One third more than the Federal Government spent in its first 129 years, from the beginning in 1789 through the year 1918, years that saw three expensive wars. As Mr. Stahlman says:

"All the wages paid out in America's manufacturing industries in 1939 (the year the war began) plus the cost of all the materials going into all that manufacturing, totaled just about 37 billion dollars, and the total value of all their products was only a third higher. The amount sought is more than twice as much as all our exports and imports—including lend-lease—for 1944, the last full year of war. It is more than the whole stock of money in existence in the United States in 1942, and nearly half again as much as all the money in circulation in the United States in 1945. It is more than all the savings deposits in all the banks of the

nation in 1944."—*Nashville Banner*, January 18, 1947.

Who is to pay—and when? Allowing a payment of \$202,000,000 a year on the public debt, it will take the United States a little more than 1,222 years to pay it off. "Oh, happy day! Oh, wonderful 3169 A. D!"—*Nashville Banner*, January 29, 1947.

This avalanche of spending, with its consequence of crushing taxation, has had a pronounced effect upon labor, for the cost of taxation must be added to the prices of goods, and the rising price index has stimulated labor leaders to demand proportionate advances in wages. But the public will not pay sharply advanced prices, hence the manufacturer is forced either to hold wages steady or else operate at a loss, and eventually go out of business. All this has a tendency to throw business into the lap of

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THE PASSION play at Oberammergau, Germany, has been revived since the close of the war. This world-famous portrayal of the life and death of Christ has inspired thousands, if not millions. Its actors have been men of deep religious convictions. Their purpose has been to make Jesus and the plan of salvation real.

special wisdom and skill that the tabernacle might be beautiful and perfect. (Exodus 31: 1-6.) "And in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee." Exodus 31: 6.

God, the Master Architect, took personal supervision of the planning, erection, and decoration of that tabernacle. No

contained the ark, which represented God's throne.

The ark contained the two tables of the law, a pot of manna, and Aaron's rod which budded: however these last items were not in the ark in later years. (1 Kings 8: 9.) Upon the ark was its cover, called the mercy seat. Upon each end of the mercy seat was a cherub. Their wings

They Saw Jesus

The Sanctuary Passion Play

By LEONARD C. LEE

in Type and Shadow

Strange as it may seem, there was another passion play about three thousand years ago, more than a thousand years before Christ, which had the same purpose. Its actors were men of God and the author of the drama was God Himself. It was enacted over and over again. Each time it took a year, and all the people of the Hebrew nation had a part. The world, past and present, were spectators. Those who could not be present could read about it in the Old Testament Scriptures. The drama showed not only the life and death of Jesus upon earth, but His work as Mediator in heaven as well. Without studying this ancient pattern we cannot truly understand the present work of Jesus as man's Substitute, Mediator, Judge, and King.

When the Hebrews came out of Egypt, they were a race of untrained nationals fleeing from a tyrant. They had almost forgotten, or had never learned, about God. Many had been born in slavery. In God's providence they were to be an object lesson to the world. From them was to come the Messiah. Through them, the seed of Abraham, all the world was to be blessed. God's plans for them were His plans for the world. Their failure would be the world's loss; their success, its victory.

After the exodus and after the law had been given at Mt. Sinai, when the camp had been organized, God said to Moses, "And let them make Me a sanctuary; that I may dwell among them." Exodus 25: 8. It was God's purpose not only to dwell among them, but to instruct them in the plan of salvation.

God gave to Moses every detail of the tabernacle and the sanctuary service. He even called out by name two men, Bezaleel and Aholiab, and gave them

other earthly building has ever been so planned and built; and nothing else on earth has ever been so perfect in symmetry and design or so beautiful. The tabernacle represented a little bit of heaven upon earth. Man was to see in miniature the plan of salvation enacted and re-enacted before his very eyes; and the record was to be left for all succeeding ages.

The tabernacle had two rooms: the most holy, which was a perfect cube; and the holy place, which was twice as long as wide. Then there was the outer court which represented the earth. The holy place, or first apartment, represented the work of heaven for man's salvation; while the second apartment, or holy of holies,

touched over the center. Between them and above the mercy seat was a bright light, the visible presence of God.

In the first apartment was the table of showbread, which was set each week; the candlestick with seven branches, and the altar of incense. Outside was the laver, or washbowl, and the altar of burnt offerings.

Each day a lamb was offered in the morning and one in the evening, as a token of Christ's death for us. This was done outside the tabernacle at the altar of burnt offering, for Jesus' death for us was not in heaven but on earth. He who asked for forgiveness was to bring a lamb to the door of the tabernacle. He must there lay his hand on the head of the lamb and confess

The sacrificial system of Old Testament times consisted of a round of ceremonies that were types and shadows pointing to Christ and His death on the cross.





The sanctuary was the center of all the religious services of Israel, and its set up and ordinances were highly significant of Christ's atonement and priesthood.

his sins. Then he must take the life of the lamb, for it was our sins that killed Jesus. The priest then took the lamb and the blood and made an atonement.

The lamb represented Jesus, and so did the priest. The priest ate some of each lamb offered by the people, thus transferring the confessed sins to himself and taking them into the sanctuary. In the case of a priest or ruler, the blood was carried in, and the priest did not eat of the sacrifice. This was all symbolical of the fact that sins are reserved until the judgment day.

If the sinner was too poor to afford a lamb, he could bring two turtledoves or even some meal. God did not allow poverty to interfere with salvation, for the blood of Jesus, who was represented by the sin offering, is free to all.

The blood of animals had no power to cleanse from sin, but by doing their part, the people showed their faith in the coming Saviour, whose blood would cleanse. God accepted their faith before the cross just as He does ours after the cross. All are saved by the same salvation. Jesus was the "Lamb slain from the foundation of the world." Revelation 13:8.

The daily ministration represented Jesus' work in the heavenly sanctuary. "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2. Jesus, our high priest, was to plead with His own blood for every sinner who came with repentance and confession and faith in the blood.

But the plan of salvation is not all sinning and being forgiven. This experience of sin will someday have an end. As it was in Noah's day when God said, "My Spirit shall not always strive with man" (Genesis 6:3), so in the closing days of

earth's history, sin was finally to be disposed of. This was all portrayed in the sacrificial service. This is given very clearly in the Epistle to the Hebrews. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Hebrews 9:24-26.

In the Hebrew round of service the whole history of the plan of salvation was re-enacted each year. Thus, on the tenth day of the seventh month of each year,

the Day of Atonement represented the final judgment and the end of sins.

On that day the high priest took two goats and cast lots on them. One goat was for the scapegoat, while the other represented Christ. The latter was killed as a sacrifice and its blood carried by the high priest into the most holy place. Before the Lord's goat was killed, all the sins of the people which had been confessed through the year were laid on its head. This goat represented Jesus who died for the sins of the whole world. Every sin that had ever been confessed in faith, from Adam's to the last sinner's on earth, was laid upon Jesus before He died upon the cross. His blood was efficacious for all who would accept it.

The high priest carried the blood and a censer of incense before the mercy seat in the most holy place. As he sprinkled the blood on the mercy seat, he asked forgiveness and cleansing for his people. When he came out of the tabernacle, the work of salvation was complete for that year. But there was one other act.

The live goat, or scapegoat, represented Satan. Satan was guilty of all the sins the people had confessed. The people had been forgiven, but Satan had not confessed his sins, nor been forgiven: therefore the sins of all the people were placed upon the head of the scapegoat, and he was banished forever. Those whose sins were not forgiven at the close of the Day of Atonement were cut off from God's people.

This whole service was symbolic of the
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She Held His Hand

By CHARLES L. PADDOCK

A FATHER and his little daughter while strolling through the woods came to a swiftly flowing stream. On its well-watered banks were many lovely flowers which caught the eye of the little girl.

At a bend in the river she saw some unusual blooms out on a sharp, jutting point. As she ventured near the bank, her father called to her to come back. She had been taught to obey, so she stopped in her tracks and returned to her daddy. There was disappointment in her face and the tone of her voice as she asked, "Why, daddy, can't I pick those pretty flowers?"

Taking her small hand in his, he led her up past the bend in the river so she could look back on the spot where those particular flowers were. From this spot it was easy to see that the river had undermined the bank at that point, and only a thin crust of earth held up the earth and the flowers.

Had the child stopped there to pick the blossoms, the bank would have given way, and she would have fallen into the swollen river.

Then she asked, "Daddy, where can I pick some flowers?"

"My dear," he answered, "you may pick flowers anywhere as long as you hold to my hand." He knew she would be safe as long as he had her chubby hand in his.

Many dangers beset the Christian as he journeys life's way. There are pitfalls here and there. The ground on which we tread may often be uncertain and unsafe. But we may go any place with confidence as long as we hold His hand.

If we must let go our hold of the Master in order to go some place, it would be much better not to go. There are many pleasures we cannot enjoy with safety, for we cannot take Him with us. We should ever keep hold of His hand.

JESUS is coming! The world lives in reckless abandonment to sin, little realizing that her day of destruction hastens on apace. The church, in eager expectancy, carries the message of a crucified, risen, and soon-coming Christ into all the world. No belief among Christians leads men to better living, greater giving, and more earnest service for the Master than the belief in the nearness of Christ's coming. The power of a church for evangelism is directly proportionate to the reality and purity of its belief in this vital Bible doctrine. Where there is a spirit of expectancy in the church, a radiant anticipation of the glorious appearing of the Lord, there is also power for witnessing. Where there is indifference to this theme, there is loss of spiritual life, loss of zeal, loss of power. False teachings about the second coming lead to uncertainty and unbelief. Unbelief begets indifference.

The more important the doctrine of the life of the church, the more the enemy seeks to cloud that doctrine with error and uncertainty. Many are the false teachings about the second coming, but the most deceptive of all—yes, the most dangerous—is the false secret rapture theory. In the final manifestation of antichrist, Satan will appear, claiming to be Christ. He appears as an angel of light. He clothes his deception with miracle-working power and simulates the teaching of Jesus.

There is but one defense against this overmastering deception: Satan cannot counterfeit the manner of Christ's coming. For this reason, and that the church might ever be on guard, our Lord was very explicit in describing the manner of His second coming. His coming is to be with power and great glory. The secret rapture heresy, in teaching a silent, secret, snatching away of the church, prepares the way for the counterfeit Christ. If people are not looking for a glorious appearing, for a Christ who comes with all the angelic hosts in a blaze of heavenly glory, they are ready to receive the counterfeit Christ, the antichrist of the last days.

The word of God is our shield and our defense against the deceptions of the last days. What says the Bible, the Blessed Book inspired of God? The Bible nowhere teaches a secret coming of Christ. Instead, the Bible warns against any such teaching. Blind

Satan's Counterfeit of Christ's Coming



The Secret-Rapture Deception

By VARNER J. JOHNS

The secret-rapture proponents make a strong point of the Bible reference to "two women grinding at the mill; the one shall be taken, and the other left." Matthew 24: 41.



indeed is the guide who veils the plain teaching of God's word with an appeal to misapplied types and misinterpreted Greek words. We would say with the great Charles Spurgeon:

"We are getting too far away from facts nowadays, and too much into the realm of myths and notions. 'Every eye shall see Him;' in this there shall be no delusion. Note well that He is to be seen of all kinds of living men; every eye shall see Him: the king and the peasant, the most learned and the most ignorant."

Of greater value than any word of any man is the testimony of the word of God. Let us find a "Thus saith the Lord" for our belief in the manner of Christ's coming. There are a multitude of texts; all teach a visible and glorious coming. In the prophecy from the Mount of Olives, recorded in Matthew 24 and 25, Jesus proclaimed in unmistakable words the fact and the manner of His coming. Note well verses 30 and 31 of chapter 24:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

"With power and great glory" and "with a great sound of a trumpet"—these are the descriptive words used by the One who foretold His return. Dare anyone delete these words from the prophecy on the mount? They teach a visible appearing, a glorious appearing. Moreover, the sequence of these two verses was not

given without divine foresight. Verse thirty describes the power and great glory of the second coming.

"They shall see the Son of man coming," are the words of Jesus. Verse thirty-one describes the gathering together of God's elect. If the gathering together of the righteous were to occur three and one-half years, or seven years, before the manifestation of Christ in glory, why does not verse thirty-one precede verse thirty? The fact is: the second coming is one sublime and glorious event. There is no interval of years between the resurrection and translation of the righteous and Christ's coming in glory. The dividing of

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the second coming into two phases, one secret, the other visible, is a fiction of the imagination and not a fact of the word. Furthermore, verse thirty-one, which describes the gathering of the elect of God, uses words which are the very opposite of silent or secret. "With a great sound of a trumpet," says our Lord.

The words of Matthew 24 are repeated in Mark 13 and the same sequence of verses is found.

"And then shall they see the Son of man coming in the clouds with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Verses 27, 28.

There are two other verses in the prophecy from the mount which are worthy of note. Our Lord speaks again and says:

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24: 27.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Matthew 25: 31, 32.

The Day of Separation

The day of separation is the day when Jesus comes in glory. With what a strange reading of Scripture would a secret-rapture advocate translate these texts for us! They would read something like this: "The Son of man comes stealthily and snatches away His church: His coming is secret and silent and invisible. He separates the righteous from the wicked in this secret coming, and the wicked are amazed to find that the righteous are gone. Then comes a tribulation period for the wicked. At the close of this period of undetermined length, Christ comes again, not in a third coming, but in a second phase of His second coming. This time He comes in glory." Is this a sound exposition of the word of God? Is this "rightly dividing the word of truth"? 2 Timothy 2: 15. Is this dealing justly with the words of Jesus? On the contrary, it is a gross perversion of the Scriptures; it is a wresting of the word to fit the fancy of men.

With the words of Jesus as to the manner of His coming we may place the words of the angels who brought encouragement to the disciples when their Lord was taken from them.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is

taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11.

At His ascension, a cloud received Him out of their sight. (Acts 1: 9.) At His second coming the cloud is again manifested. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Revelation 1: 7. When the righteous are raised and translated, they are caught up "in the clouds, to meet the Lord in the air." 1 Thessalonians 4: 17.

SPLendor of the SUN

By LOUISE O'KAIN

*Splendor borne on wings of dawn
Glows through misty skies,
Rests o'er hills and woodland streams,
Bids all nature rise.*

*On it flies in westward course—
On through heat of day;
O'er the cities, towns, and plains
Hastes; it must not stay.*

*Rests at eve on ruby waves
Splashed with jade and gold,
Fades away from yonder skies—
Day turns gray and old.*

*Thus the course that Splendor holds
Runs till day is done.
This the gift God gives to man—
Splendor of the Sun.*

With the text in Revelation agrees Matthew 24: 30: "And they shall see the Son of man coming in the clouds of heaven." The God "who maketh the clouds His chariot" (Psalm 104: 3) does not veil His glory when He comes the second time. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Psalm 68: 17. All the holy angels accompany our blessed Lord when He comes to receive His own. These angelic beings "gather together His elect" (Mark 13: 27) as they are brought forth from their dusty beds clad in the garments of immortality. Surely there is "power" and "great glory" in the second coming of our Lord!

The question naturally arises: Why the

studied effort to divide the second coming of Christ into two comings? Why is such an invention necessary or desirable? We answer: In order to sustain false ideas in regard to the kingdom, it was necessary to do violence to the second coming and divide it into two comings. The maintaining of even one error necessitates the building of a pyramid of error.

Two Giant Errors

When Jesus comes the righteous are resurrected and translated to the mansions which Jesus is now preparing for them. This has been the belief of the church for eighteen centuries. Two giant errors conflict with this Bible truth: (1) The false teaching that separates the kingdom from the church, placing the Jews in the kingdom and the Gentiles in the church; a teaching which necessitates a restoration of the Jewish nation and a future Jewish kingdom. (2) The false teaching that during the millennium Christ will reign with His church upon this earth, the Jews will be restored to their national homeland, converted to Christ, and their kingdom established.

If the righteous are reigning with Christ in the mansions above, how could they reign at the same time on this earth? In order to harmonize the second coming with these two unscriptural teachings, the secret rapture was invented. Let the righteous be caught up to heaven, as the Bible teaches, but bring them back after only three and one-half or seven years. Thus in an effort to harmonize truth with error, another and more dangerous error is invented. What is the truth in regard to the church and the kingdom? What is the truth of the millennium?

The church of the living God includes all the believers of all the ages. Abraham was in the church as well as Paul, Abel as well as Abraham. The church is built upon the foundation of the prophets of the Old Testament as well as the apostles of the New Testament. (Read Ephesians 1-3.) The church is pictured as the body of Christ; the middle wall of partition between Jews and Gentiles was broken down by our Lord; both are reconciled unto God in one body by the cross; both are fellow citizens; both are fellow heirs and of the same body; both are of the household of God. (Read the great prophecy of Revelation twelve.) It was the church which was in existence at the time of the birth of Jesus, which is pictured as a "woman" giving birth to the Lord Jesus Christ. Whether it be the "church in the wilderness," the church of the days of the apostles, or the great spiritual church of this our day, it is one church, the body of

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When God Shakes the Earth

An Upheaval Surpassing an Atomic Explosion

By CARLYLE B. HAYNES

A DEMONSTRATION has been given men of the power of atomic energy to destroy human lives and human works. That demonstration has struck fear—elemental, numbing fear—into the hearts of men everywhere.

This very fear is itself a sign of the nearness of the return of our Lord. (Luke 21: 26.)

A factor in this shattering fear, no doubt, is the conviction that the world can be blasted, be destroyed, be brought to an end. When the heaven is removed as a scroll when it is rolled up, when every mountain and island are moved out of their places, then the great men of earth are represented as burrowing into the earth, into the caves and rocks of the mountains, and, rather than face their Creator and Judge, calling for death in the crash of matter rather than the scorching, vaporizing heat of nuclear fission. (See Revelation 6: 14, 15.) Their cry is thus recorded:

"Calling to the mountains and rocks, 'Fall on us and hide us from the face of Him who is seated on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who can stand

before it?' " Revelation 6: 16, 17, R. S. V. (See also 2 Peter 3: 10-13.)

Such a world conflagration is spoken of by many former prophets of the Old Testament. The reader's attention is directed to some of the most significant of these:

"Our God cometh, and doth not keep silence: A fire devoureth before Him, and it is very tempestuous round about Him." Psalm 50: 3, A. S. V.

"A fire goeth before Him, and burneth up His adversaries round about. His lightnings lighted the world: the earth saw, and trembled." Psalm 97: 3, 4, A. S. V.

Even more definite is the description Isaiah gives of Christ's return:

"For by fire will Jehovah execute judgment, and by His sword, upon all flesh; and the slain of Jehovah shall be many. They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse, they shall come to an end together, saith Jehovah."

Isaiah 66: 16, 17, A. S. V.

Ezekiel, Joel, and Zephaniah also make the same prediction. (Ezekiel 20: 47, 48; Joel 2: 3, 30; Zephaniah 1: 18; 3: 8, all A. S. V.) And the last prophet of the Old Testament, Malachi, joins his voice with the rest:

"For, behold, the day cometh, it

burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch." Malachi 4: 1, A. S. V.

Long centuries ago two of the cities of the earth suffered a visitation of divine wrath, and were consumed with such a blast of brimstone and fearful heat that no blade of grass or tree has grown there in that cursed soil for several thousand years. (Genesis 19: 24, A. S. V.) And this judgment by fire is set forth by Jesus as a warning and solemn example of the judgment that is soon to come upon all the earth:

"But in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed." Luke 17: 29, 30, A. S. V.

Peter and Jude also refer to this ancient visitation of divine fire as an example to a future age. (2 Peter 2: 6; Jude 7, A. S. V.)

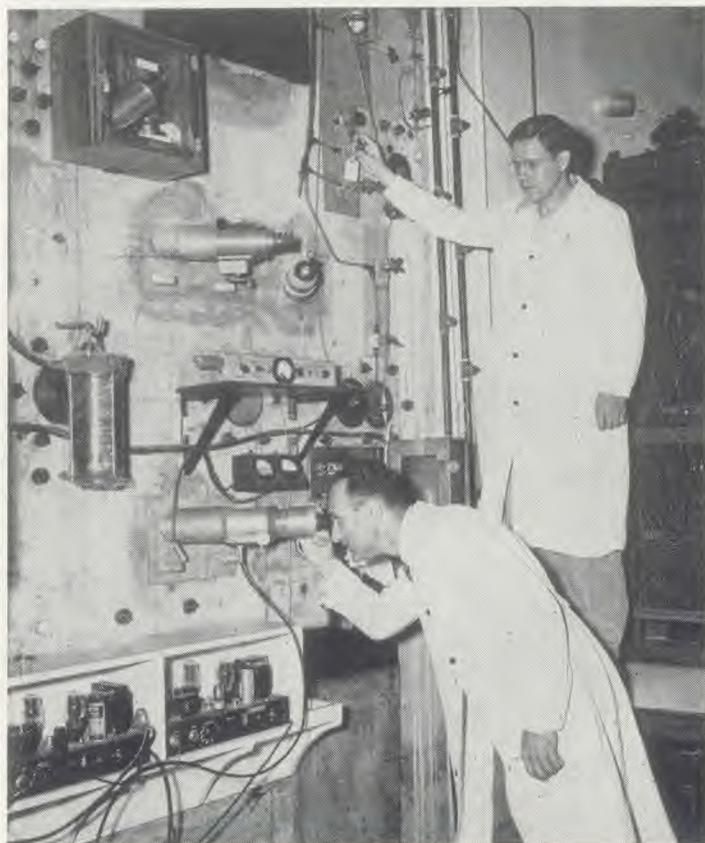
And while men still talk of peace and set up world machinery to implement such a peace in a United Nations Organization with its World Security Council, this, too, is big with importance in the light of clear Bible teaching. Paul writes of our time, saying:

"When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." 1 Thessalonians 5: 3, A. S. V.

That is the whole emphasis everywhere today—peace, peace plus safety, peace plus security. But when men talk this way, let God's people beware. For "when they are saying, Peace and safety, then—sudden destruction"!

These judgments hanging over the earth and the race of men upon it, so vividly described in the passages we have studied, to take place when the Lord Jesus comes back, are not myths. God's word means exactly what it says.

Many clear-thinking men in high places today are deeply troubled about the things they see coming on the earth. They have taken one of the dread words of Scripture and are using it more than ever before as the only adequate word to describe the sinister things they see ahead. That word is "Armageddon." They have lost all



A section of the Oak Ridge, Tennessee, laboratory, showing Dr. Edward Tompkins, designer of fission product separation units, demonstrating one of the remote control operations to Dr. Waldo Cohn, who is observing through a periscope the reaction within the heavy concrete cubicle.



An armed guard stands by as precious uranium ore is unloaded and checked at Fort Smith, Northwest Territory.

hope that any human structure can now save the world.

Around all the world men have fixed their eyes on the future and what they fear it holds of human woe and disaster. Only one ray of hope strikes through the gloom. That is the feeble hope of a world organization charged with the responsibility of solving world problems and providing world security. How much of a hope that is we now examine.

"We must elect world peace or world destruction," said Bernard M. Baruch to the first meeting of the Atomic Energy Commission of the United Nations.

What he meant was, that if the United Nations discovered no way by which the peace of the world could be established and maintained, an atomic war would be inevitable, and this would be bound to destroy humanity.

Peace is not obtained, however, by men's electing it. When they have done their supreme best there is something lacking. Humanity cannot abolish war. And that is true because humanity cannot eliminate, control, or remove the cause of war. Sin is beyond the control of man. And sin is the cause of strife. War will remain in this world as long as sin remains.

So the choice is not ours. We may elect peace rather than war. But no matter what we elect, war is what we will get.

Scientists have made it plain and positive that in from two to four years any great industrial power can produce atomic bombs of its own. The principles of atomic fission were well understood in all such

countries years ago. While America has been foremost in the production of atomic bombs, other nations have not been idle. The atomic arms race is not only begun; it is well on its way.

Many measures have been proposed to control it. In the very nature of mankind this is one of the things which cannot be controlled. Outlawing the use of atomic fission for destructive weapons will not prevent its use. We have had adequate demonstration that there are outlaw nations as well as outlaw humans. Indeed there are outlaw nations *because* there are outlaw humans.

America may possess a stockpile of atomic bombs. Let no one think that will deter other nations from attempting to acquire a similar stockpile of their own. Instead of such a stockpile in hand being a safeguard, it may prove to be a provocation. Such a weapon as the atomic bomb gives a decisive advantage to the aggressor nation that strikes first. It puts at a disadvantage a nation which is determined to be governed by the standards of civilization and refuses to attack until attacked. Several of the scientists who were responsible for the atomic bomb warned the War Department even before the general public was aware of the existence of such a weapon, of the possibility that America would be subjected "to sudden destruction visited on our country, to a Pearl Harbor disaster repeated with a thousand-fold magnification in every one of our cities."

(Continued on page 19)

TERSE TOPICS

GAMBLING IN CHURCH—

"For the first time since 1932, Bingo was stopped in St. Philomene's church in Montreal last September 14. 'Dozens of women almost caused a riot,' the Montreal *Star* of that date reported, 'when officers of the church, who claimed that they faced bankruptcy if the bingo ban went through, posted a sign on the church door "No Bingo Tonight."'" Father E. S. Girard, the parish priest, said the church made \$41,000 profit last year in bingos."—*The Converted Catholic Magazine*, December, 1946, p. 316.

HYPNOTISM BY TELEVISION

—The British Broadcasting Corporation recently experimented with hypnotism by television and found that it worked. In fact the BBC has decided never to do it again. About a dozen members of the staff volunteered for the experiment and were soon found to be in dreamland. One of the officials of the government-established BBC made the following statement: "If you can hypnotize people by television, think what would happen if everybody had a television set—as everybody will shortly—and a Hitler-sort of fellow started working on them all." It was admitted that the scary possibilities of the thing has shaken the Broadcast officials.

ANGER IS FATAL—General

Marshall, now Secretary of State, reveals that he cannot afford to get angry. He maintains that it would be fatal. He says that he must have a clear brain, and that anger is too exhausting. The General also believes that he cannot afford to appear tired, for fear that weariness will be misunderstood for discouragement. It is also interesting to note that he discouraged attempts to make him a field marshal because he believes that he should hold no higher rank than other American military leaders have held. Besides, he thinks that "Marshal Marshall" would sound "silly."

THE CENTURY of Progress Exposition was held in the city of Chicago in 1933 to celebrate the progress of the human race during the previous hundred years, especially as related to scientific invention and intellectual achievement. No visitor can soon forget the marvels on exhibition at that great display of inventive genius which made almost insignificant the advancement in material things during the previous millenniums of history.

This mighty upward surge of knowledge in the present generation was foretold by one of the prophets of Jehovah two and a half millenniums ago. To Daniel the prophet, who was also the prime minister of the Medo-Persian Empire, the angel Gabriel said: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12: 4.

While this statement has special reference to increased knowledge in the Scriptures with special emphasis on searching through the book of Daniel for the truths that had so long been concealed, it also foretells an unprecedented growth in intellectual advancement in "the time of the end," elsewhere designated "the last days." For thousands of years the world moved along with but little change in methods of labor, ways of living, and means of travel and communication. The horse, the oxcart, and the sailboat were the fastest means of transportation, and the smoke signals the most speedy method of sending messages. Fire was borrowed from neighbors or produced by friction, and houses were lighted by tallow candles or oil flasks. All writing was done by hand.

Millions of Inventions

Our generation exactly fits the prophetic mold. Modern man has become possessed by a spirit of restlessness and dissatisfaction that has remade the world. With an inquisitiveness far exceeding that of his ancestors, mankind has delved into the mysteries of Mother Nature, resulting in an age of wonders, a generation of scientific exploits. The patent office of the United States has issued more than two million patents for inventions, and new ones are being registered at the rate of more than a hundred thousand a year. Early in the twentieth century an employee of the patent office resigned because he believed that invention had reached its limit, and there was no more future in his vocation. Since then, one man, Thomas Edison, took out more than three thousand patents for inventions.

In our prophetic text the increase of travel in the time of the end is emphasized by the statement, "many shall run to



At the New York entrance to the Lincoln Tunnel, we catch a glimpse of the great progress in motor transportation and super-highways.



Many of the obstacles have been overcome, opening the way for the reception of the truth.

"THE CENTURY

and fro." This indicates the invention and manufacture of traveling conveniences which are also foretold in prophecy. The prophet Isaiah, in describing "the last days" wrote: "Neither is there any end of their chariots." See Isaiah 2: 2, 7. A chariot is any car or vehicle used to carry persons or objects from one place to another. On the 450,000 miles of railroads in the United States run approximately 4,000,000 cars, or chariots, carrying annually in number the inhabitants of the earth as well as unnumbered millions of tons of freight. Before the war it was estimated that there were 14,000,000 automobiles on the streets and highways of the nation, enough to transport at one time more than half of its citizens.

Two thousand five hundred years ago the prophet Nahum was commissioned to herald a warning message to wicked Nineveh. While in prophetic vision his perspective leaped across the intervening centuries to our own day, and he saw and described the modern chariot with its blazing headlights and lightning speed: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Nahum 2: 3, 4. Could any person, standing at night on the corner of a busy street in a modern city, better describe our present-day chariots?

Josephus Daniels, while secretary of

the navy, gave an address before a convention of scientists, in which he said: "While we live in a day when there are some things yet to be righted in the world and some problems yet to solve, it is nevertheless a privilege of men of this generation that we live at a time when the dreams of poets, seers, and prophets have been translated into realities. The finest things in the

Evidences of

By TA

world are dreams. 'Where there is no vision the people perish,' wrote one of the old seers; and another, whose vision seemed to overlap centuries and even millenniums and focus itself upon our own time, said: 'Many shall run to and fro, and knowledge shall be increased.' It is indeed wonderful what some of those ancient wise men foresaw. Did Nahum get a foreglimpse of automobiles when he wrote: 'The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings'?"

The prophecy of Nahum indicates the use of fast-moving chariots to carry men and women to and fro through the earth. The jostling one against another may have



broadcasting have
mass distribution
future.



The P-80 "Shooting Star" jet plane is faster, stronger, and can climb higher than any other mechanism of its type yet devised by man.

OF PROGRESS"

special reference to collisions on the highways of travel which are taking a toll of between 35,000 and 40,000 killed and several millions injured each year in America. Other thousands are killed and injured in train and airplane crashes. The faster these modern chariots move along the highways of earth and sky, the more frequent and fatal the accidents.

Day Dawning

UNCH

On the basis of Nahum's prophecy, Sir Isaac Newton, the most distinguished scientist of the seventeenth century, predicted that the time would come when men would travel at the rate of fifty miles an hour. Voltaire, the noted French skeptic, held Newton's forecast up to ridicule, pointing to it as an example of how the study of the Scriptures makes fools of men. Passing years have demonstrated the truthfulness of the Bible, the wisdom of Newton, and the foolishness of Voltaire.

Our fathers patiently crossed the American continent by oxcart in six months. A little later the journey was made by stagecoach in three months, and by saddle horse in sixty days. The first

railroad trains crossed to the West Coast in fifteen days. Now the streamliner makes the trip in three days and the airplane in six hours. An army flyer recently attained the speed of 664 miles an hour. This is covering more ground in an hour than our fathers traveled in a month. During the war Colgate University conducted a school to train airmen for the service. One day a young man was ten minutes late for registration. On being reproved by the officer, he replied: "I am sorry to be late, sir, but yesterday I was in Africa."

Lloyd George spoke of the unparalleled speed of the modern age as follows: "There are times in history when the world spins so leisurely along its destined course that it seems for centuries to be at a standstill. There are also times when it runs along at a giddy pace, covering the track of centuries in a year. These are the times we are living in now." Someone has said of our speedy age: "Hurry up. You will have to run fast if you stay where you are." "Time Tears On," was the motto of Grover Whalen, manager of the New York Exposition in 1939 and 1940.

The telegraph was invented and first used in 1844, marking the beginning of an age of electrical wonders that have amazed the world. The means of communication have been revolutionized by the taming and harnessing of electricity. Seven hundred submarine cables transmit millions of

messages through the mighty deep to lands afar, and scores of wireless stations make the most distant nations near neighbors. Did the Lord refer to the use of electricity as a means of rapid communication when He asked Job the question: "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" Job 38: 35. In some countries these very words are used in telephoning. The person phoning calls out over the wire, "Are you there?" and the answer comes back, "I am here."

Harnessing the Power of Nature

Electric power now lights our homes and operates our factories, street cars, and many railroad trains. The harnessing of this great power of nature has ushered in a new age bringing untold blessings to the human family. But when out of control, or used for evil purposes, it has been a potent instrument of death and destruction. What unknown and unused powers are still concealed in the realm of nature only the future will reveal. The inventive skill of man has only begun to discover and bring into servitude the latent forces of creation.

The Creator could easily have unlocked mysteries that have required centuries of toil and research to discover. He could have made revelations in scientific fields that would have furnished food for thought and stimulus for invention and incentive for discovery till the end of time. But this He did not do. The Lord is more interested in revealing to sinful man the science of salvation, which is more important to us than all the physical sciences combined.

The discovery and use of atomic energy has brought us to a new age, the most marvelous since the dawn of creation. Warren Weaver, Director for the Natural Sciences of the Rockefeller Foundation, recently said: "It is an old and familiar trick of the public orator to shout that we are entering a new era, a new age. This time, however, we do not shout. . . . There is no doubt this time. We have unquestionably seen the dawn of a new age—the atomic age."

Science has now tapped "the basic power of the universe," the force from which the sun draws its energy so that light and heat are transmitted through space many millions of miles to our world. Uranium was long considered of little value. The older dictionaries define it as "a rare, heavy, white, metallic element" that "has no important use." Now this apparently useless element has shaken the world to its very foundations because science has been able to release its hidden powers. Its potentialities for good are
(Continued on page 18)



A Step in the Wrong Direction

THE RECENT Supreme Court ruling upholding the right of the state of New Jersey to use public funds to bear the expense of transportation of children to Catholic parochial schools was, to use Justice Jackson's words, "giving the clock's hands a backward turn." It is a breach of the law of our land that may very well be the beginning of a very serious trend. It is a repudiation of the principle of the complete separation of church and state—a principle that our forefathers established through sacrifice.

It seems a pity that this decision was handed down without a greater show of opposition from Protestantism. The Baptist and Seventh-day Adventist churches were the only ones that filed briefs opposing the measure. Since the decision has been handed down, there has been a great outcry from many quarters, but this should have come before the deed was done. Perhaps this experience will convince American Christians that there must be an alertness in guarding our constitutional laws pertaining to religion. This could very well be the first step in a series that might lead to dangerous consequences.

In *The New York Times* (February 11, 1947), it states that "Justice Rutledge, in his forty-seven-page dissent, described in detail the fight by Madison to separate church and state. New Jersey's action, he said, 'exactly fits the type of exaction and the kind of evil at which Madison and Jefferson struck.'" Mr. Rutledge also pointed out that attendants at religious schools can now ask for their tuition and the sustenance for their teachers, as well as other expenses. *The United States News* of February 21, 1947, says that "bitter political and religious battles lie ahead for many states in the effort of [religious] schools to get . . . aid. . . . In the wake of the decision, the way now is open for broader types of state aid for church schools."

Benjamin Franklin once wrote a statement that would be excellent to hang in all the churches of the land. It reads as follows: "When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."—Letter to Dr. Price.

A distinct separation of church and state was defined by Christ when He said: "Render therefore unto Caesar [the state] the things which are Caesar's; and unto God [the church] the things that are God's." Matthew 22: 21.

There will undoubtedly be further attempts to break down the wall of separation between the church and the state, and we must be awake to the dangers that are involved before we lose, through indifference, what has been obtained by tremendous effort.

The Winecoff Hotel fire was one of a number of recent tragedies that has shockingly impressed upon us the prophecy "that in the last days perilous times shall come." 2 Tim. 3:1.



Great Tragedies

GLARING headlines are revealing an ever-increasing number of horrible tragedies. Narratives of sudden death are shocking the nation. The following are samples of what appear in the newspapers: "Worst Hotel Fire in History of U. S. Claims Lives of 120." "Mine Explosion Kills 15." "Air Tragedy Takes Lives of 28." "One hundred to 150 die in Berlin Fire at Dance Hall in British Zone." We brace ourselves each new day for more news of railroad wrecks, automobile accidents, airplane crashes, and fires.

The Cocoanut Grove night club fire in Boston, November 28, 1942, took a toll of 492 lives. Well over a hundred persons perished in the Barnum and Bailey circus tent fire of a few seasons ago. The Winecoff hotel debacle in Atlanta was responsible for at least 120 deaths. Those who witnessed the many victims of this tragic holocaust leaping to their death will never be able to dismiss the scene from their memory. Innocent children died in the flames or plunged to their death on the bloody sidewalks surrounding this so-called fireproof hotel.

In the night club fires, panic and stam-



pede accounted for a large number of deaths. Cries of terror and agony pierced the air as those who had been participating in a night of drunken revelry sought to get out of the room where whisky, tobacco smoke, jazz music, and shrill laughter had permeated the atmosphere before the terror of the flames swept through. *The New York Times*, February 10, 1947, states concerning the recent fire in Berlin, "One hundred to 150 masked merry-makers were burned or trampled to death in a flash fire that swiftly engulfed the Karlsruh Dance Hall." It states further that "a mass of bodies was piled before the entrance, much as in the Cocoanut Grove fire in Boston."

These sad experiences make us think of the day when Christ shall come, when the wicked, who have been so hardhearted and who have lusted after pleasure, will run away in great fear, and with a complete loss of all security and independence, crying for the rocks and mountains to fall upon them and hide them from the presence of the Lord. (Revelation 6: 14-17.) This day is not far from us, for the tragedies that we read about are the very things that Christ prophesied would take place near to the time of His coming. He revealed that there would be "fearful sights and great signs." Luke 21: 11.



Dulles Says Moral Law is Needed

EMPHASIS on the importance of the moral law in establishing world peace was well placed by John Foster Dulles in an address made to the General Assembly of the United Nations in a special service held at the Riverside Church, New York City, November 10, 1946.

The following important statement was a part of the address: "The United Nations represents great diversity. I need not elaborate on that. That diversity makes for discord and, unless some unifying force is found, it will disintegrate the United Nations just as it disintegrated the League of Nations. What is the force which, overriding so great diversity, can assure unity? . . . There is only one reliable unifying

force and that is the force of the *moral law*." Bravo, Mr. Dulles! It is time that world leaders were beginning to recognize and teach the great need for a return to the perfect law of God. Many reasons and solutions have been given for the state of affairs that our world is in, but few have had the courage to face the facts and come right down to an utterly real confession of need for a return to the only standard of right and wrong given by God to man. But, we hope that Mr. Dulles is not thinking that a return to the moral law should be brought about by legislation.

Another striking statement of this speaker is quoted as follows: The "*moral law points the way to world order*." As Christians we believe that Christ showed that way with greatest clarity." Yes, how true it is. World order can be obtained through obedience to the law of the Lord.

But how often this truth has been dodged in the various discussions of world peace, juvenile delinquency, and crime. It is no wonder that a wave of lawlessness and strife has swept over the world when the commandments of God have been almost completely disregarded by politicians, clergymen, and jurists alike.

The world would do well to heed the invitation of Christ, "If ye love Me, keep My commandments." John 14: 15. If we profess to believe in Christ and yet refuse to accept His great standard, we are only testifying with our lips but not our lives. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2: 4.

If the advice of Mr. Dulles were accepted by mankind, there would be peace and contentment for, "he that keepeth the law, happy is he." Proverbs 29: 18.

ANIMOSITY, fear, restlessness, hunger, and war! These are terms that describe the condition of the world. The greatest, most impressive peace organization has been built in recent months, but the demons of strife still carry on their diabolic work. Tremendous efforts are being put forth in the development of instruments of destruction that will accomplish unprecedented feats of mass slaughter. Atom bombs of far greater obliterating powers are in the making. Germ warfare, guided missiles, and amazingly fast jet propelled planes are a part of the preparation for war that completely overshadows the "killing" weapons of the past horrible conflict. Scientists of the highest caliber are working for the various governments in the feverish race to out-

Whither the World?

distance and outdo the other fellow in perfecting these unusual weapons.

Millions of people in Europe have suffered from the cold of this past winter, and many have starved to death because they lacked the necessary food to sustain life. Soldiers of the victorious nations police the defeated countries. The European continent in vast areas is a shambles of destruction. Tanks and guns are still sunk in the blood-soaked soil of those battlefields that recently felt the fury of the god Mars. The people, in many cases, are too despondent to rebuild their homes. Many say, "What's the use? We see the omens of an atomic war that will destroy

them again." *Newsweek*, (February 3, 1947) reports that "fifty per cent of all pregnant women entering the city's [Frankfurt, Germany] hospitals were forced to have abortions" because they had purposely taken illegal measures to prevent birth. "The appalling conditions of life in postwar Germany and the near impossibility of feeding and raising children" were given as the reasons.

Elections in Poland and other countries are nothing but a farce. They are forced elections. The boundaries of some of these nations have been radically changed, involving conditions that will continue to be sore spots as long as they last. Want, disease, and poverty are the rule among the masses of many lands, and their out-

(Continued on page 17)

These scenes portray the truth that hate still reigns in Europe. In the "Village of Hate," Burgsteinfurt, Germany, the people were ordered to see the films of the Belsen and Buchenwald atrocity camps. When one woman came out laughing, she was commanded to go back and see the films again.



BROKEN bones and dislocated joints are among the less common household accidents and are always serious. Few homes escape such accidents at some time when the children are growing. Fortunately young bones are elastic and do not break easily, but too great a force can break even rubber.

Bones may be broken in many ways, but as with most other injuries they fall into more or less general classes. We speak of "simple" fractures when the bone is broken one or more times, but does not project through the skin at any point. If

bones are much like a piece of green and tough wood. If you bend a slender piece of green wood, it will often break on one side and the broken parts stick up, but the other side can be nearly doubled without giving way. A similar break takes place in young bones, and for that reason it is called a "green stick fracture." The bones can easily be replaced, and if properly held

Is It **BROKEN** or **SPRAINED?**

How to Recognize Fractures, Dislocations, and Sprains

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



Accidents in the home account for a high percentage of broken bones. Children's toys and other objects on floors and stairways are often responsible.

one hears the expression, "He has a simple fracture of the arm," he naturally thinks of a single fracture. That is usually true, but not necessarily so, though it is customary to add the word "double," "multiple," or "comminuted," if the bone is broken in two or several places or in many small pieces (comminuted).

In case the bone is broken and a part projects through the skin, it is a "compound" fracture, and again it may be single, double, multiple, or comminuted. Sometimes the word "splintered" describes the injury quite exactly. A compound fracture is always much more serious in one way because of the danger of infection, or "blood poisoning." However, a compound fracture quickly and properly protected from infection may be much less troublesome than a serious simple fracture.

In describing a broken bone we usually speak of a "transverse" fracture if the bone is straight across, or "diagonal" if slanting. The latter is much more difficult to hold in position after it is "set," as the ends tend to slide from the pull of the muscles.

There is another type of fracture quite frequent in younger children in which the

will heal in a comparatively short time.

Usually when the bone is broken there is little doubt of the fact; but often an injury seems so slight that the break in the bone is not recognized; and many errors are made by calling them "sprains," "strains," etc. In case of an accident that causes sudden and severe pain, with partial or complete loss of function, an X-ray should be taken at once if possible. Most surgeons now refuse to "set" bones, except in case of great emergencies, until first examined by X-ray. If impossible to get one at once, an X-ray should be made as soon as a machine can be taken to the patient, or the patient to the machine. We now have so many efficient and portable X-ray machines that there is little excuse for not having this additional safety. Many "sprains" turn out to be fractures close to a joint, especially at the ankle. A real sprain may exist, but with the tearing of ligaments and other parts that accompany a sprain, there may be also a fracture, as the ligaments are frequently stronger than the bone, and they tear off a piece of bone instead of giving way.

With the breaking of a bone there is usually a sudden and severe pain and

generally a complete loss of movement. Or there may be a slight ability to move the part, and a temptation to use it; and such use may convert a mild injury into a severe one. When movement is attempted there may often be heard, and nearly always felt, a grating of bone ends, or "crepitus." This examination should be left to skilled hands so that additional damage may not be done. Usually there is prompt swelling of the parts near the injury, often a large "black and blue" area, and sometimes an accompanying condition called shock, described in a previous article. Except in unusually severe injuries, shock is not likely to accompany fractures.

When a fracture occurs, the frame work that supports the member becomes temporarily useless. Therefore it is very essential that no movement take place until it can be protected from further injury. If the patient must be moved, the greatest care should be used in supporting the injured member and keeping the normal "line" of the part so that the structures may not be further damaged. It is best, if possible, to keep the patient quiet where he is until expert aid can be summoned. But "first aid" may be of great use. We

must remember to keep the broken parts from moving by giving outside support. This is usually done with a piece of light board amply padded and carefully bandaged into position. Not much pressure should be used, just enough to hold it. It is best to bandage above and below the nearest joints to insure safety.

If the fracture is a compound one, do not attempt to clean the wound; for, as we have seen, the chances of doing more damage than good are high. If dirt can be sponged off from around the injury without danger of getting any into the wound, that is permissible. But the immediate area of the fracture should be covered with a sterile dressing at the earliest possible moment. Then apply a splint to hold the injured part as straight and firm as possible. If bleeding takes place, it can be controlled by pressure from hand or tourniquet.

It is difficult to say what bones are most frequently broken, but in general they run fairly close to the following order: clavicle, or collar bone; fibula, the smaller bone at ankle joint; the radius (the one that rolls) at the wrist joint; one or both bones of the forearm; one or both bones of the leg; the small bones of the hands and feet, frequently overlooked as they are so well held in place by ligaments and muscles; humerus (upper arm bone); femur (thigh bone); spinal column. The latter is much more frequently fractured than formerly supposed. Many chronic back pains and neck deformities are the results of such unrecognized fractures or dislocations. Here the X-ray is the only possible method of determining presence or absence of fractures. Such damage is frequently entirely repaired and recovery complete if recognized early and properly treated.

Skull fractures are always serious, but often unrecognized; and it is sometimes necessary to make a careful and prolonged investigation before the fracture is found. Jaw fracture, especially of the lower jaw, is quite common but can generally be completely restored, often without the loss of teeth, by modern surgical and dental methods.

By dislocations we mean that a joint has slipped out of its cavity, or socket. This can only take place after considerable tearing of the ligaments and muscles that are largely responsible for the bones staying in place, so the damage is often more severe than a broken bone. The deeper the socket, the more serious the injury; hence a dislocation of the hip joint is a most serious injury, often exceedingly difficult to restore.

Bones slip out of their normal location easiest when the muscles are relaxed, hence

are usually the result of an unexpected fall. If the muscles are prepared, a dislocation is not likely to take place. Hence the impatient yanking of a child by the arm when it stumbles often results in a dislocation, while the same youngster could swing by that arm indefinitely when exercising and not injure it.

The shoulder is probably oftenest dislocated, especially in childhood. The next is the knee, as it practically has no socket and the bones are held in contact almost entirely by ligaments and muscles. The knee suffers most frequently in athletic games.

The ankle can be dislocated, but almost never without an accompanying fracture. Fingers can be pulled out of place rather easily, and sometimes slip back readily, but are usually very sore afterward. The most frequent and serious dislocations of recent years, caused mostly by auto accidents or diving into shallow water, are fractures and dislocations of the neck bones; yet if promptly recognized and treated a large percentage will recover. There is always danger of partial or complete paralysis from such accidents.

To repeat, always have an X-ray of any
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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.

What would you recommend as a cure for constipation? I am anxious for a diet that will cure a stubborn case.—

First make up your mind not to depend on any drugs and take enemas only as a last resort as the lesser of the two evils.

On first rising in the morning go at once to the kitchen and take the following: One large glass of water with two teaspoonfuls of metamucil. If you wish to add to this mixture one tablespoonful of brewer's yeast, A.B.200 brand (powder), this will increase the laxative effect and at the same time furnish you with a fine supply of the vitamin B complex, which assists the bowels in their work. Add the metamucil last and drink quickly before it thickens. Follow this with a glass of water, fruit juice, or lemon water.

Delay your breakfast a little while you dress, and then have at least one coarse cereal and a dish of fresh or cooked fruit at the breakfast. Forty per cent bran flakes, Roman meal, or some similar food can be used, and Nabisco or some other bran may be added to insure the greatest possible laxative effect.

Be sure to drink several glasses of water during the day, the best results coming from the taking of moderate or small amounts of water frequently, using cold or cool water. Avoid all white-flour products and processed cereals and thickly peeled potatoes and macaroni. Use large amounts of fresh fruit twice daily and plenty of raw vegetable salads as well as cooked green and yellow vegetables. Use only 100% whole-wheat bread and toast. In stubborn cases the metamucil may be repeated in the late afternoon, or a little mineral oil may be taken the last thing at night until the bowels get started. You should walk a mile or more daily. Avoid undue nerve tension, which tends to make the colon spastic so that it hangs onto its contents tenaciously. Establish a habit time, and endeavor to go at the same time daily. Never fail to answer

nature's call; for as some one has said if you fail to answer the phone, your friends will quit calling you up.

What causes an almost constant ringing in the ears?—J.M.

The most common cause of this condition is an otosclerosis, or hardening of the vibratory mechanism of the middle and internal ear. Eighty per cent of all deafness is due to the same cause, but such deafness is almost never complete. Closure of the eustachian tube leading from the back of the throat to the middle ear, resulting in decreased pressure in the middle ear with a suction-like effect on the inner surface of the drum, often helps to cause this hardening process. Treatments which free the eustachian tube and allow the air ready access to the middle ear often result in improving the hearing and diminishing the ringing noise as well. Treatments should be daily for a time, and gradually these may be spaced at longer intervals as the condition improves. At the same time a very careful hygienic and health-building program should be instituted, with increased intake of vitamins, especially vitamin A. Warm, dry climates may be helpful if available.

A rather rare disease called Meniere's disease causes ringing in one ear only, but it is accompanied by dizziness, nausea, and vomiting. This disease is relieved by an operation of nerve cutting, first devised by the late Dr. Dandy of Johns Hopkins.

A simple treatment that might be helpful in ringing ears is the use of alternate hot and cold aural douches, using two ear syringes, with water as hot as can be borne alternating with a syringeful of cool water between the hot irrigations, repeating the treatment for 15 minutes or more. This will increase the circulation of blood through the tissues and thus help to restore normal tissue tone.

The Conflict Between Capital and Labor

(Continued from page 3)

the government, and tends toward its nationalization, which, in turn, leads into totalitarianism, Nazism, Fascism, communism, or whatever name one wishes to apply to that form of government which is the antithesis of the republic familiar to Americans from the days of the founding fathers.

As far as America is concerned, the situation would be less alarming if all American statesmen and all members of the editorial fraternity of the nation fully understood, believed in, and wholeheartedly supported, the fundamental principles of the American republic. "We hold these truths to be self evident—That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness," wrote Thomas Jefferson. All will recognize the preamble to the Declaration of American Independence.

But in freedom-loving America these principles are being challenged. One writer has voiced this challenge by expressing the idea that human rights are fluid, that they are subordinate to the public good, or perhaps to the public whim—which adds up to the principle that the small must yield to the large, the weak must yield to the strong. His conclusion is: "As an individual you have no right or claim to anything." (See *The Atlantic Monthly*, February, 1947, page 28, article by Richard E. Danielson, "The Right to Strike.")

On the other hand, writers like David Lawrence are vocal in decrying a labor-union oligarchy. He suggests that the national unions have become a system of government: "The right to strike as applied and exercised today is the right of a few individuals to order tens of thousands of other citizens to quit work even though they do not wish to do so." He also says: "'Closed shop' contracts are about as voluntary as the arrangement between the hold-up man and the victim who hands over his money at the point of a gun. . . . A 'closed shop' is a form of totalitarianism. It is utterly incompatible with democracy."—*The United States News*, February 14, 1947.

Mr. Lawrence has given expression to the truth. And if the "hold-up man" be the many, and the victim be the few, has the victim then no inherent rights? Are there no fundamental principles of right and wrong to which we can tie? Are property rights fluid, transitory, ephemeral, visionary? There is a law in an old

Book which reads, "Thou shalt not steal." Exodus 20: 15. Who will say that this law does not embody an inherent, God-given human right? Is the divine law against theft transitory? Likewise, is the God-spoken law against murder debatable? Is it not expressive of the right which every individual has to life? Most certainly!

The Depth of His Riches

By Thelma Wellman

Only dimly now
The pattern is discerned.
For mortal eye
Can never fully see,
Nor mind explore,
The depth of riches
Known but to our God.

But in that fairer earth,
Cleansed with devouring fire,
Our minds and bodies,
Wholly changed,
Shall know His glory
In its fullness.

There those inner longings,
Unexpressed, close hidden
In the heart's stillness,
Shall flower
In eternal bloom.

Now through the glass
We darkly view
The future glory;
Then face to face
Shall we behold
Our Lord.
Renewed, transformed by grace,
Praise and adore.

Oh, the depth, the height,
Exhaustless riches,
Known to God!

Nor is this right one which we can surrender. It is inherent, inalienable, inviolate, God-given. Moreover, every man has a right to his freedom and to the pursuit of happiness, and the doctrine which denies these rights leads into the morass of totalitarianism which has wrecked Europe. Hitler may be dead, but the ideas that made Hitler are still very much alive. Hitler said: "There is no such thing as truth, either in the moral or in the scientific sense. . . . I am freeing men from the

dirty and degrading self-mortification of a chimera called conscience and morality, and from the demands of a freedom and personal independence which only a very few can bear."—As quoted by Mark Ethridge, *International Conciliation*, May, 1941, p. 552.

Yes, Hitler challenged the principles embodied in the American Declaration of Independence, just as some others have done and are doing.

Mr. Lawrence calls attention to the fact that the United States Supreme Court decided in its NRA decision in 1935 that the United States Government cannot delegate to any group of citizens the right to run American business and to make laws therefor. After all, the individual has rights, the minority has rights, and the individual is the key to all democracy.

In early March the United States Supreme Court rendered its decision in the case of Mr. John L. Lewis and the United Mine Workers, affirming the verdict of the lower court and the \$10,000 fine of Mr. Lewis, but reducing to \$700,000 the fine of the UMW for contempt of court, after Mr. Lewis had by strike order shut down the coal mines for seventeen days, and thus threatened to paralyze the industry of the country. But that decision, important as it was, will not bring an end to labor troubles. So long as selfishness reigns in the hearts of men, each will seek his gain from his own quarter. The instruction of Jesus to the soldiers which, in principle, applies to all, "Do violence to no man, neither accuse any falsely; and be content with your wages" (Luke 3:14), is balanced by the scriptural warning to the rich: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:4.

Said the wise man: "There is that withholdeth more than is meet, but it tendeth to poverty." Proverbs 11:24. The rich man who withholds a proper wage will lose his help. If he withholds his product from sale, he stands to lose the use of his capital frozen in his product. If his price is too high, his sales decrease. The worker who withholds his labor turns his face toward poverty. If he insists on a wage higher "than is meet," he faces loss of employment and consequent privation. The apostle Paul said, "If any would not work, neither should he eat." 2 Thessalonians 3:10. But eating is a necessity; and work is a blessing, as God intended it should be.

But where selfishness and arrogance refuse to be reconciled, God's exhortation to all is to have patience. "Be patient

therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." James 5: 7-9.

The unprecedented struggle between capital and labor is one of the signs mentioned in Holy Scripture showing that we are now in the last days of earth's history, and that Christ's coming is very near at hand. "Ye have heaped treasure together for the last days," says the Holy Spirit through the apostle James. James 5: 3. "The coming of the Lord draweth nigh," he says again. Verse 8.

Though the struggle, strife, and turmoil of this old earth persist and grow in volume and terror, the man who gives his heart to Christ is safe. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler." Psalm 91: 1-4.

The whole world is adrift. Europe and Asia have passed through two terrible winters. Famine and cold have sapped the strength of millions. Great numbers are still refugees—homeless and helpless. Pestilence, in one form or another, is always a dread possibility among the undernourished, and once it begins to devour, no political barriers can stop it. Even oceans are not a sufficient wall of defense against this danger, as witness, for example, the influenza scourge of 1918, which reached to the islands of the sea.

But amid all the troubles which are here, and are yet to come upon the earth, let us not forget that God lives. God overrules. God will cause even the wrath of man to praise Him. God is able to say: "Hitherto shalt thou come, and no further: and here shall thy proud waves be stayed." Job 38: 11.

They Saw Jesus

(Continued from page 5)

work of Jesus as our High Priest in the heavenly sanctuary. The Hebrew service was not able to save; it only pointed to Christ, who would save all who showed faith in Him.

When Jesus died upon the cross the earthly priesthood was ended, and the

heavenly priesthood of Jesus was about to begin. "The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec." Hebrews 7: 21.

For centuries and ages sins have been forgiven; but the time must come when the day of atonement will make a final disposition of sin. "What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time." Nahum 1: 9.

Just as no one was allowed to go into the temple but the priests, so no one but Jesus can intercede for us in the heavenly court. The work of the earthly tabernacle and the priesthood ended at the cross. When Jesus said, "It is finished" (John 19: 30), and died upon the cross, the veil of the temple was torn from top to bottom (Matthew 27: 51).

Whether we know it or not, each of us is playing a part in the great plan of salvation. Day by day we are sending our sins before us to judgment. We offer, not a lamb at a worldly tabernacle with an earthly priesthood, but the blood of Jesus in the heavenly sanctuary with Christ the High Priest. The book of Hebrews was written to show how the work of Jesus is the fulfillment of the type and shadow of the earthly priesthood. The book of Hebrews is a divine commentary on the Old Testament sanctuary service as found in Exodus and Leviticus.

In order to understand fully the work of Jesus as our High Priest in the heavenly sanctuary, we must study the pattern given to the Israelites in days of old. No other subject so fully binds together the mighty truths of the Bible into one harmonious whole as does the sanctuary service.

Whither the World?

(Continued from page 13)

look is anything but good at this time.

In the Far East there are rumblings that suggest future trouble. India is slipping from British control. Ceylon is awakening politically. Malaya is beginning to organize. China is in the throes of war and, at the same time, is crying for the United States to get out! Asia's millions want to operate their own affairs. Japanese early successes in World War II erased the prestige of the West. Military restlessness is growing among the heathen people.

In the Near East serious troubles have already developed, particularly in the Holy Land of Palestine. In Turkey the government is bracing itself against pressure from Russia for the Dardanelles. Russian troops are being massed on the Turkish border.

To add to the multiplicity of troubles

Pope Pius urges a fight on the Soviet system. In *The New York Times*, January 19, 1947, the statements of the pontiff were transcribed and among other things he said: "The tyranny of communism has replaced the tyranny of nazism." He urges clergymen "and Catholics everywhere to combat communism in all its forms." This sounds very much like the initiation of another crusade. Students of history know only too well what were the tragic results of the papacy-inspired Crusades of medieval times. May history not repeat itself in this respect.

The world needs a true revival. Unless hatred, selfishness, and pride are put away and the principles of love, kindness, and charity are substituted, the world is doomed. We must give food, clothing, and medicines to the suffering, bleeding ones of Europe. We must destroy their suspicions by an outward and aboveboard demonstration of practical godliness by helping them to get back on their feet. With all of this there is need of a return to God and the teaching of the gospel to all the world. This is an opportune time to lead men to Christ, the Saviour of the world, "for when Thy [God's] judgments are in the earth, the inhabitants of the world will learn righteousness." Isaiah 26: 9. Christ has commissioned His followers to preach the gospel to all the world; and when it has gone to the ends of the earth, then will He return to establish His kingdom of glory and peace.

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Is It Broken or Sprained?

(Continued from page 15)

suspected fracture or dislocation. No money has ever been better spent. Regard such injuries always as serious and give plenty of time for repair. Usually six weeks is as short a time as we can expect for satisfactory results. In older people it takes longer than in youth. But even in very advanced age I have seen excellent recoveries from fractures of the hip joint—always dangerous in old people.

Older people should keep in mind that calcium, or lime, is not stationary in the bones or teeth, but is often lost through insufficient replacement from the food. The bones may become soft and bend or break very easily. Hence plenty of milk or other calcium-bearing food should be used in late life.

Never trust a fracture or dislocation to a "bone setter" or a "natural healer." Many of them are fakers of the first water and totally irresponsible. Get the best aid available and get it at once if you would reduce the danger from fractures and dislocations to the minimum.

"The Century of Progress"

(Continued from page 11)

unlimited. One scientist declared that there was enough atomic energy in a cardboard railroad ticket he held in his hand to run an express train ten thousand miles, and that two handfuls of sand contain enough energy to supply all the basic power of the United States for two or three years.

The *Philadelphia Evening Bulletin* of August 9, 1946, declared that a uranium baseball would yield an amount of power equal to the output of Grand Coulee Dam; that a piece the size of a marble would provide sufficient power to move the mighty Queen Mary over the Atlantic and back; that as much of this element as could be stuck on the head of a pin would speed a streamliner from Philadelphia to San Francisco and return; and that a piece the size of a hazelnut would drive an automobile during the lifetime of the car. It has been stated that five pounds of any matter contains enough atomic energy to drive an ocean liner ten times around the world.

However, the world is frightened because of the potentialities of atomic energy for evil. Thus far it has been used only as a weapon of destruction, and man still shrinks with horror at thoughts of Hiroshima and Nagasaki; and the bombs there used were but playthings compared with those that will be used in the future. The

United States Official Report on Atomic Energy declares that as a weapon atomic energy "is potentially destructive beyond the wildest nightmares of the imagination."

General George C. Marshall declared that "the atomic bomb is not alone among the scientific weapons that make the future so terrifying," and Bernard Baruch said that "science has torn from nature a secret so vast in its potentialities that our minds cower from the terror it creates." A noted scientist said that "another world war would be too horrible to contemplate." We are told that "a slight change in the elements of the air we breathe would wrap the whole earth in devouring fire or stop the breath of everything that breathes," and that "the draft of water with which we quench our thirst holds imprisoned an electric force great and terrible enough to darken the heavens with tempests and to shake the eternal hills with its thunder."

Is it any wonder that the world is frightened? This is especially true of scientists who, more than others, realize what has really happened. A recent article in *Newsweek* declared that "the scientists are all worried over the future." Dr. Harold Urey of the University of Chicago, one of the chief inventors of the atomic bomb, wrote not long ago in *Collier's Magazine*: "I am a frightened man. All the scientists I know are frightened men. They are frightened for their lives—and frightened for your life. . . . As a scientist, I tell you there must not be another war." Later, during the "Town Meeting of the Air," he said: "I am still a frightened man. The gravity of the world situation is frightening beyond words to express. Civilization has been brought to the brink of the precipice." Booth Tarkington recently said, "It's time to be afraid."

All this sounds strangely familiar in the light of the prediction of Jesus regarding this our day. In answer to the question of the disciples, "What shall be the sign of thy coming, and of the end of the world?" (Matthew 24: 3) He said: "Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. . . . And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great

glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 10, 11, 25-28.

The marvelous increase of knowledge, especially in the scientific discoveries of the hidden powers of nature which will be used chiefly in more horrible weapons of war, is one of the greatest of all signs of the coming of Christ, the Prince of Peace. Every new invention and discovery tells man that he is living in "the time of the end" and "the day of His preparation." Daniel 12: 4; Nahum 2: 3. The Scriptures make it clear that those who recognize "all these things" as signs and who "love His appearing," will be "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," and "not be ashamed before Him at His coming." Matthew 24: 33, and elsewhere; 2 Timothy 4: 8; Luke 21: 36; 1 John 2: 28.

Satan's Counterfeit of Christ's Coming

(Continued from page 7)

our Lord. Let Charles H. Spurgeon give answer to the error which would separate the Jew from the church and the Gentile from the kingdom:

"Occupying a place of privilege which our forefathers knew not, there have arisen among us certain brethren who stealthily at first, and afterwards more boldly, have disparaged the Jewish patriarchs, and vaunted for themselves a superior claim to the love of God, and a higher place in the destinies of heaven than they deem it possible for the saints of the pre-Christian era to inherit. Profane rivalry! Not more pretentious than unwarranted; not more audacious than unscriptural! Does the proposition admit of debate, or is it necessary to do more than refer every inquirer to the plain, unequivocal testimony of the New Testament? So we thought at first, even as our spiritual instincts revolted at the heresy. . . . Let the Plymouth Brethren define the church, from which by injunction or consent of their leaders, Abraham, Moses, David, and others, as individual servants, are to be kept aloof. Let this suffice. We have no intention to open the pages of this magazine to vain jangling. An earnest study of the Scriptures which disclose the 'everlasting covenant' as it was gradually revealed will do more than any arguments of ours to dissipate the mist of strange doctrines we have referred to."—*Sword and Trowel*, March, 1867.

That which is true of the church is true also of the kingdom. While the Gospels refer only three times to the church, they

mention the kingdom more than one hundred times. The kingdom of grace is a very present kingdom; all who accept salvation through faith in Christ, all who are "born again" are citizens of that kingdom; the very prayer of the church has ever been, "Thy kingdom come." The principles of the kingdom were taught in the parables of Jesus; the Sermon on the Mount was a kingdom message. The kingdom of glory will be established when Jesus comes. All the righteous of all the ages will have a place in that everlasting kingdom. All, whether Jews or Gentiles, are fellow citizens if they have accepted Christ as their Saviour. For a fascinating and illuminating study take a concordance and trace through the New Testament every scripture in which the word "kingdom" is found. Let anyone honestly face the word of God in this way, and he will never again be misled by the fantastic kingdom teachings of our time. There is one kingdom of God, and all the saved, regardless of race, are citizens of that kingdom.

The second giant error is destroyed at the same time as the first. If the false rabbinical idea of a temporal kingdom for the Jews and a restoration of the Jewish nation is dispelled, then the future millennial age is proved to be but a mirage upon the desert of false hopes. During the millennium, this earth is a dark, dreary waste. (Isaiah 24: 1, 19-22.) The wicked are destroyed with the brightness of Christ's coming (2 Thessalonians 2: 8) and live not again until the thousand years are finished (Revelation 20: 5). The righteous are in heaven during this thousand-year period. This is the truth of the millennium as revealed in Revelation 20, and other scriptures. The error of a second opportunity for salvation is most pernicious. Now is the day of salvation! There is no millennial hope for Jew or Gentile. Probation closes forever before Jesus comes the second time.

When God Shakes the Earth

(Continued from page 9)

The *Christian Century* of July 17, 1946, solemnly declared that "the fate of civilized life on earth depends on the outcome of the atomic race with time. Unless agreement can be reached in the near future on the outlawry of atomic war, such a conflict as this world has never seen may be expected to explode without warning. Every clock on earth is measuring the moments of opportunity that remain."

Even if such an agreement is made to outlaw atomic warfare, it will have little influence on preventing such warfare. History is strewn with the wrecks of such

agreements, and human nature is now what it has always been, only worse.

And that is the trouble. If men could find a way to change human nature they could banish war. Such a task, however, is beyond their reach. Consequently they can never banish war.

The United Nations Organization holds the good wishes of humanity. But it has essayed an impossible task, a task wholly beyond its powers to accomplish.

We sympathize with the men of large hearts and broad minds who stand as sponsors for every agency that makes for peace. We ardently hope they may be able to bring about a lull in the storm of conflicting interests and ambitions, so that the church of Christ may be afforded an opportunity to finish His work of human salvation.

We gladly pray, therefore, that the God of heaven will use their efforts to restrain the wrath of men until His work on earth shall be accomplished. Moreover, we pray for the men themselves, that their yearnings for peace may be realized by the Spirit of God opening their hearts to receive as their Lord and King the Prince of Peace Himself.

Based on the teachings of the prophetic word of God we fully expect before long to hear the announcement made to the whole world that "peace and safety" have at long last been provided for the tortured races of men. But we have been warned in advance that, instead of real "peace and safety," such an announcement will itself be the certain evidence of impending destruction. We refer to Paul's inspired prediction which he wrote to the Thessalonian Christians, and which is recorded in 1 Thessalonians 5: 1-3.

There is a way of escape from the appalling destruction impending for these last days. Jesus is the Way. In Him is safety. And in Him is eternal life, and an abundant entrance into His eternal kingdom of peace.

Now while you have opportunity, become acquainted with Him. Mercy's gates are open today. They will close before long. God's ear will now hear the penitent's cry. The blood of Jesus will now atone for sin, and cleanse whiter than snow.

Make no longer delay. Now, now, now, go to God with all your sin, just as you are. Accept His sacrifice in your behalf, believe His word, and He will graciously receive you, pardon your guilt, and prepare you for the life to come in the new earth.

And may "the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope." Romans 15: 13, R. S. V.



Address your questions to Editor, Our Times
Box 59, Nashville 2, Tennessee

I noticed in a recent article in *Our Times* the statement of Jesus found in Matthew 5: 17 which reads: "I am not come to destroy [the law], but to fulfill." Now doesn't the word "fulfill" mean "to bring to an end"?—L.J.

Let us quote the text and substitute the interpretation that you have given for the word "fulfill" and see how it sounds: "Think not that I am come to destroy the law, . . . I am not come to destroy, but to [bring it to an end.]" It can readily be seen that we get into trouble by accepting such an interpretation. In fact it makes Christ contradict Himself.

By quoting another text wherein the Saviour used the word "fulfill" we shall again see the incongruity of the suggested theory: "But John forbid Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Matthew 3: 14, 15. Now let us change the text and read it as suggested in the question to see what happens: "For thus it becometh us to [bring to an end] all righteousness." Surely no Christian would knowingly accuse Christ of teaching this. According to Webster the word "fulfill" means: to carry into effect, perform, or effectuate.

With so many denominations teaching so many different things, how may we know what is right?—B.R.G.

The simplest answer to this question is found in a very important Bible text that gives us a means of testing what we hear. It is as follows: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20. In other words, if men speak not according to the Law of God and the testimonies of His prophets [the Bible] there is no light in them. Remember God says, "No light!"

THE HARDEST part of living is to learn the proper attitude to assume toward the trials and perplexities confronting us. These unsolicited and unwelcomed visitors usually come in the form of broken hopes, illness, disappointment, and heartaches. Why is it the lot of the human race to have a goodly sprinkling of the sorrowful with the joyful? Is it God who brings affliction? Does He delight in our misery and crushing sorrows?

A tiny brook sometimes flows calmly over milky sand, smoothly meandering between verdant banks. But along its

course are also rocks and falls, high plains and low plains, crags and caverns. But these impediments only bring out the silvered beauty of the stream, a beauty that is soul-awakening. Sunlight playing upon this crystal radiance makes it glisten with action and brilliance.

Our lives are like that brook, originating with God and flowing in peaceful beauty along smooth courses but racing in turbulence over the rocks of sorrow, the falls of physical illness, and the gorges of

wounds and heart pain, to the boundless ocean of God's eternity. And always there shines the sunlight of God's love—the love for us that caused Him to sacrifice His

only Son that we might be with Him throughout eternity. This love will bring out the hidden beauty in our lives that He sees there. If we fail to maintain a calm spirit even when trials come, we rob God of His right to reveal in us His own perfection of character. "All trials that are received as educators will produce joy." —*Testimonies for the Church*, Vol. 6, p. 366.

God does not place obstacles and stumbling blocks to trip us; they are placed there by the enemy of mankind. But God does not remove them, for He knows that such problems, if rightly confronted, will bring out the best in us. They are instruments to bring into our characters a loveliness like His own. As an earthly parent watching his child learn to walk, so He is grieved when bumps and falls come. He is pained when He sees us tumbled and bruised by our troubles. But if we cry out to Him for help and then rest in His promises, we can arise from the fall with a new lesson learned, with new gifts added to our store. Our extremity is His opportunity, and at just such times is He nearest us. Like the proud father, He knows that only through a proper relationship to such experiences will come perfection in the walk that brings us closer to Him.

Are you struggling in what appears to you a losing battle with some perplexity? God is permitting this experience to come to you, for it is His way of preparing you for peace in Him.

Life's Jolts

They Bring Out the Best in Us

By ESTHER L. BRASSINGTON

