

JULY . . . . FIFTEEN CENTS

# Our TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



**THE GOSPEL IN THE FLAG** (SEE PAGE 8)



# The Failure of "The Ocean Hell"

By Robert Hare

Story of the Futile Attempt to Reform Men by Force on Norfolk Island

PERHAPS no more tragic experiment has ever been revealed than that found in the history of Norfolk Island. This isle is a beautiful little dot rising out of the great Pacific Ocean, but its story was crystallized in the awful title, "The Ocean Hell." It lies about 400 miles north of New Zealand, and 800 miles from New South Wales, Australia.

Containing about 14 square miles and 992 inhabitants (in 1931), it holds nothing of national greatness. Its climate is fresh and sweet beyond description. Its green hills, crowned by lofty pine trees, blend

merciless tyranny played its tragedy of death without hindrance!

Grim reminders of those dark days are still to be seen in the remains of broken prison cells and the fragments of instruments of torture. A long, underground passage, scarcely large enough to pass through, leads to the place of solitary confinement. This is a small chamber, ten feet by five feet, and about four feet and six inches high. Far underground, and silent as the grave, it still bears awful testimony to the determination that would crush the human will that refused to bend



View of a landing party on the barren shore of Norfolk Island.

well with the poetic name sometimes supplied by modern writers—"The Paradise of the Pacific."

This little island was discovered by Captain Cook in 1776. Not long after, it was made a penal colony, where the worst among the convicts from New South Wales were confined. Large prisons were built for them, and stone houses for the officers. Its isolation served the purpose well, for there was no hope of escape from this island. The hand of might seldom has fallen with a more relentless stroke upon rebellious men than upon those within the prison walls of Norfolk Island. There

to its dictates. The largest gate of the prison is called "The Gallows Gate," for all of those condemned to die were led through that portal for execution. The gallows stood on the hill beyond, and the bell tolled as the doomed marched out toward the fatal spot.

Not far from this gate there is a stone building about forty feet long. There, in an underground room, the remains of the mechanism and wheels of the treadmill are seen. The prisoners were forced to walk up the steeps as the great wheel revolved. Sometimes exhausted nature would fail,

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A man is not idle because he is absorbed in thought. There is a visible labor and there is an invisible labor.—Victor Hugo.

Man is not the creature of circumstances. Circumstances are the creatures of men.—Benjamin Disraeli.



**T**HROUGHOUT their history, God's chosen people have suffered persecution due to laws enacted in violation of conscience and the principle of religious liberty. When in ancient Babylon King Nebuchadnezzar passed a religious decree demanding the worship of a golden image erected on the plains of Dura in violation of the second commandment, three faithful men, motivated by supreme love for God and His law, were thrown into a burning furnace because they refused to disobey God. (Daniel 3: 21.) A union of church and state bound them hand and foot and thrust them bodily into the fire; but it was their love for the truth that brought release and deliverance so that the king testified: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Daniel 3:25.

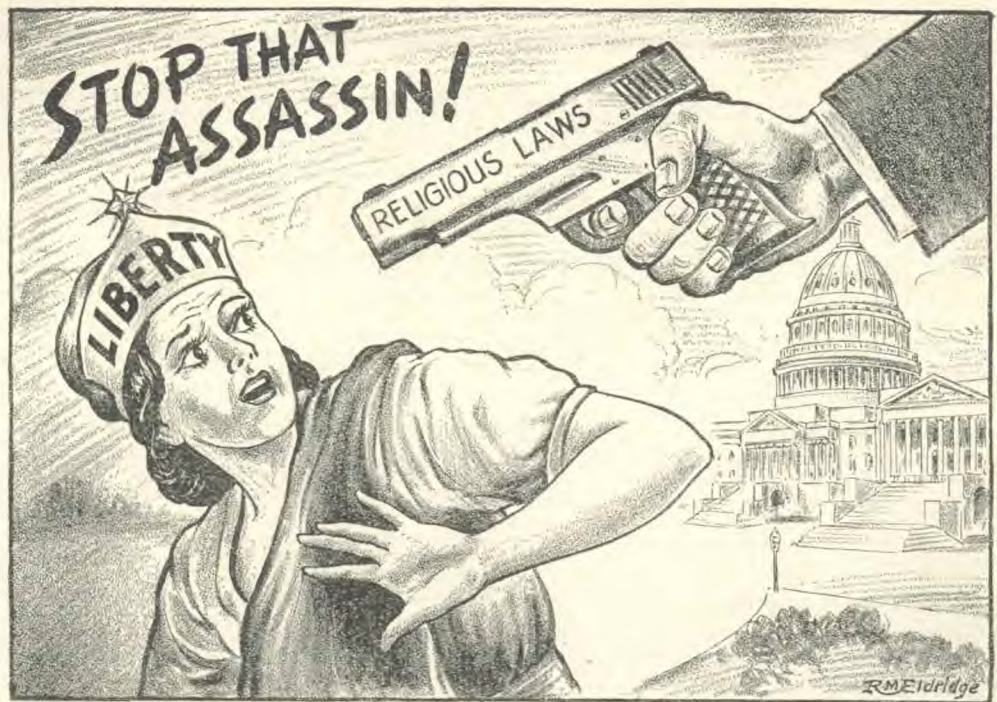
Thus the binding cords of religious legislation are consumed in the fires they kindle, and God's chosen vessels come forth liberated from "the furnace of affliction." (Isaiah 48: 10.)

The apostle James wrote: "Blessed is he who endures under trial; for when he has stood the test, he will gain the crown of life which is promised to all who love Him." James 1: 12, Moffatt.

It is the responsibility and function of government to secure to its citizens the right of choice in religion, but never to prescribe or enforce dogmas. Our nation through its Constitution has consistently safeguarded the individual in his right of worship. In Bancroft's *History of the Formation of the Constitution* we read:

"Vindicating the right of individuality even in religion and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its free-

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## ***Dangerous Trends*** **IN the REALM of RELIGIOUS LIBERTY**

*Current Developments Should Arouse Liberty-Loving Americans*

dom and purity and power."—Vol. 6, p. 444, edition of 1888.

When the state attempts through legislation, through religious training in tax-supported schools, or through the "establishment of religion" in any other way, to control the conscience, it has overstepped its jurisdiction, and furthermore will fail of its objective. It is impossible to legislate Christianity into the human heart. The American principle of religious liberty is of divine origin. God will never accept, much less arbitrarily exact from man, forced or blind obedience. The principle of God's government is well expressed in Deuteronomy 30: 19: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may life."

By  
**William J. Keith**

It was religious liberty in the Garden of Eden that gave our first parents the right to choose between the forbidden fruit and the tree of life. The Creator had pointed out the inevitable outcome and consequences of the wrong choice, but there was no wall of separation nor were

there angels with shining swords to make the tree of knowledge of good and evil inaccessible. No semblance of coercion was to play a part in man's decision. And so today as far as man's relationship to God is concerned, his obedience is motivated by the principle, "If you love Me, keep My commandments." John 14: 15.

The precept enunciated by Christ, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's" (Matthew 22: 21) draws a line of separation between the function of the church and that of the state.

Rightfully, the government has no jurisdiction over a citizen in regard to his obedience or disobedience to the first four of the Ten Commandments. These commandments, inscribed by the finger of God upon the first table of stone, govern the personal relationship of man to his Creator in the question of supreme worship of God; bowing to graven images; reverence for His name; and sacred regard for His holy Sabbath. Any steps taken by government, or at government expense, to control man in these individual relationships to his God constitute a uniting of church and state.

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# One WORLD

## Is It the Solution for Peace?

THERE are some ardent advocates among both statesmen and churchmen, as well as educators, who hold that the only hope for future world peace and security is based upon a new order of things, comprehended in a scheme in which all the people will agree to recognize "one world, one government, one church, one religion, and one school." This is not a new theory of government that is being advocated to insure future peace and security for the world. This scheme was advanced and attempted in practice by all totalitarian world governments of the past. The Nazi totalitarian government under Hitler and his henchmen was the most recent attempt. All totalitarian governments of the past, including Egypt, Assyria, Babylonia, Medo-Persia, Greece, Rome, and finally the Nazi-Fascist regime, came to a bad end. These systems destroyed themselves by their own rashness, madness, and folly. All things and all activities of mankind were regimented, regulated, controlled, and restricted by the one government for the benefit of the state.

Pharaoh of Egypt would recognize no rival government, no God, no authority but his own. The state which he represented was everything, and the individual was nothing except a serf of the state. Likewise the proud Assyrian, Babylonian, Medo-Persian, Grecian, and Roman monarchs exalted their authority above that of God's, and cruelly oppressed the people and deprived them of their inalienable, natural, and God-given rights, and made the state supreme in all things, both civil and religious. Hitler likewise, as a totalitarian dictator, adopted the slogan: "One people, one Reich, one law," and later added three other demands, "One party, one religion, one school." Some of the "one world" advocates in this modern age demand one more requirement in the program of world unity and that is "one labor union."

The Nazi government, under Hitler,

put all the youth of Germany into the one state school system and abolished all private and religious schools. The school curriculum was, under Rosenberg, "reformed in an anti-Christian and anti-

By C. S. Longacre

Jewish spirit," and the education of all the youth in Germany was conducted, as Rosenberg stated in his Detmold speech in 1937, "by the state and the National Socialist organization alone, and that this was a vital position which the Party could never abandon."—*Frankfurter Zeitung*, January 18, 1937. A direct attack was

made in the curriculum in the schools against both the Christian and the Jewish religion. Such insulting characterizations as these appeared in the teaching instructions: "Christianity, a religion for slaves and fools." The New Testament was called "A Jewish swindle." The Ten Commandments, it stated, stand for "the lowest instincts of mankind." Julius Streicher, the Jew-hater, in an address delivered to the German Academy of Education, placed Christ on a pedestal far below Hitler, saying: "It is only on one or two exceptional points that Christ and Hitler stand comparison, for Hitler is far too big a man to be compared with one so petty."—M. Searles Bates, *Religious Liberty—An Inquiry*, p. 29.

All those who aspire to create one universal government for the diverse people of the earth, and one universal church and religion, one school for all children, and one political party for all citizens of divergent political opinions, in the very nature of things have to be intolerant toward all dissidents in order to accomplish their objectives. To reach their ultimate aims, the world dictators are compelled to put down all opposition by the exercise of absolute power over all men and all things. That means political purges and religious persecution. All dictators and absolute rulers in totalitarian governments require absolute obedience to their decrees, and hold, as did the ancient

Representatives of the "Big Four" nations who find it exceedingly difficult to agree on peace plans, much less unite for the establishment of a "One World" organization.





Medes and Persians, "that no decree nor statute which the king establisheth may be changed." Daniel 6: 15. Civil and religious liberty are put completely under the government ban, and any individual or minority group that raises a voice in opposition to any decree or statute is either sent to the concentration camp to be slowly starved to death, or lined up in front of a firing squad.

The last government that succeeded in establishing a universal government and a universal church was the Roman Empire. At times the state was exercising supremacy over the church, and at times the universal church exercised supremacy over the state and over the consciences of all men. Whenever the power and authority was centered in one ruler, whether he was a temporal or a spiritual ruler, the exercise of that power was absolute. The noted historian on the rise and fall of the Roman Empire tersely stated the exercise of tyrannical power thus briefly: "The empire of the Romans filled the world, and when the empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. . . . To resist was fatal, and it was impossible to fly."—Edward Gibbon, *The Decline and Fall of the Roman Empire*, chap. 3, par. 37.

It is physically impossible for a single ruler of a world government composed of human beings of like disposition as himself to hold them in subjection without recourse to tyrannical power. He is bound to treat all subordinates as puppets and the people as serfs. Totalitarian rulers depend on might as the criterion of right. The dictator cannot tolerate free speech and a free press.

Likewise the theory that there must be only one church and one creed in the world holds equally dangerous implications. It leads such a church to assume the prerogatives of universality and absolutism in all the functions of religion. To maintain the claim of a universal church, it behooves the church to set up other claims. The church is bound to teach that she is the only true church, and her religion is the only true religion, and all other religions must of necessity be false and all other creeds erroneous and should not be permitted to be propagated. Such a church believes in religious liberty, but only for its own members and for its own creed. Naturally



## A VETERAN SPEAKS

Thank God I've lived to see this day!  
 "This is my own, my native land;"  
 For three long years I've been away;  
 I kiss the ground on which I stand!  
 Freedom to think, to speak, to act—  
 These were so common to me then;  
 I did not comprehend their worth  
 To democratic-minded men.  
 And then there came the call to fight,  
 To guard our threatened liberties;  
 I stormed the beach while thousands fell;  
 I crouched in foxholes on my knees.  
 I struggled through the bitter years  
 Amid a rain of shot and shell;  
 Or, bleeding, lay for sickening hours  
 Within the ghastly lap of hell!  
 I saw humanity enslaved  
 By godless tyrants on a throne,  
 Submerged by floods of circumstance  
 They moved toward the dread unknown.  
 O Liberty! O Liberty!  
 Shall Time your precious treasure yield?  
 I trailed you from my native land,  
 I found you on the battlefield!  
 I clutch you in my weary arms,  
 And pledge anew, this happy day,  
 To live, to work, to fight, to die  
 For Liberty and U. S. A.!

By NATHANIEL KRUM

such a church is intolerant toward all divergent churches and opposing creeds, and resorts to religious persecution of all those who teach a divergent religion. Such a church clothes its spiritual leaders with divine prerogatives and with an authority that takes precedence over the authority of all secular rulers. The ideology of a universal church is that its head is to speak and act in the place of God and execute His will in all things temporal and eternal, in all things secular and religious. Such a church teaches and actually believes that she represents the kingdom of God here on this earth, and that it is her duty to incorporate the will of God into human laws and enforce them upon all mankind. Whoever resists her decrees and teachings resists the ordinances of God and merits the penalty of a heretic and everlasting destruction.

Neither a totalitarian state nor a universal church recognizes that the individual possesses any inalienable, natural, or God-given rights. The people possess no rights except those that are delegated to them by the ruling powers. Neither democracy nor civil and religious freedom for the people can prevail under the absolute rule of spiritual or secular dictators.

In the crisis that has arisen among the nations that came off victorious in the past World War, but who are unable to agree as to how and by whom the world shall be ruled in the future, the advocates of the one world, one universal government of united nations, one universal church, one faith, one creed, one school, and one party, seem to have gained front-page notice and a new inspiration that their plan and scheme for world unity and uniformity are the only remedy for our present ills. They seem to close their eyes to all the dire mistakes that have been made in the past in the endeavors to bring about uniformity and universal conformity among divergent nations, peoples, and creeds. Little do these advocates dream of the futility of this world unity scheme as applied to human nature. They are seeking to establish a world utopia and ideology that can be made real only in a world of saints that have been made perfect and have been transformed by the grace of God and regenerated in a

(Continued on page 9)





# The Truth about the Seventy-Weeks Prophecy

Can the Futurist's Theory of the Dangling Week Be Substantiated?

By W. H. Grotheer

*Christ's baptism and anointing by the Holy Ghost in A. D. 27 marked the beginning of the seventieth week of Daniel 9: 24.*

"And I Daniel fainted, and was sick." Verse 27.

all that is to follow? When did this period begin, and how do the intervening dates mesh with the historical events?

To answer these questions a brief survey must be made of Daniel 8. In the vision of this chapter, Daniel saw a ram, a he-goat, and the growth of the

What is the vision of the evening and the morning? Look back at verse 14. In the margin of your Bible you will find that the Hebrew phrase for the word "days" is "evening, morning." Thus the Angel Gabriel in referring to the 2300 days called it the vision of the evening and the morning. It is this time part of the vision that was left unexplained. This is a vital fact that should not be overlooked.

Now to continue our study into Daniel 9. We find that verses 3-20 cover a prayer that Daniel offered. Then we come to some very interesting factors. In verses 21 and 22 we are told that Gabriel—remember he was under commission to explain the vision of chapter 8 to Daniel—came with a

THE FUTURISTIC method of prophetic interpretation which originated in the Catholic Counter Reformation, is the most popular teaching in the field of prophecy today. It causes men to look forward to a coming anti-

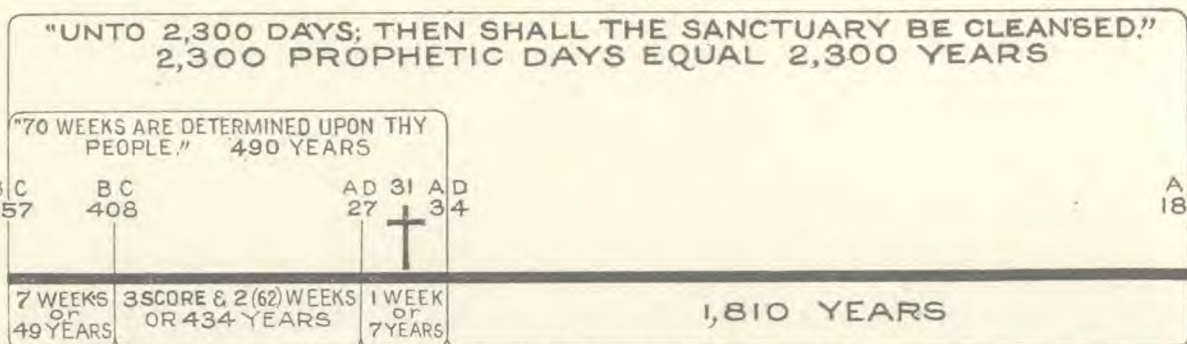
christ of the tribe of Dan; it builds an expectancy of a secret departure from this world; and it ties into its web of interpretation the return of the Jews to Palestine. Basic in this prophetic interpretation are the seventy weeks of Daniel 9.

Two questions naturally confront the student of prophecy as he studies the seventy weeks. Is this period separate and distinct from all that has gone before, or

pletion of the conversation a voice is heard calling, "Gabriel, make this man to understand the vision." Verse 16. Gabriel began the explanation. He plainly stated the needed interpretation of the ram and he-goat; but next he said: "The vision of the evening and the morning which was told is true; wherefore shut thou up the vision." Verse 26. The cause for the interruption of the interpretation is given:

special message: "I am now come forth to give thee skill and understanding." Understanding and skill in what? Note verse 23: "Understand the matter, and consider the vision." The only vision that up to this time was unexplained was the 2300 days of Daniel 8: 14.

Gabriel immediately launched into the explanation. "Seventy weeks are determined upon thy people." Verse 24. The



To take the seventieth week out of this 2300-day prophetic period and dangle it in some unknown future time is confusing and entirely inconsistent with correct prophetic interpretation.



Hebrew word for "determined" is from the root verb *chatak* meaning literally, "to cut off." The question naturally arises, Cut off from what? The only answer is the 2300 days of Daniel 8: 14.

Thus by three links—namely: the failure to complete the explanation of the vision before Daniel fainted; the appearance of Gabriel in Daniel 9 to complete his commission; and the very nature of the introduction to the 70 weeks—the prophecy of the 70 weeks is chained to the 2300 days. It therefore becomes the burden of any Bible student who wants a true picture of prophecy to interpret the 70 weeks in the light of Daniel 8: 14. A prophetic principle set forth by God Himself will unravel the "days" of prophecy. In Ezekiel 4: 6 we read: "I [God] have appointed thee each day for a year."

The prophecy of the seventy weeks was further subdivided into 69 weeks of days, or 483 literal years, which were to extend to the Messiah. (Verse 25.) The last week of the seventy was to see the final and complete sacrifice for sin when the Messiah would be cut off. (Verses 26-27.)

Gabriel gave the event from which to start counting the prophecy. "From the going forth of the commandment to restore and to build Jerusalem." Verse 25. Here again the Futurist side-steps the issue. Dating his "lifted" seventy weeks from the permission given to Nehemiah, he carries the 69 weeks to the crucifixion, and thus his seventieth week is left to dangle at the end of a so-called prophetic parenthesis. But in so doing he overlooks historical evidence that establishes, beyond the shadow of a doubt, that the decree to which Gabriel referred was the one given to Ezra by Artaxerxes in 457 B. C. Nehemiah received permission only to complete that which was granted in the original decree to Ezra. (See Ezra 9: 9 and Nehemiah 2: 5.) It also becomes more than a mere coincidence that the decree issued to Ezra is preserved in its entirety in the original Aramaic text. It is the only decree that could be interpreted as possessing a wider application than just merely to the temple. It empowered Ezra to enforce the law of Moses in all ecclesiastical and civil matters. (Ezra 7: 12-26.)

Thus from the established date, 457 B. C., the 483 years, or 69 weeks, extending to the Messiah, would carry one to A. D. 27. (See diagram.) The word Messiah means "anointed," and is thus used to refer to Christ. (John 1: 41, margin.) Christ was anointed with the Holy Spirit. (Acts 10: 38.) This occurred at His baptism. (See Luke 3: 21-22.) Thus the 69 weeks could not extend to His death as proposed in the futuristic interpretation. His baptism took place in the

15th year of Tiberius, which was A. D. 27. Thus the historical date meshes with the time foretold in the prophecy.

But further, after the 69 weeks, in the midst of the last week, the Messiah was to be cut off. Christ's ministry covered four passovers. Inasmuch as the passover was the first month of the Jewish nation, the first passover that Jesus could have attended would have been in A. D. 28. (See John 2: 13.) Then in John 5: 1 the second, or A. D. 29; in John 6: 4 the third, or A. D. 30; and the last in John 13: 1, or A. D. 31. Thus again the prophecy meshes with the date of history. As a vast interlocking system of wheels, and wheels within wheels, the timepiece of God knows no haste, no delay.

Now instead of a week of seven years to dangle at the end of a prophetic parenthesis, as the futurist would have it, we have only 3½ years left to account for in the 70 weeks allotted to the Jewish nation. These few years extend to A. D. 34, exactly 490 years after the decree went into effect to restore Jerusalem. The Jews were listening to the impassioned plea of Stephen. But the record states, "They . . . stopped their ears, and ran upon

him with one accord, and cast him out of the city, and stoned him." Acts 7: 57-58. It was the turning point in giving the Gospel. From that event the gospel went to the Gentiles. (See Acts 8: 1, 4.)

There still remains of this prophecy 1810 years. (2300 minus 490 equals 1810.) Adding 1810 to A. D. 34, we arrive at the date A. D. 1844. The event to transpire then is simply stated as, "Then shall the sanctuary be cleansed." Daniel 8: 14. That is a study in itself; but one point should not be overlooked. In Daniel 9: 24 it says that during the 70 weeks the prophecy was to be sealed. No other prophecy carries a sealing like this one; for during the 70 weeks, the waters of the Jordan covered the Son of Man in baptism, the blood of Calvary was shed for the sins of the world, and the blood of the first Christian martyr marks the close of this remarkable prophecy. Could it be that to escape the true significance of this sealing and the implications of the events that transpired at the time when this prophecy was fulfilled in its entirety—A. D. 1844—men have willingly ignored the chain of three links that unite the 70 weeks with the 2300 days?

## SAVED TWICE

By G. L. PADDOCK

A NUMBER of years ago a wealthy family took their children to the country for a holiday. Their host turned his entire estate over to them, and told them to make themselves at home. This they tried to do. On the grounds was a small lake, and the boys decided to have a swim. One of them got out beyond his depth and, since he could not swim, was soon in serious trouble. His brothers screamed for help, and the son of the gardener on the place, hearing the cries of distress, went to the rescue. Jumping into the lake, he soon had the struggling boy safe on the shore. The parents knew that their son would have drowned had it not been for the quick, daring action of the gardener's son, so, naturally, they were very grateful and were desirous of doing something for the young hero. The gardener told them that his boy had been wanting to go to college but they had not been able to send him. "He wants to be a doctor," he said.

"He shall go to school," the grateful parents of the rescued boy declared, "and we shall be happy to pay his expenses."

At the time of the Teheran Conference a few years ago, Winston Churchill was very ill with pneumonia, and the King of England gave instructions that the best doctor available should be sent to his bedside. The doctor was Fleming, who had been instrumental in developing penicillin. Incidentally, he was also the



former gardener's son who had pulled the drowning young Churchill out of the lake many years before.

"Rarely," said the Prime Minister to Dr. Fleming, "has one man owed his life twice to the same rescuer."

Jesus was willing to die on Calvary that you and I might have eternal life. He gave His life for you and for me. Surely we ought to be as grateful as were Churchill's parents. We should feel in our hearts a desire to do something to show our appreciation. I doubt not that through the years our lives have been protected and spared many, many times. I know it is true in my case.

Since He died for us, will we not be most ungrateful if we do less than to endeavor, by His help, to live for Him, to give ourselves to Him to be used as He sees best?



## "Old Glory" Has a Message for Us.

OF OLD, the Psalmist wrote, "Thou hast given a banner to them that fear Thee, that it may be displayed because of the Truth." Psalm 60: 4. This refers, no doubt, to the distinguishing standard of faith and conduct to be unfurled to the world in the lives of the God-fearing. It is that characteristic which tells the world proudly what we are. It is that sign, in a pagan age, by which Christians conquer. This sign, or characteristic, is the power of the gospel. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Romans 1: 16.

When we salute our flag, we do not worship it; we express thereby our devotion to the things it stands for, to the principles of civil and religious freedom which gave birth to it, and to the four freedoms which it has come to represent to the world. Perhaps the Stars and Stripes will mean still more to us if we consider a possible symbolic significance in the colors.

1.—Look first at the *red* in it.

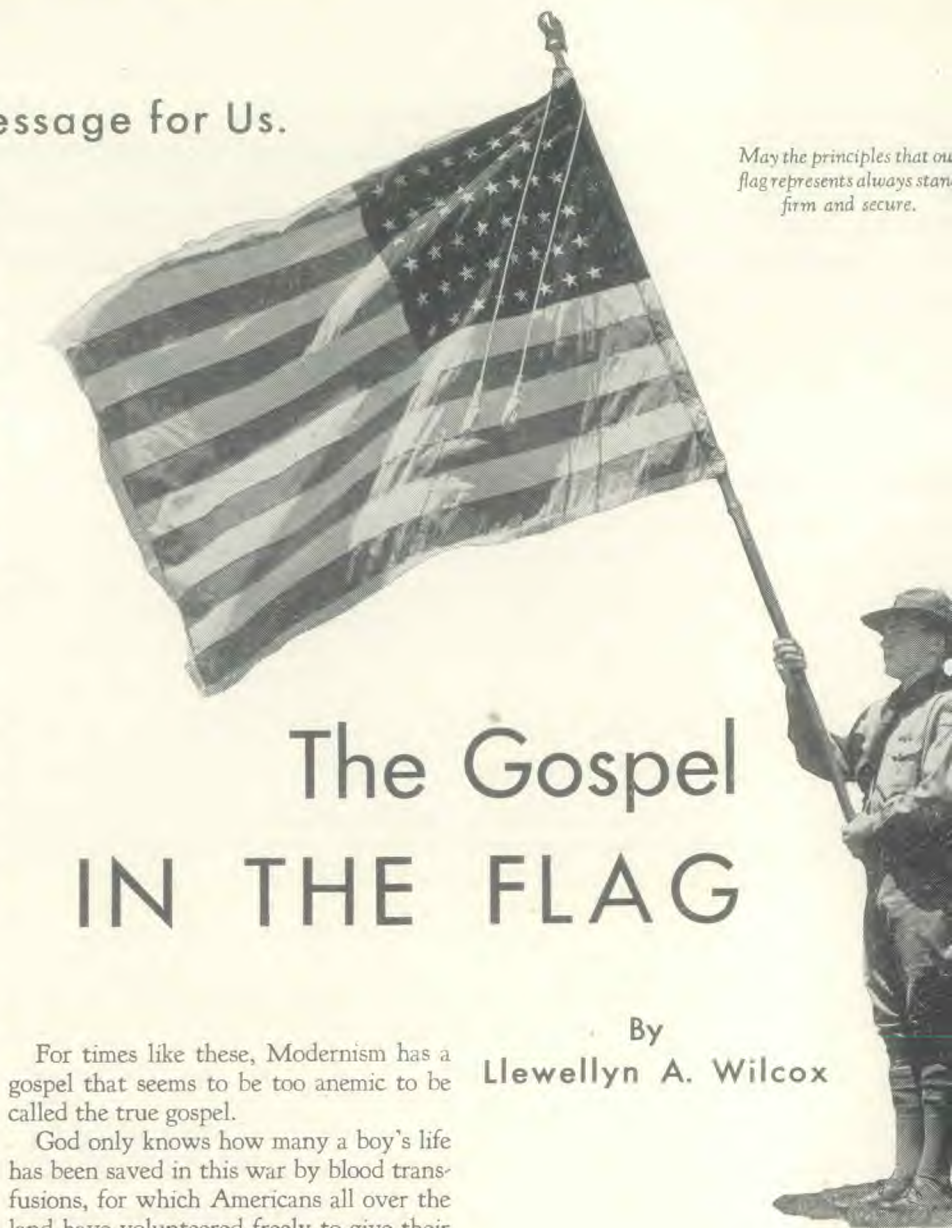
Our liberties as free men were purchased at the cost of *blood*. They have been maintained at the cost of *blood*. In the great wars of democracy, innocent men have died, as they are still dying, that other men, enslaved, may be free. In that tragic, yet glorious, picture there has been and is before the world what an illustration of the truth of the *vicarious atonement*!

That principle is laid down in Hebrews 9: 22, "Without shedding of blood is no remission," and in Leviticus 17: 11, "It is the blood that maketh an atonement for the soul."

The red of the flag is the color of blood—the blood of *cleansing*. "The blood of Jesus Christ . . . cleanseth us from all sin." 1 John 1: 7. It speaks of remission. "In whom we have redemption through His blood, the forgiveness of sins." Ephesians 1: 7. It is a reminder of the *sacrificial blood of the Lamb*. You were redeemed "with the precious blood of Christ, as of a lamb without blemish." 1 Peter 1: 19. It is emblematic of the reconciling blood of Calvary. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Ephesians 2: 13.

It is the red of redemption from the pollution of evil (Hebrews 9: 14), the red of deliverance from the curse of evil (Revelation 1: 5), the red of victory over the tyranny of evil (Revelation 12: 10, 11).

The gospel of the emancipation of the human spirit is in the blood of the Lamb of God.



May the principles that our flag represents always stand firm and secure.

## The Gospel IN THE FLAG

By  
Llewellyn A. Wilcox

For times like these, Modernism has a gospel that seems to be too anemic to be called the true gospel.

God only knows how many a boy's life has been saved in this war by blood transfusions, for which Americans all over the land have volunteered freely to give their blood. When our race was under the power of death, there came a Volunteer named Jesus, who gave His life for ours, and who in Calvary's tide provided a blood bank for every spiritually dying man. Red is the symbol of the atonement of Christ.

2.—Look at the *white* in the flag.

White is the color of purity. It is the color of that which has never been stained or of that which has been washed thoroughly from stain. It stands for the justification wrought by the cleansing blood of the Innocent Sacrifice. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5: 21.

The queen of England, visiting a paper mill, asked what was to be done with a pile of dirty rags; in a few days she was sent a present of immaculate paper made from them. What science did for the soiled rags, divine grace does for sinful lives of human beings.

An American in London years ago wished to see the British "red coats." His wish was gratified. The next day stand-

ing at a window he saw, as it appeared to him, a group of soldiers dressed in spotless white. He was told it was the same company which he had seen yesterday. Then his attention was called to the fact that he was looking through red glass, and through that red glass their red coats appeared white.

When God looks at us through the atoning blood of Calvary, He sees us cleansed and justified. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1: 18. The character of the Saviour stands in place of that of the sinner, and he is accepted before God as if he had not sinned.

3.—Look at the *blue* in the flag.

Blue is the color of loyalty—"true blue." It is also the color of the skies; it is a bit of heaven brought down to earth; it represents the claims of the world above on men. The ancient Israelites were bidden to wear on all their garments a



"ribbon of blue." Numbers 15:38. Why? To distinguish them from the people of the land about them, and to mark them as a people belonging to and obedient to the God who had delivered them from Egyptian bondage. That blue ribbon was a sign of separation. Thus the children of Israel were known as a "peculiar people" and a "holy people." Deuteronomy 14:2.

The blue in the flag reminds Christians of just that. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people [a people for His own possession, A. R. V.], zealous of good works." Titus 2:11-14.

We have been redeemed from a life of bondage to sin; we have been redeemed for a life of obedience and loyalty to Him who redeemed us and whose therefore we are.

In the old days a poor black boy on the market block had been purchased by a slavery-hating and humanity-loving Englishman. He bought him and immediately liberated him. It was for that purpose that he bought him. It took some time for the poor fellow to realize what had been done for him, and that he was free. When he did, he fell down at the feet of his emancipator and cried out, "Massa, you done bought me? You has set me free? Massa, I will serve you all my life." The blue is the sign that we are Christ's purchased possession, separated from the world to a life like that of heaven.

The red of His atonement is not alone related to the white of our justification; it is also to the blue of our sanctification. Not only our *deliverance*, but our *departure*, from all iniquity (2 Timothy 2:19; Romans 6:1, 2). Not only our *liberation* from the transgression of God's laws, but His possession of our hearts for the keeping of His commandments (Psalm 40:8; 1 John 2:3-6). Not only our *exit* from the Egypt of guilt, but our *entrance* into the Canaan of glory at the end of our pilgrimage.

4.—Look at the stars in the flag.

They represent the States, of course; but in the flags that have hung in our windows in the past few years they represented our boys and girls in the service of their country. And when I have seen a service flag in which, as in so many homes, the blue star was exchanged for a gold, I remembered that sacrifice is

the place where we come closest to the Heavenly Father. God, too, had a Son in the war against evil, and He too died on a foreign shore away from home, giving His life to rescue earth's inhabitants from the cruelty of a merciless dictator, "that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2:14, 15.

To the Christian, these stars speak of his enlistment in the army of God for service, *even unto death*. I would be proud to be a star in someone's service flag. The Father of all has a service flag in heaven. Every Christian can be in it if he will. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel 12:3.

In Old Glory, white stars are on a blue field. So in the blue heavens of eternity shall shine the blood-washed and purified, whose lives as the "people of His possession" have saved many lives for glory and immortality.

In conclusion, let me say that every American should respect the flag of his country as the emblem of a great nation and be pleased by the happy choice of colors that constitute its making.

## One World

(Continued from page 5)

resurrection from the dead. All the plans to establish world utopias by men in the past have ended in miserable failures because they were dealing with perverse human nature which they had not taken into account.

If our statesmen and churchmen could only remember the divine admonition that human nature is undependable, and the natural heart of man desperately wicked and perverse, they would not seek to establish a world utopia among perverse human beings, which is physically impossible. But they would seek to uphold the fundamental principles of human rights, and protect the individual in the enjoyment of his natural and God-given rights when encroached upon by the perversities of mankind. Instead, these advocates of one world, one state, one church, one religion, one party, and one school, favor the use of force to bring about world unity and conformity in all these various aspects of life. The one church and one religion advocates propose to bring about uniformity and conformity by forcing the conscience of the individual in religious matters. A standard of a uniform religion is to be set up and all

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# TERSE TOPICS

**A TERRIBLE CLOUD**—"When the ruling on the New Jersey Parochial School Case was announced, Dr. Louie Newton, President of the Southern Baptist Convention stated: 'The decision was a dark shadow, now no bigger, it may appear, than a man's hand, but portending a great and terrible cloud that may be drifting out over every hamlet and dale from Plymouth Rock to the Golden Gate to darken the torch of religious liberty.'—*Freedom*.

**A PITEOUS APPEAL**—"The piteous appeal of Protestants in Spain to their fellow Protestants throughout the world for help in securing some measure of religious liberty was issued September 4, 1946, but was withheld three and a half months before being released for publication by the Associated Press. Then it was almost unanimously suppressed by the large newspapers in the United States; only two newspapers in the United States, to our knowledge, gave space to it. One was the *Detroit News*, and the other the *Newark News* of last December 21, from which we copied it."—*The Converted Catholic*, April, 1947.

**DRUNKEN DRIVERS**—"Of drivers involved in 44 fatal traffic accidents in Tennessee in December—the last full month completely documented and reported by the Tennessee Department of Safety—nine were either drunk or drinking. That's a little more than a fifth. Assuming that a like ratio applied throughout the year (it could have been higher; it might have been lower) it would have accounted for a little more than 20 per cent of 650 deaths recorded. Twenty per cent of 650 is 130.

"It's a fair assumption that at least 130 persons dead today would have been alive, here in Tennessee, had not a drunken or drinking driver got under the wheel."—*The Nashville Banner*, February 24, 1947.





# Religion and The

*Should the State Sponsor  
Religious Education?*

By Frank Herman Yost, Ph. D.,

Associate Secretary, The International Religious  
Liberty Association

RELIGIOUS Liberty is in jeopardy today in the United States, but not by casting men into prison for their faith, or by using the rack or the garrote. Present threats to our liberty often are not recognized for what they are. They are like little leaks in a dam. They are working most alarmingly in the field of education, and proceed from two directions.

On the one side, the government is offering aid to religious education in a variety of ways, and frequently in response to pressure by the church. Since virtually all state constitutions prohibit support of religious schools by state government, the Federal government is contemplating aid for sectarian schools. A Senate bill, the Aiken bill, provides the huge sum of \$60,000,000 a year for aiding nonpublic tax-exempt schools, for (1) transportation of pupils, (2) school health services, (3) the "purchase of nonreligious instructional supplies and equipment, including books." This bill stipulates that where the state law prohibits the expenditure of public funds for private schools, the nonpublic school concerned may secure the desired aids from the Federal government directly, without recourse to the state office of education. If this bill finally emerges as a law, the support by civil government of religious schools will become an accomplished fact. Millions of dollars of public funds which could well go to strengthen the public school system, especially in these days of teachers' insufficient salaries, will be directed to sectarian purposes. One result will be that public tax monies paid by Catholics will be used for the support of Protestant parochial schools, and tax monies paid by Protestants will go to support increasingly numerous Catholic schools. That such a practice stands in opposition to both the spirit and the constitutional letter of our American governmental way is patent.

Some states have legalized the transportation of parochial

school children without charge in public buses. The way for much more of this is opened by a recent decision of the United States Supreme Court, in *Everson vs. Board of Education of the Township of Ewing et al.*, which declared constitutional a New Jersey law providing free transportation for church school children. In the majority opinion concurred in by only five of the nine justices, it was declared that free transportation of parochial school children was not a religious, but a social service, within the police power of civil government. We concur with the opinion of the dissenting minority, for whom Justice Rutledge wrote, and particularly in the statement:

"Transportation, where it is needed, is as essential to education as any other element. . . . Payment of transportation is no more, nor is it any the less, essential to education, whether religious or secular, than payment for tuitions, for teachers' salaries, for buildings, equipment and necessary materials. . . . No rational line can be drawn between payment for such larger, but not more necessary, items and payment for transportation. The only line that can be so drawn is one between more dollars and less. . . . Now, as in Madison's time, not the amount but the principle of assessment is wrong."

The churches are not only asking help of the state, but they are intruding upon the state and its functions. The intrusion into public schoolrooms of teachers wearing religious garb is increasing. In only a few states is this forbidden by law. In many localities the practice is followed, and in many cases it is being protested. It should be protested; for when a teacher appears in a schoolroom in sectarian garb, he or she becomes an advertisement, in a most striking way, of the peculiar beliefs and practices of the church requiring the garb. The current teacher shortage should furnish no excuse for blinking the fact that the wearing of a religious garb in a school means to instruct silently in the tenets of a particular church.



The public school is forbidden to teach sectarian religion, and it has as yet discovered no way to teach religion divorced from sectarianism. A great cry is arising, demanding the teaching of religious morality in the public school. The cry is the more insistent because conditions in society are so bad. Family life is breaking down; juvenile delinquency is shockingly on the increase. The church appears to despair of meeting social evils

In this total situation there is an incidental confession of failure on the part of the home. The first school is the home. Here should be implanted those principles of morality, of ethics, vitalized by personal religious faith, which stay by men and build through them a virtuous society. The home's failure is illustrated statistically in juvenile delinquency and the records of divorce courts.

But dare we avoid indicting also the church? The church is the teacher of the parents and of the youth. What has it been doing? Where is the spiritual power of its pulpits, of its visitation ministry, and of its own unique teaching function, that it

has not been able to hold to their duty parents who are in its congregations? Has the church lost its message? Is its faith misdirected, looking to the speculations of men, rather than to the Christ who alone is the Founder of the church, and to the Scriptures which alone testify of Him? Is the church making of its own institutions and ecclesiastical organization and influence

ends in themselves, rather than merely means to an end, as they should be?

Was Paul mistaken in his convictions? Is the church to preach anything other than the Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1: 30), and whose gospel, of which no professor is to be ashamed, is "the power of God unto salvation" (Romans 1: 16)? Must the church acknowledge that the name Ichabod—"the glory is departed" (1 Samuel 4: 21)—is appropriate to its condition? Let the church arise and demonstrate in revived power and zeal the strength that it has shown again and again in times of crisis.

For this is a time of crisis. It is so not only because of the external enemies the church is meeting. It is so because of the inward lack of faith and conviction and power. No superficial unity, with diluted convictions, can rejuvenate the church. No fever of activity or attention to surface refinements and externalities can do so. The Christ who formed the church at first must be allowed to give it again a faith simple and single, convictions which make of religion a unity with God, and a power which not only can save the church's own needy members, but can overcome the evils now destroying society. This power which the church may and must have will stop at no mere eleemosynary or social performances, useful as these are, but will by the application of divine power lift men to God.

Unfortunately, in this moment of its need, the church is turning for help to society, and to the state which governs it. But to do so is to confess its own dearth. (Continued on page 18)

*These are not passengers but worshipers who, because of a state law forbidding religious education in public schools, retire to a privately owned school bus.*

# Public Schools



with its evangel. If the home and the church are failing to build moral character, then, says the insistent cry, the public school must do it, and it must do it by teaching religion.

We insist, in reply, that the state can teach morality, for ethics has not yet been made a particularly partisan matter. But religion it may not teach, for can any tenet of religion be taught which has not become long since of sectarian concern? There is an alternative suggested, one which is, in fact, already practiced in many states. It is that of "released time," whereby the pupils in a public school are released during a portion of the time, say an hour a week, ordinarily used for public instruction, to receive religious instruction. In some cases public school-rooms are used, or the pupils are dismissed and permitted to go for instruction to one or another church pastor, according to the choice of the child or his parents.

This is the least harmful of the plans put forth for joining the church and the state in the field of education. But notice that it is an intrusion of the church upon the time, and sometimes upon the property, of the public school. Too, the effectiveness of the method may be questioned. The children whom the church is already failing to reach usually choose to do other things than study religion during "released time." The time available proves pathetically inadequate. The plan emphasizes religious differences, a bad thing in a democratic society. A better way to teach religion should be devised by the church, whose responsibility it is to give religious instruction.







## Remember?

MANY things have happened in the past thirty years. There have been changes that can be classified as humorous, and some that are serious. They are all signs of the times and well worth reviewing.

In the post-war period following World War I, crystal sets were just becoming the rage in the realm of radio. Silent moving pictures with the actors and actresses going through the motions of pantomime and lip moving without audible sound, while a shrill, tinny-sounding piano gave off music that rose and fell in a crescendo of weird noises, enthralled the pleasure-seeking audiences. Jazz was just becoming popular. Automobiles were still being started with cranks, and would hardly go faster than thirty-five miles an hour. Men were wearing derby hats and narrow trousers and stiff collars. Women were wearing long skirts, dark lisle stockings, and high-top shoes or spats to keep their ankles warm. Long hair with a knot in the back was the style. Short hair was considered heathenish. So sparing was the use of make-up that an advertisement of toilet requisites in Altman's *Book of Styles* for the fall and winter of 1919-20 included no lipstick, no nail polish. Rouge was not used by reputable women, except for a few delicately disguised ones, but by actresses or "fast women." Men were

wearing two-piece bathing suits, while women wore suits with sleeves and ample skirts and also used stockings. Boys were still wearing short pants or knickerbockers.

Practically the only roads were rocky or muddy ones, and there were few filling stations and no tourist cabins. There were no automatic traffic lights. New York City was proud of the fact that they had traffic lights on Fifth Avenue controlled by policemen in high towers in mid-avenue who tried hard to turn on their red lights at the same time. Only one radio station was operating (KDKA, Pittsburgh), and its programs consisted largely of phonograph records played on a wind-up type victrola, piano music played on a player-piano pumped breathlessly by a would-be musician, loud and shrill singing by high pitched sopranos, and speeches by stuffed-shirt politicians.

People were using washboards, ice-boxes, and brooms, and not washing machines, refrigerators, and vacuum cleaners. There were no air lines or high-speed streamline trains.

The United States was a more puritanical country in the post-war period following World War I than it is now. Cocktail parties were unknown, and no woman would ever be seen in a bar. Almost no women smoked. For a woman to find herself in the club car of a railroad train would have been extremely embarrassing.

How interesting it is to see the unusual and rapid changes that have taken place in a lifetime. Time rushes on! The Bible, in speaking of the time of the end says: "Many shall run to and fro, and knowledge shall be increased." Daniel 12: 4. It also says of the last days that, "evil men and seducers shall wax worse and worse." 2 Timothy 3: 13.



## Want to Take a Trip to the Moon?

IF YOU have been contemplating a trip to the moon, you might as well know that it is entirely outside the realm of possibility according to *Science Illustrated*, March, 1947. "Any kind of trip to our neighbor globe will take more powerful propulsion equipment than anything at hand or in the making," says this magazine.

Most of us are not disheartened by this news. In fact, we have known for a long time that this is true. However, if a rocket ship were launched on a trip to the moon it would be a miserable trip for one to take. *Science Illustrated* states that, "aside from the cramped unpleasantness of the trip itself, the likelihood that something will go wrong, and the uncertainty of returning even if nothing does, the moon itself is a fairly unpleasant place. If you weren't cooked on its hot side or quick-frozen on its cold side, you could fall into a crevasse in the broken, barren surface. Or you might be eliminated by one of the thousands of meteorites that bombard our moon because it is unprotected by an envelope of atmosphere." These are not very pleasant prospects for the would-be moon traveler.

The final conclusion, and a wise one, of the article in question is, "that our generation isn't likely to see the conquest of interplanetary space." If it is utterly impossible, and it is, to reach the moon by any conveyance or contrivance of man, it is much more of an impossibility to reach any of the other heavenly bodies which are greater distances away.

The Bible calls the inhabitants of this world "prisoners of hope." (Zechariah 9: 12.) There is no way for man to leave the world of sin except through Christ. Jesus has promised that He will come again to receive us unto Himself that we may inhabit the mansions that He has prepared for us. (John 14: 1-3.) It will be a thrilling and dazzling trip to the city of God that the saints will take some day.



Hundreds were killed and thousands injured in the Texas City tragedy where explosions set off fires that blazed for days and damaged millions of dollars worth of property.



"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 16, 17. Do you want to take the trip to the Paradise of God? If you do, remember that Christ is the only One who can supply transportation to the celestial city. Reservations must be made in advance.



Posters and cartoons demand the ouster of American, Russian, and British troops from China. Such evidences of independence are becoming more numerous among the nations in the East.



**"Open the Door, America!"**

AN EDITORIAL written by David Lawrence in *The United States News*, March 7, 1947, discussed America's closed-door policy as follows: "There's a closed door to which the American people have the key. It's a door that shuts out human beings—suffering men, women, and children without homes. It's a door behind which selfishness lurks and materialism hides. It's a door which needs to be opened because, by doing so, the humane soul of America will be liberated." Mr. Lawrence asks the following questions in an endeavor to find a reason for our laws to bar refugees from entrance into the United States: "Is it possible that

we think our material possessions might be diminished slightly? Are we afraid of competition from a small number who might enter the ranks of our gainfully employed? Or are we merely allergic to all who may be 'foreign'?"

It is a fact that there is a large number (850,000) of "displaced persons" in Europe who live in detention camps. Eighty per cent of these are Christians and twenty per cent are Jews. More than fifty per cent of the total are women and children. It is also true that most of these people have been deliberately and intentionally deported in accordance with political policies. In some cases the inhabitants of entire cities have been moved to other cities. How would we in America like it if, to please some political policy, we were moved from our homes, say, to Mexico or Canada? This might not seem so bad, but what if we were placed in detention camps?

The greatest desire of most of these people is to get a new start in life in a land where there is freedom. At the present time they are miserable, unwanted, and heartsick. Should we not take them



A Middletown, N. Y., pastor chooses his subjects from titles of popular songs. This one caused quite a stir among his parishioners.

in? Are we not Christians? Are we not our brother's keeper?

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## FREEDOM OF THE AIR WAVES

A MATTER of no small interest to liberty-loving Americans appeared in the January 13, 1947, issue of *New Republic* under the title, "Thought Control—America Style." It reveals that a number of well-known radio commentators have been dropped because they took the freedom to express their views as they saw them. The following is a list of some of the ones who were pushed out: Orson Welles, Henry Morgenthau, John W. Vandercook, Robert St. John, Sam Balter, Hans Jacob, Don Hollenbeck, William S. Gailmor, John B. Hughes, Don Goddard, Peter DeLima, James Roosevelt, Sidney Walton, Fiorello H. LaGuardia, and Dr. Frank Kingdon.

According to *New Republic*, "The networks have been growing more and more worried about 'opinion' on their air. They seem to feel that their safest course is to put on routine newscasters who will stick closely to the standardized version of the day's news as it unwinds from the news-bureau teletypes." In many cases the news is now given by ordinary station announcers who read whatever is handed to them.

One outstanding incident is given to show what is happening and why: "One New York commentator last month suddenly found himself the object of a barrage of criticism and vilification by unidentified people who threatened to use their influence . . . to force him off the air. The commentator was obliged to spend an entire 15-minute broadcast outlining his personal, political, and economic philosophies in order to convince his sponsor and his critics that he really was not a Communist. This was not quite what the pressure group wanted. They called for an outright, clear-cut attack on the Soviet Union as proof that the analyst was also not anti-Catholic." The fact is also exposed that "the sharpest pressure is exerted on commentators who are most outspoken on such touchy subjects as the Vatican vs. the Soviet Union, . . . clericalism in politics, . . . the future of the atom bomb."

Dr. Frank Kingdon was one of the most promising (Continued on page 19)



IN OUR discussions over the several months past we have considered most of the things likely to happen, but there are many minor emergencies that are not so common, and probably others that none of us have even thought of yet. It seems as though new ones are always coming up, especially with children, for the youngsters are inventive and do not follow too closely the paths of their elders.

Among the troublesome emergencies,

until the eggs hatch into worms. These are also serious cases and require the immediate attention of a skilled doctor.

Foreign bodies in the ears are frequently the cause of a great deal of pain if they work down and rub against the ear drum. Any ear pain should be attended to at once, and in the examination such foreign bodies are occasionally found.

The swallowing of various bodies is a common childhood accident and occasion-

the peritoneum) may follow unless an immediate operation is performed to prevent the infection. Fortunately these pins and needles will often pass safely through the intestines, but a careful search must be kept up to be sure that the body has left the intestinal tract with the movements. Small bodies which can easily be swallowed, should be kept out of the reach of children until they are old enough to be taught to let them alone.

# Emergency!

## Are You Prepared for It?

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

usually not serious, are small, foreign bodies that experimenting youngsters put in the nose, ears, and mouth. In the latter case they sometimes get into the windpipe and so on into the lungs. Then the emergency really becomes serious.

A bean, pea, or other small body is not infrequently slipped into the nose, and for a time causes little trouble. But after a few days the child will commence to have what appears to be a bad cold, with the discharge usually on one side. If this does not subside promptly, it is always well to have a specialist examine the cavities of the nose and often this foreign body will be found. Usually such bodies are easily removed.

While speaking of the nose, it is well to remember that there are a few flies that will lay eggs in the nose of a child, especially one with a nasal discharge. Hence babies and young children should never be allowed to sleep in the open unless protected by mosquito netting. Men in cattle countries sometimes get the same infection while taking a nap under a tree on a hot day in fly time. The action of these flies is so quick that the eggs may be deposited in the nose or eyes in a flash and the cause of the trouble is not suspected

ally occurs in adult life. A woman with a mouth full of pins, or a man with a mouth full of shingle nails or tacks, both common practices, occasionally lets one slip. Usually these are not very serious, but they may be. Children swallow all sorts of things—coins, safety pins, buttons, and larger objects. Usually a prompt feeding of almost any soft material, such as mashed potato, cereals, stewed vegetables of any kind will provide a fairly safe cover, and the foreign body will pass through the intestines in three or four days. It is, however, safer to have an X-ray made, as anything pointed, especially an open safety pin, may catch in the lining of the stomach or intestines. Then the damage may be so severe that "peritonitis" (inflammation of

The danger of exploding electric light bulbs, though rare, is real. It has occurred in my own practice with disastrous results to the eyes, so it needs to be emphasized. The glass of electric light bulbs is very thin and is under considerable atmospheric pressure from outside, so that a slight shock will sometimes cause it to explode. Glass is very uncertain in its "temper" under internal strains. If there is internal strain in an electric bulb, the pressure of the hand in placing it in a socket may cause it to explode. If it cut only the hand, it would rarely be serious. But the flying particles of glass are so likely to cut the eyes, which are looking directly at it, that





serious damage may be caused to one or both eyes, or complete destruction of the sight, as happened in the case referred to. Hence for safety's sake, always cover an electric light bulb with a handkerchief or towel when placing it in a fixture. Should it explode, the flying particles will be confined and do little damage. True, it is a rare accident, but it may take only one such accident to destroy one or both eyes.

Bee and wasp stings are quite common accidents in and around homes. Usually there is a little swelling, some pain and stinging, and in a day or two we forget it. But some people react very seriously to such stings, are really "allergic" to them, and several stings at one time have been known to cause such persons serious sickness or even death. The stings are best avoided if possible. Most-stinging insects will not attack directly unless apparently threatened. If they enter a house, generally open doors and windows will quickly attract them back to the outside, especially if only one place is left light. Unless certain of killing them at a single stroke, it is better to gently shoo them out. If one has been stung, the stinger should always be removed as quickly as possible. Usually a mild alkali, such as sodium bicarbonate (baking soda), will relieve the pain.

A number of caterpillars and butterflies have hairs that are quite poisonous to certain individuals, and they should not be handled unless the hands are protected by gloves. Children sometimes get them into the mouth and the swelling may be quite annoying for a time. The hairs are exceedingly fine, sharp, and often barbed. These are not always suspected as a cause.

Foreign bodies in the eyes are quite common, but due to the wonderful protection of the eyelids and the abundant "water supply" in the form of tears most of them are quickly washed out. When a body is actually embedded in the eyeball it may be serious and should be treated by a specialist at once. Better still, wear protective goggles when there is any danger, for modern goggles are almost fracture-proof and will protect the eyes against almost everything. Don't take chances, for an eye that is damaged is liable to be lost, and sight, in my opinion, is our most important special sense.

Many are susceptible to the distress of poison ivy; and as these plants are very widely distributed, it is well to teach children to recognize them as early as possible. The three-leaf grouping is quite distinctive and easily recognized. Some people are immune to the poison of these plants; but they are a rather small minority, so unless you are certain of your immunity, it is best to shun them. There are now preparations that will reduce the effects, and in some

cases prevent them for some people, but usually when a susceptible person is exposed the irritation runs a definite course. Many soothing preparations are used, but in most cases the distress is enough that medical advice should be sought unless one knows from previous experience how to treat it. People vary greatly in their response to the treatment as well as to the poison of these plants.

We have heard much of "allergies" in recent times. These conditions are ones of sensitiveness to certain substances, some of which are very common. These express themselves in many ways, perhaps the most common being stomach sickness from some food, such as eggs, fish, crabs, honey, just to mention a few. If any of these make a person sick, there is little that can be done about it except to avoid the substance. We soon learn what

our own limitations are in that respect.

Other substances cause difficulty in breathing, and many cases of "asthma" are the result of a spasm of the breathing muscles caused by some substance that poisons them. House dust, feathers, cat or dog hairs or dust, horse dust, or dust from many other animals cause such attacks. Feather pillows are quite a common source of such attacks.

Others cause skin eruptions, weepy eyes, etc. The "hay fever" of evil repute is caused mostly by various pollens from grasses, weeds, flowers, or trees. Some common flowers, notably primroses, cause persistent itching and a skin rash in a number of people. There are now tests by which these special allergies can be determined and in some cases treatment is successful in removing them. Usually the

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## What Is Your HEALTH PROBLEM?

The answers to health questions are supplied to the readers of OUR TIMES by Owen S. Parrett, M. D. Address your queries to him in care of this magazine.

*I seem to be subject to frequent colds. Is there any way to stop them when I first feel them coming on?—D.G.*

I would suggest that you start preventing the cold before it gets started. First, be sure that you do not keep your house too warm. People who live in houses heated over seventy degrees are always taking colds. Soldiers take cold in the barracks but seldom in the field although exposed to bad weather. Second, after getting up a sweat, don't take your coat off and sit in a cool room in an effort to cool off. Take one or two glasses of orange or tomato juice every day, and use large amounts of both fruits and vegetables and not too much protein, especially meat protein. If at all possible, take sun baths in season and if you can get a sun lamp that gives off ultraviolet rays for use in the winter months, it will go a long way toward building up your resistance toward colds in general. Vaccines, both oral and taken by hypodermic, help to raise the immunity, those taken by mouth being somewhat less effective. If the cold starts or is threatening, go on a diet of fruit juices and buttermilk for a day or two. Take a mild laxative or an enema, and before going to bed at night take a short hot bath in the tub and drink one or two glasses of hot honey lemonade while sitting in the hot water. If the cold is in the head, try the following procedure: While sitting in the hot water, give your face alternate hot and cold applications by first wringing a small Turkish towel out of the hottest water coming through the tap and then wring a small face cloth from a pan of ice cubes and water placed at the side of the tub within reach. Change these back and forth from hot to cold until ready to get out of the tub. Go to bed and keep well under the cover.

*Could you recommend the drinking of a cup of tallow once a week as a treatment for a duodenal ulcer?—F.G.*

I do not believe that the method suggested could be recommended. Besides the older method of modified milk diets which are often useful, such as the taking of one and a half glasses of milk every two hours with four ounces of grapefruit juice taken one-half hour before every other milk feeding, we have some newer methods that offer much promise of a cure. One of these is the use of the amino acids, which are completely digested proteins taken by mouth or by injection, and still another very new method is the cutting of a certain nerve which already has apparently resulted in a high per cent of clinical cures. This latest method works on the principle that since the development of the ulcer is largely a neuro-genic affair, the nerve cutting removes the causative factor and the patient recovers as a result. To keep the stomach free from excessive acid in ulcer cases we now use some form of aluminum hydrate instead of baking soda, which latter is often harmful. A little olive oil taken just before a meal or during a meal often helps to diminish the hyperacidity and at the same time helps to add nourishment and is rather soothing to the gastro-intestinal tract. Freedom from care and worry is of great value in relieving ulcer patients of their trouble. Finally, the use of amino acids in some form, either by hypodermic or by mouth, has given excellent results in many cases. Many excellent products are now sold in drug stores that give these amino acids in large amounts which are essentially digested proteins. Be sure to get enough vitamin C either from the juices or as tablets, as necessary.





## Our Constitution Grew Out of Prayer

**S**PEAKING of the Constitution of the United States, William E. Gladstone, the great English statesman, called it "the greatest piece of work ever struck off at a given time by the brain and purpose of man." But reading again Benjamin Franklin's famous motion in the Constitutional Convention will make any believer fear to give man's brain and purpose too much credit.

By the middle of June, 1787, the Constitutional Convention had almost bogged down in its own deliberations. Representatives of the thirteen original states had haggled for a month and made small progress. Suspicion had been sown among them. Personal dislikes and sectional jealousies had grown threadbare. And on the morning of June 16, Ben Franklin addressed George Washington in these words:

"Mr. President—the small progress we have made after four or five weeks' close attention and continual reasoning with each other is, methinks, a melancholy proof of the imperfection of human undertaking.

"In this situation of this assembly, as it were in the dark to find political truth and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto thought of humbly applying to the Father of Lights to illuminate our understanding?"

"I have lived, sir, a long time; and the longer I live the more convincing proofs I see of the truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain who build it.'

"I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our projects will be confounded and we ourselves shall become a reproach and a byword, down to future ages.

"And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war, conquest. I therefore beg leave to move: That hereafter prayers, imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business. . . ."

Mr. Franklin's motion carried. The Constitutional Convention prayed, and made progress beyond one of the darkest hours in the career of human liberty. The dark hour which just precedes the dawn is frequently an hour of prayer, and many a devout soul in America, knows that another such hour has come. Mutual trust and understanding was never more needed than it is now.

There remains on earth only one big country with individual freedom in its scheme of government; that's the United States. Whole nations plunging toward ruin are looking to us for rescue. It is time for prayer, by assembled worshipers and by contrite souls in their closets, that America may be allowed to keep her God-given freedom and granted power to bear the responsibilities that already are bearing down.

—Taken from the *Harding College Monthly Letter*.



## The Failure of "The Ocean Hell"

(Continued from page 2)

and the victim would fall across the wheel and leave the task-sentence unfinished.

Just beyond the little town, eastward and where the song of the wild waves is forever heard, is located the cemetery. Many of the prisoners were buried there, especially those executed for insubordination. Headstones mark some of the graves overgrown by vegetation. The names and transgressions of the buried are alike forgotten. This is best. Notwithstanding, oblivion can never cover the sin that tyranny enacted there! No accusing voice rises from the dust to narrate, and no historic pen has been able to depict, the picture in its deepness!

In addition to the many broken memorials of convict days on Norfolk Island, there is seen a beautiful avenue of pines stretching far toward the sunset. Planted probably by hands stained by blood in the long ago, it smiles as the one thing of beauty that has outlived the days of pain.

The attempt to reform men by force or circumstances, as they tried to do it on Norfolk Island, proved to be an utter failure. Thus it always results, for terror cannot convert men; neither will cruel punishment reform them. After long years of endeavor, the place of merciless treatment and excessive cruelty, that "Ocean Hell," as a penal settlement, was abandoned.

The people of Pitcairn Island, 194 in all, were brought over by the British Government to inhabit Norfolk Island, and the prisoners were all removed, in 1856. Later some of the newcomers returned to Pitcairn. Nothing now remains to tell of the fruitless and mistaken penal undertaking but a few sad relics which, even in the state of decay, make the heart shudder at the thought of their former role.

Through all those years of wrong and insubordination there was carried out a semblance of religion. The prison chaplain was recognized as a necessary part of the reform machinery. Religion, however, does not work through fetters, dungeons, whips, and prison discipline. It will not grow when planted in that kind of soil. Love is the only transforming power. And that power never



employs might or force in its operation.

The colosseum of Rome with its death arena, the Blue Laws of New England, the fires of Smithfield, and the rack and torture cells of the Inquisition, all tell of the means employed by might to make or unmake men. All these methods resulted in failure.

Compulsion has no power to mold human clay into things divine. The church of God cannot take the sword of civil power without losing the sword of spiritual power. To man, "might" may appear to be the right means, but God has "chosen the weak things of the world to confound the things which are mighty." 1 Corinthians 1:27.

## Dangerous Trends

(Continued from page 3)

On the second table of stone were inscribed the last six commandments, which are designed to govern man in his relationship with his fellow creatures. Here the state can and should have civil, but never moral, jurisdiction. The state must protect society from thieves and murderers; but Christ taught that the moral principle, "Thou shalt not kill," is violated when the first spark of hatred is kindled in the human heart. The state can deal with the matter only when it matures into an overt act.

Thomas Jefferson well declared that "religion is a matter which lies solely between man and his God; that he owes account to none other for his faith or his worship; that the legislative powers of the government reach actions only, and not opinions."

With what care the founders of our nation inscribed into our national charter containing our Bill of Rights the fundamental and divine principle of religious liberty that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." How we should cherish our heritage of a complete separation of church and state!

We may well be alarmed by current tendencies toward a united religion and government which would abridge the very fundamental precepts of our national Constitution. In the first month of the Eightieth Congress numerous bills were introduced, any one of which, if passed, would violate the American principle of complete separation of church and state.

Among other proposed enactments is H. J. Res. 36, strongly advocated by the Lord's Day Alliance and voiced in the United States Senate by Senator Capper. It provides for the appropriation of perhaps \$50,000 to prepare dies with the expression "Observe Sunday," and direct-

ing the postmasters to stamp these words on mail posted in their offices. The passing of such a resolution constitutes a discriminatory act of legislation in favor of a religious dogma held by a portion of the citizens of our nation, but paid for by the taxes from all the citizens. Such an act would be a dangerous step toward the "establishment of religion."

Another measure is the proposed H. R. 263 to amend the Criminal Code "to declare certain papers, pamphlets, books, pictures, and writings non-mailable" and setting a penalty of \$5,000 or imprisonment for sending through the mail, or taking from the mail and circulating, any such articles which contain defamatory or false statements identifying or characterizing anyone by his race or religion, if in so doing they may cause such an individual to be subject to hatred, contempt, ridicule, or obloquy. This enactment would leave to the discrimination of the Postmaster General the decision of withdrawing from the mails that which in his judgment is banned by the provision of this bill. Its infringement upon the freedom of the press and the power it reposes in the Postmaster General constitute it a grave danger to American liberty. If enacted, this measure could well become a restriction upon religious liberty by enforcing a fine or imprisonment for the circulation of legitimate religious literature through the mails, all to be decided at the discretion of a government official.

### The First Invasion

Since the recent five to four decision of the U. S. Supreme Court in which the state of New Jersey was upheld in its law providing the use of state tax to aid in the transportation of children to and from Catholic parochial schools, we may expect a vast movement in this direction within other states throughout the Union. Constant efforts have been made to obtain state and federal aid for non-public schools and also to establish religious training in public schools. Any letdown in guarding our liberty in the question of religious education, such as this very close decision of the high court regarding New Jersey, places us on dangerous ground.

In 1875 President Grant in a speech at Des Moines, Iowa, said: "Leave the matter of religion to the family altar, the church, and the private school, supported *entirely* by private contribution. Keep the church and state forever separate."

The church today is getting more and more into politics. Modern thought and conviction are reaching the extremity that unless the church imposes its principles through pressure methods into legislative and administrative branches of national

and international politics, there is no hope for the world. At one time Dr. Samuel McCrea Cavert, then general secretary of the Federal Council of Churches, stated the rightful position that the church should ever maintain in the matter of entering upon a political career:

"The methods of the church, in working for its ends, must be different from those of the state. The characteristic method of the state is coercion. The characteristic method of the church, on the other hand, is reliance on the development of spiritual insight and moral persuasion."

Furthermore with regard to the outcome he declared: "If the church becomes a pressure group and, by organizing voters in even a legitimate way, secures the enactment of legislation it wants, it may well find it has paid too high a price for its success."

And yet in certain cities Catholic, Protestant, and Jewish leaders have formed organizations like Government Research, Inc., in Los Angeles, to serve as a "voters' guide" in gathering and disseminating information concerning candidates for office. Churches are resorting more and more to "action programs" and pressure lobby technique. From an international standpoint, another proposed enactment in Congress, H. J. Res. 58, provides "that the American delegations to the United Nations and all peace conferences shall be supported by a group of advisers representing the *principal religions* of the people of the United States."

But who will determine which are the "leading denominations" and what will be the reaction of those not represented at such peace conferences?

### Repetition of the Dark Ages

The bloody pages of history during the Dark Ages testify to the tragic outcome of a church-directed system of government. The prophecy of that period foretold that power would be given the church-and-state union "to kill with sword, and with hunger, and with death, and with the beasts of the earth," until at last the martyrs would be vindicated and "white robes were given unto every one of them." (Revelation 6: 8, 11.) This period tells its own story of the exact literal fulfillment of the prophecy.

John Philpot Curran has voiced the warning that "it is the common fate of the indolent to see their rights become a prey to the active. The condition upon which God hath given liberty to man is *eternal vigilance*; which condition if he break, servitude is at once the consequence of his crime and the punishment of his guilt."



It has been prophesied that "in the last days" the masses would flow into the churches, and that in the interest of bringing an end to all war the nations would universally exalt the church. (Micah 4: 1-3.)

Do not overlook the religious undercurrent that is playing its role in all the movements of the nations until at last "she [the church] saith in her heart, I sit a queen, and am no widow." Revelation 18: 7. In such an exalted position, united in illicit relationship with the nations of earth, the apostate church will bring about the universal religious persecution that John wrote of, in which he saw the "woman [the church] drunken with the blood of saints, and with the blood of the martyrs of Jesus." Revelation 17: 6.

What spirit actuates religious persecution? The very first religious persecution in the history of humanity resulted in the martyrdom of Abel by his brother Cain. Both had forms of religious worship. Both erected altars and offered sacrifices. As to the motive of Cain in slaying his brother, we read: "And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3: 12.

Again, on the occasion leading to Daniel's being thrown into the lion's den, we read that "Daniel was preferred above the presidents and princes, because an excellent spirit was in him. . . . Then the presidents and princes sought to find occasion against Daniel." Daniel 6: 3, 4.

Thus, the motive underlying all religious persecution is the spirit of jealousy. And yet the restrictive cords of religious legislation burn away in the fires of the persecution they kindle; and the "tried stones" come forth vindicated. Of those who endure and whose faith prevails over the last great religious persecution, we read:

"What are these which are arrayed in white robes? And whence came they? . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Revelation 7: 13, 14.

## Emergency!

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only thing that is satisfactory is to avoid the cause.

In colder regions frost bite is a problem for a part of the year. When the temperature is low (well below zero), unprotected parts, such as ears or nose, and insufficiently protected hands and feet, may become so cold that the circulation is largely lost. The part becomes blanched and cold to the touch and sensation is lost. Freezing is especially likely to take place in those who indulge in alcoholic drinks, as alcohol

dilates the surface vessels and gives a feeling of warmth for the moment, but the blood loses its heat very rapidly and freezing follows.

Light frost bite is uncomfortable and often painful when the circulation is restored. If the freezing continues very long, the part dies from loss of blood and must be promptly amputated or death follows. Restoration of the circulation should be slowed down by means of cold water or compresses. In cases that are at all severe, medical aid should be obtained as such cases are serious, often dangerous. Probably the most sorrowful surgery I have had to perform was to remove all the fingers and toes of a young man who had become intoxicated and had lain out during a severely cold night.

There is one other emergency which is fortunately rare. Occasionally a person may suddenly become partially blind from a detached retina or some times from bleeding in the eye. If treated at once, the retina often can be caused to re-attach, but no time should be lost in its treatment.

## One World

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will be compelled under penalty to comply with its religious obligations.

The one-school advocates are going to attempt to compel all children to attend the state schools by abolishing all private and sectarian schools. The one-party advocates would outlaw all political parties except the one that supports the scheme for a world government of one state, one church, one religion, and one school.

The World Calendar Association is now advocating that the United Nations world government also adopt a one-calendar scheme for all the world which is to do away with our present weekly cycle of seven fixed days of the week, thus disrupting all religious customs and usages.

The advocates of this world unity scheme run true to form of all similar utopian schemes in the past. Instead of bringing security and peace among men, such devisings of selfish, carnal human beings have brought about the powerful tyrannies which in time destroyed themselves. If there is one lesson that history teaches with unerring accuracy, it is that tyranny digs its own pit into which it finally falls, and that a powerful world empire cannot govern subject nations and provinces for long without undermining its stability and security. Liberties once lost are exceedingly difficult to regain.

The only hope of world security and peace rests upon the recognition of funda-

mental rights, of civil and religious freedom for all men, of the complete separation of church and state where each functions independently in its own sphere, of the equality of all religions before the law with special privileges to none, and of the right of dissent in political as well as religious matters.

According to the Scriptures, the time is coming when there will be but one government, one Ruler, one fold, one faith, one people, but that is in the world to come and not in this present evil world. The Ruler will be the Prince of peace, and the people will all be regenerated. Then, and not until then, will this world enjoy a permanent reign of peace. Then, according to the promise of God: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Micah 4: 3, 4.

Then "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Habakkuk 2: 14. Then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." Revelation 21: 4, 5.

## Religion and the Public Schools

(Continued from page 11)

Always before when the church has asked help of the state it has been a confession of weakness. The historian Eusebius acknowledges that it was a church, growing in numbers, but with diluted spiritual power, which accepted with pathetic and mistaken eagerness the aid of the Roman state in the reign of the emperor Constantine. The church then accepted to its hurt first the help of, then unity with, the state.

It was an important segment of the church which feared it could not succeed in the reforms it was attempting, which, in the period that history calls the Reformation, asked the government for help, and in receiving it, lost its sense of peculiar dependence upon God, misdirected its faith, and made of its convictions theological creeds.

Rather than to repeat this mistake, let the church turn to God and to His Christ, and renew with Him its faith and conviction and power. Let the church press its own teaching mission. The church could



rebuild its own schools, to make practical in life the principles of godly living. The church has done this in the past, and thereby greatly profited. Some denominations are doing that today, and are the better for it, and for the expense and labor involved. In the restoration of the church's own schools of religion, where the youth are reached day after day with the materials for living for God and for society, lies the hope of a remedy for some of the weaknesses of the church, and of a panacea applicable to the present moral degradation of society. For this, union with or aid from the state can be no adequate substitute. A church so weak that it needs the instruments of the state for its methods of procedure, and the forces of the state for its munitions in proceeding, is too weak to live. Must the church confess that in the vital field of religious instruction it is so weak?

What said the Christ? "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matthew 22: 21. The Christian citizen is to serve in good ways the society in which he is placed, and to obey government, which is "not a terror to good works." Romans 13: 3. But the Christian serves his God in religious functions, and "as lively stones" he and his fellow Christians build up the temple of God, the church (1 Peter 2: 5), as the institution for that worship. The government, he serves; the church, he builds; and each institution benefits by the Christian life and service he manifests. He is a citizen in each separate institution, the church and the state, and these institutions flourish best in the state of separation which Christ's statement so clearly requires. The separation is not a cause for weakness for either, but rather gives to both the fullest opportunity for the most efficient and effective functioning. There is no more vital area in which to separate church and state than in education.

## Open the Door, America!

(Continued from page 13)

We spend millions of dollars for luxuries. Can we not spend a little to help some child to have a home? If our nation is the leader in international affairs, shouldn't we take the lead in taking these people in? Most of these people do not ask for financial help. With the exception of some parentless children, they can make their own way if we will only let them in.

The horrors of the recent war cannot be forgotten. The specter of another and more destructive war looms. If we expect God to hear our prayers for peace and unity, we must be willing to open our

doors and our hearts to these poor unfortunates. Remember the words of Jesus: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matthew 7: 12. "Blessed are the merciful: for they shall obtain mercy." Matthew 5: 7.

Open the door, America!

## Freedom of the Air Waves

(Continued from page 13)

commentators on the air a short time ago. He had achieved remarkable success in attracting the attention of a large number of listeners, but he was released without very good reason. Robert St. John, another popular commentator, has found it impossible to get back on the air even though he has a sponsor ready to buy the time.

We can see a dangerous trend in these developments. Whether we realize it or not, we are losing our so-called guaranteed right of free speech. This does not apply altogether to the radio. There are some newspaper commentators who have experienced the same difficulties. We are rapidly reaching the place where no one dares to speak in a derogatory manner of the Vatican. If one speaks out against Communism he is in danger of being accused of inciting war, and if he speaks against war with the Communists he is very often branded as anti-Catholic. Must there be a hush-hush policy when vital freedoms are at stake, and world-shaking issues confront us?

Could it be that we have almost reached the point where "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name?" Revelation 13: 17. Awake, America! Public opinion must be brought to bear against the loss of freedoms that have made us the great nation that we are. What would Patrick Henry, Thomas Jefferson, and George Washington think of the present tendency of acquiescence while the principles that they were willing to die for are slipping away from us?

## Eggs Are Not Argument

(Continued from page 20)

resorted to the ridicule and scorn he knew how to use so effectively. At the climax of his address, in a tone of pity, but with a revealing smirk on his face, he said: "These people are c-r-a-z-y—somewhat harmless, but c-r-a-z-y. I recommend eggs. Eggs judiciously applied work wonders." The little boy was scared. How he wished he were big enough to protect his mother!

But she was not afraid. Very calmly, in a voice that could be clearly heard, she



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

*How much of the Bible should we study? How much is true?*—D.A.L.

All of it is true and we should study every bit of it. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3: 16. Yes, even the Old Testament is inspired of God. There are still some prophecies of the Old Testament that are unfulfilled. Let us never forget that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

*How may I know what to choose in the way of proper Christian recreation?*—E.G.B.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4: 8. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10: 31.

said: "Bishop, eggs are not argument. Eggs make no appeal to either my mind or my conscience. Give me the word of God; that I accept and try to follow."

She had no idea that she was a heroine. But she was a worthy daughter of the founders of this nation who recognized the right of every man and woman to worship God according to the dictates of their conscience; who knew that "Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion;" who knew that truth is great, and will prevail if left to herself; who knew that coercion and physical force may make either a hypocrite or a martyr but can never bring forth a worthy follower of the Son of man.

The woman of this story was my mother. I was the little boy.



# Eggs ARE NOT ARGUMENT



Commandments, with the command to obey the fourth one literally, as well as the other nine. After a desperate struggle she decided that she would keep the seventh day, whatever the cost. It was not an easy step to take. Her husband had been struck by lightning, and the care of her minor children fell on her. Her employer told her to forget this foolishness or be without work. One of her brothers, prominent in the work of the church she was leaving, refused even to speak to her. Many who had been close friends before turned from her. Her lot was not easy.

**A**BOUT sixty years ago there lived in north central Ohio a woman who, from her childhood, had been a devout member of one of the country's largest denominations. She was active in her church's work and a regular attendant at the Sunday school.

One question concerning the teachings of the Scriptures persistently puzzled her, however. She read in the Bible that the seventh day is the Sabbath of the Lord. On the calendar she saw that the day commonly called Saturday was marked as the seventh day of the week. She talked to many of her neighbors and friends about this seeming discrepancy and asked every new minister who came to serve her church why it was that all Christians do not observe the seventh day. Various reasons were given, but none satisfied her. One of the most common answers was: "The seventh day was given to the Jews, and the first day of the week to the Christians." She knew of none who observed the seventh day of the week except Jews. She was a Christian, believing that Jesus Christ is the Son of God and the Saviour of mankind. All her neighbors and friends and relatives observed Sunday and she wanted to do likewise if there were scriptural authority for it.

Years went by and still the question troubled her. One day she talked with a new pastor, who said: "If I were in your place and troubled about the matter, I would keep the seventh day." The thought of stepping out all alone was too much. She could not feel that she only could be right on such a vital question, nor could she dismiss, though she tried hard, the nagging thought that she ought to obey the express and explicit command of the Scriptures.

Eventually some ministers came to her town preaching the immutability of God's law and the binding claims of the Ten

The intensity of the prejudice and bitterness of spirit that was manifested cut deep into her heart. Only the firm conviction that she was following the Scriptures as she understood them sufficed to sustain her.

Feeling ran high and led the ministers of all the churches in the community to speak against what they believed to be heresy. Eventually a bishop was brought in. His renown as a pulpit orator had given him a name that extended far beyond the state in which he lived. The church where he spoke was full. In the audience was the woman whose action had aroused the controversy, and her youngest son, a lad of about seven years. Beginning in a dignified way and presenting what he believed to be sound reasons for the position he held, the bishop talked for some time. Then he changed and (Continued on page 19)



By **HEBER H. VOTAW**